



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





THE
CHRISTIAN HERALD

AND

Seaman's Magazine;

FOR THE YEAR 1821-22,

BEING

THE EIGHTH VOLUME,

PUBLISHED UNDER THE PATRONAGE OF THE "PORT OF NEW-YORK SOCIETY"
FOR PROMOTING THE GOSPEL AMONG SEAMEN.

~~~~~  
EDITED BY

MEMBER OF THE BOARD OF DIRECTORS.  
~~~~~

the eyes of all the nations; and
Chap. 16.

which first, to bring
of the Lord thy

all the en

thy sons
God, and

ORK:

KWOODS EDINBURGH

PRINTED BY
V. PRINTER.

1.

THE
CHRISTIAN HERALD,

AND

Seaman's Magazine;

FOR THE YEAR 1821-22,

DOVER - HARVARD
THEOLOGICAL LIBRARY,
CAMBRIDGE, MASS.

BEING

THE EIGHTH VOLUME,

PUBLISHED UNDER THE PATRONAGE OF THE "PORT OF NEW-YORK SOCIETY"
FOR PROMOTING THE GOSPEL AMONG SEAMEN."

~~~~~  
EDITED BY

A MEMBER OF THE BOARD OF DIRECTORS.  
~~~~~

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.—*Isaiah* lii. 16.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel.—*Isaiah* ix. 2.

NEW-YORK:

PUBLISHED AT THE OFFICE OF BLACKWOOD'S EDINBURGH MAGAZINE,
No. 279 Broadway.

E. B. CLAYTON, PRINTER.

1821.



INTRODUCTION.

HITHERTO we have not pursued a lucrative employment. Both ourselves and MR. CALDWELL, our excellent predecessor in the Editorial department of the Christian Herald, have had our labour for our pains. We have detailed intelligence, such as many prophets and righteous men of other days have desired to hear, each year surpassing in interest all that we or others had told before, and have done our best to excite the activity and zeal of our cotemporaries, but have trusted in vain to the desire of religious information in this great community. We did believe that among the multitudes of our Israel, an ample support would have been afforded for the Christian Herald at such a day as this, before the *seventh* volume should close.

We are willing to acknowledge that our claims to patronage have not been the most commanding, but our want of it must have some other cause, for we have lived to see the birth, and death, and languishing existence of more than one meritorious work:—and still we live, and, in spite of past discouragements, enter upon another year. This we do partly from the promise of increasing patronage from the most respectable quarters, and partly from our own earnest desire, still, if the public will permit, to execute our interesting office. The humblest of those who are called in these last days to proclaim the approach of Immanuel, and who labour to make his paths straight, have no reason to regret their toils, we had almost said their poverty. And we would rather be thus employed, the same humble instruments, with the most moderate compensation, than to be both great and rich in any other employment.

Thus much for ourselves: As to the public, our design is to discharge our duty faithfully. The Christian Herald “will still maintain the character which its name imports, and will aim to convey to its readers a regular detail of the progress of religious feeling throughout the community, and of those Christian exertions which are tending with such hopeful prospects to extend the knowledge of the Saviour throughout the world.

“That it may proclaim its intelligence to a practical and useful purpose, it will aim, by original Essays, Reviews, and Editorial Remarks, to promote the exercise and exhibition of Christian principles and feelings, and to animate its readers, of every denomination, to take *their* part in the benevolent labours of the present day.”*

It is not designed that the Seaman's Magazine should encroach upon the Christian Herald. In consequence of the change of type, as much general miscellany and intelligence as formerly will still be published; while the ad-

* Introduction to our last volume.

dition proposed will, we believe, be found among the most interesting pages of our work. We could wish to make our readers better acquainted with the character and moral circumstances of seamen; and we could wish to turn the attention of seamen themselves to the efforts that are made on their behalf, to the evident progress of the Gospel among their brotherhood, and to all that God is doing through the world. We are persuaded that the Christian Herald cannot aim at any one single object more noble than the reformation and Christian benefit of seamen, were it only to bless these hitherto neglected thousands:—but it is also, through them to bless mankind. It is, that a class of men who are connected with all the coasts, and islands, and rivers, and cities of our earth, should become so influenced by Christianity, that wherever they go they may show forth its excellence—that the ships of trade may prepare the way for the Gospel by the depth of impression which Christian goodness would make upon base and idolatrous men—that when a ship departs whose crew have been honest, and temperate, and kind, and holy, there might be left such an admiring sense of the divine power as should prepare the way for the ministers of Jesus—that when they return from seeing the wickedness and idolatry of mankind, their hearts should so burn with Christian compassion, that the cities which employed them to bring home the productions of other nations, should be compelled to send back the Gospel. It is that seamen should cheerfully aid the progress of our holy religion, and by their own efforts, as well as their example, help on the conversion of the world—that *the ships of Tarshish, might be FOREMOST in bringing sons of Zion from far, with their silver and gold, to the name of the Lord our God.*

Had not our seamen been estranged from our churches—had they not been left to abandonment—had they not been specimens of vice in all the cities and islands of Heathendom, how comparatively easy were now the effort to evangelize the world!

THE PORT OF NEW-YORK SOCIETY FOR PROMOTING THE GOSPEL, AMONG SEAMEN having proposed the alteration in our work, we felt it our duty to concur, and to engage in the good design with all our hearts; and it shall not, by God's grace, be our fault if the Christian Herald is not the comforting and cheering companion of both landamen and seamen—if it shall not help on the day when every ship shall bear the BETHEL FLAG as a signal that it is the HOUSE OF GOD, and when every port, instead of opening to the seamen who visit it the haunts of vice; shall receive them in Christian fellowship, as into a CITY OF THE LORD!

S.C. 12
Personal
324, 1
v. 8
1821-22

The Christian Herald.

VOL. VIII.

SATURDAY, MAY 19, 1821.

No. I.

Miscellany.

From the Southern Evangelical Intelligencer.

THE ORPHAN—A FACT.

It was on a pleasant summer's eve, that the pastor of one of our New-England villages took his usual walk, after spending the day in study.—He was a good old man, who had long been faithful over the beloved people of his charge—and he had been a successful labourer in the cause of his Master, till his head had become silvered, and his tottering tenement needed the support of a staff. The sun had already sunk in the west, and was pouring his last rays into the golden sky, as the pastor entered the village graveyard. There is something in this hour of the day; that gives a pleasing melancholy to the soul—which, added to the place in which he was walking, was peculiarly adapted to assist the holy man in his meditations; and, if need be, to raise his thoughts from this world, and to place them on that which he felt was his home. The good man was pressing beneath his softly trembling steps the sods which covered many of his beloved parishioners, when he came to the spot where lay his wife and three beautiful daughters, whose loveliness, like the opening rose, was blasted ere it was fully exhibited. The pastor leaned on his staff, and bent over these graves, and was just marking out by their side the spot where he hoped shortly to lie in peace, when he was startled by hearing the sobs of a child. He turned, and, at a little distance, beheld a lovely little white-headed boy, who was kneeling and sobbing over the grave of his father, whose ashes had lately been deposited beneath. With a melting heart the good shepherd approached the child of his friend, and, with the tenderness of an angel, he raised and kissed this orphan lamb of his flock, whose face was pallid through grief, and whose bright blue eyes were swollen by weeping. He sat down beside the grave, and pressed the weeping boy to his bosom.

"O Sir," said the child, "let me cry for my father—he lies deep in that grave; they tell me he will never again be my father—I fear that I have offended him, that he will no more be my father, and I want to ask him to forgive me, and to kiss me as he used to do!—Oh! if he would once more be my father, I would never again offend him. But they say he is dead! O, I would sit here and cry all night—I would never stop if my poor father would come to me! But he will not come—for, a few days before they put him in this hole, he told me—O, I do remember it—he told me he was going to leave me, and I should never have a father any more; and he stroked my hair with his sick hand, and told me when he was buried in the ground, that I must be a good boy and love God: Oh! my poor, good father!"

The feeling pastor pressed the hand of the sorrowing child within his—and, ere he could answer him, he had wet with his tears the silken hair of the orphan. His first object was to sooth him into confidence, and then to direct him to a Father who would never forsake him. With patience he satisfied his curiosity respecting death—how that it is a long sleep, but that the voice of God will one day awake even the dead. He told him how death was introduced into the world, and made him understand that it was the consequence of sin. He explained to him the natural depravity of the heart—how we, “like sheep, have all gone astray.” He laboured to impress upon him a correct view of the character of God—his attributes of love, mercy, justice, &c. and then explained how we might be saved by Jesus Christ. He next strove deeply to impress upon the listening boy what is “the chief end of man;” and thus concluded, while his hearer seemed to hang upon his lips: “And now, my dear little boy, you have indeed lost a tender father; but I have been trying to point you to a Father, who has promised never to forsake the poor orphan.” “But,” says the child, “what is it to be an orphan?”

“It is to be left destitute of parents while we are yet children.”

“I think I understand; but what is a *poor* orphan?”

The clergyman was affected, but replied, “It is a child who is left destitute of *property* as well as friends.”

“O, I wish,” said the child, in the simplicity of his heart, “I wish that I was a *poor* orphan, if God would be my father.”

The good minister wept—for he knew that the child’s wish respecting property would be fully satisfied—“I trust, my dear child, that God will be your father. You know how short are our lives—how certain our death—how much we have to do to prepare for death—and how we should devote our lives to God, that we may meet death with peace. I hope you will not only be good, and live so as to meet your poor father in heaven, but I hope your life will be spent in trying to do good to others.”

The clergyman held the hand of the child, and they knelt in prayer on the grave. The petition was that God would provide for the little orphan. It was now dark, except what light was afforded by the bright twinkling of the stars. As they left the graveyard, the shepherd directed the attention of his lamb to these wonderful works of God, and his heart beat with joy when he exclaimed, “My Father made them all.”

He led the orphan to his place of residence—soothed his grief—assuaged his sorrows—and determined to adopt and make him his child.—But God had otherwise determined. The faithful pastor was soon after laid upon the bed of death, and from the chamber which had, for many years, been the witness of the piety of his heart, and which was “privileged above the common walks of virtuous life,” his spirit, as we trust, flew from the snares, the corruptions, and the sins of this transitory world, and found a shelter in the bosom of his Redeemer—and left the child a second time an orphan.

At the death of the clergyman, the little boy was thrown upon the wide world with but few friends:—his patron was dead, and he was forgotten. Many who saw, felt compassion for him. They saw sorrow often brooding over his countenance, and the big tear often gush from his eyes: they saw and pitied—“hoped he would be provided for”—and left him as they found him. But it should be a matter of consolation to dying pa-

rents, that there is One who heareth even "the young ravens when they cry," and will provide for the fatherless.

I have only to add, that to the subject of this narrative God was ever near. He was placed in many different situations—passed through many trials, but was ever protected through the tender mercy of God. At the age of sixteen, it is believed he experienced the operations of the Spirit of God upon his heart: he thought of this interview with the good clergyman, and of his advice, his prayers and his wishes; and he dedicated his life to the service of God. The hand of charity was extended. He is now a member of one of our most respectable colleges; and it is hoped and believed that this orphan may hereafter be known as a Missionary of the Cross in some heathen land, where he has determined to spend his days.

PEREGRINUS.

THE EPISTLE

FROM THE YEARLY MEETING OF THE SOCIETY OF FRIENDS,

Held in London by adjournments from the 24th of the 5th month, to the 5th of the sixth month, inclusive, 1820, to the quarterly and monthly meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

It hath pleased our Heavenly Father again to permit us to meet for transacting the concerns of our religious Society; and we have from time to time in the course of this meeting, had reverently to acknowledge the continuance of his love towards us. We have partaken of the fellowship of the Gospel; of that fellowship in which our predecessors, valiant for the truth, were comforted in the day of persecution; and which has been a strength to the true believers from the earliest periods of the Christian Church; we therefore again feel engaged to offer the salutation of our love to all our dear friends, wherever they may be situated, with earnest desires that they may become united unto one another in Christ Jesus, our Holy Head.

The amount of the sufferings of our friends, as reported to this meeting, on account of tithes and other ecclesiastical demands, is upwards of sixteen thousand pounds.

Our distant brethren have been again brought to our remembrance by an epistle from the Yearly Meeting of Ireland, and one from each of those established on the American continent. It is encouraging to us to observe, that these communications bespeak a continued solicitude for the prosperity of the cause of truth. By those from America we find that the welfare of their Indian neighbours, and the rights of the injured African race, are still dear to our friends on the other side of the Atlantic, and that, as favourable opportunities occur, they are publicly advocating the cause of justice and mercy.

This meeting has been deeply affected on hearing that the slave-trade, notwithstanding its abolition by our legislature, and by various foreign powers, still exists, with the horrors consequent upon it, to a lamentable extent; and although the way does not immediately open for much to be done by us, on behalf of the objects of this nefarious and cruel traffic, we earnestly commend them to your continued remembrance and commiseration.

We have been again occupied in investigating the state of our society; and our present concern is, to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that he might procure unto us eternal life, and present us holy and unblameable, and unreprouvable unto God. Let us individually inquire, how far we are acting in conformity with the solemn truths of the Gospel. Are we seeking, in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before Him, desiring that we may clearly discover the inshinings of his light upon our understandings; and that by walking in faith, according to its manifestations, our lives may be spent in the love and fear of our great Creator?

It is of unspeakable importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers, as sufficient for the great work of salvation, is induced; we are taught the inestimable blessing which those enjoy who attain to a reliance on Holy aid; and, whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed. The time spent in silence, in our meetings for divine worship, would then be productive of spiritual refreshment; and our beloved brethren, in their remote and solitary allotments, for whom we feel a tender sympathy, would, in their small assemblies, be animated by the presence of Him whose promises are unfailing.

When the Christian temper predominates in our meetings for discipline, this salutary provision for the exercise of Gospel love and care, and for the purpose of reclaiming and restoring those who may be overtaken with a fault, is administered, not only with kindness and meekness, but in the authority of Truth; and each being watchful over his own spirit, those engaged in the business of these meetings, would then conduct it with weight, and in brotherly condescension:—and they would prove to be times of deep instruction.

Our Christian principles teach us to live in the world aright, but not to live unto the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ, we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotion of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord, who suffered so much for him. He will not view with indifference any open, or less direct attacks, upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around

him : his great concern will be that he may in no way bring reproach on his high profession, but that by acknowledging the Lord in all his ways, *He* may direct his paths.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We are convinced that this departure from our well-known testimony, is an inlet to greater temptations, and we believe that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We, therefore, affectionately entreat those who may be thus disposed, to consider well the motives for their conduct, and to reflect whether by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ.

Dear young friends, your advancement in the way of piety and virtue continues to be a subject of our earnest solicitude. We tenderly exhort you all to cherish the belief, to seek to be established in the conviction, that your heavenly Father, as you look in faith unto Him, will assist you by his good Spirit to overcome every thing that is wrong, and to live acceptably in his sight. Be very careful then, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of *Him*, our Lord and Saviour, or in the perceptible guidance of his Spirit. On the contrary, in silent retirement before the Lord, seek after the contriting influence of his love, in sincere desire, that in his own time, it may please him, that you also may richly partake of that consolation and strength which are the portion of his faithful dependent children. And, as we can rejoice in the persuasion that many of you have yielded to the visitations of Divine Love, we wish to encourage these to hold on in the path of dedication, to continue to love the Lord, and to desire to know and to do his will.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience ; he will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength ; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase ; humility, meekness, and liveliness of spirit will be prevalent in advanced life ; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ.

Signed, in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this Year.

FAMILY MORALS.—No. I.

To the Editor of the Christian Herald.

SIR—Having by special favour obtained sight of a letter from a mother, I ventured to request the further favour of being allowed to communicate the following extract for your valuable publication. If it seems

to you, as it does to me, to meet usefully an important and most common error, please to insert it, under the title of Family Morals, No. 1; and oblige

A FATHER.

MY DEAR L—,

Your letter did please me much. You seem to be doing wonders for little H——. I thought her a promising child, but not near so intelligent as she might be by a little plain every-day teaching. I am more and more inclined to think that we must lay aside all systems, if we would come in direct contact with the understanding and heart of a child. We must be guided by the Bible to the heart; and, in all our efforts with the understanding, we must stop short when we interfere with what the Bible requires there; for who would be so mad, as to be willing to gain the intellects at the expense of the slightest moral evil? When we find that the intellects must be roused by offerings to the vanity, it is time to be alarmed: it is a sacrifice far from being acceptable in the sight of God. I would not, if I know my own heart, for all the intellectual attainments that ever adorned the mind of man, consent to have my children suffer the slightest moral taint, if I were sure I could remove it the next minute; for I do believe that all sin "deserves the wrath and curse of God." There is a greater effort to unite the service of God and mammon in education than in any thing else.

In talking upon the subject of education, it has been often suggested, that my views must prevent a rapid improvement of the mind. Formerly this has made me hesitate, but now I say, "let it"—though I am persuaded that the final account will be in full favour of "denying all ungodliness." Education, so far as it is gained by perverting the heart, is wordy, "plays round the head." As far as my observation and experience have extended, it is the ready and the thoughtless, not the doubting and thinking, who are acted upon by medals and other excitements, as injudicious as they are unhallowed.

REVIEW.

A MISSIONARY CATECHISM for the use of Children; containing a brief view of the moral condition of the world, and the progress of missionary efforts among the Heathen. Published by the Yale College Society of Inquiry respecting Missions. NEW-HAVEN, printed by S. Converse, 1821.

Missionary history is now becoming an essential part of Christian education. The rising generation are to be trained up in the principles and practice of that benevolence, which, to the shame of their predecessors, is but just beginning to embrace so glorious an object as *the conversion of the world*. They are to be actuated by new and liberal views, and to be efficient instruments in introducing the latter-day glory of the Church. It is therefore necessary that they should early be made acquainted with the moral condition of the world, and the various plans which have been formed and are now successfully prosecuted for the diffusion of the gospel of peace. A conviction of the importance of such knowledge has caused many who have been engaged in Sabbath Schools, or otherwise employed in the religious instruction of youth, to look with peculiar regret upon the

want of means for communicating the necessary information. Such will know how to appreciate a book by which their pupils may be made familiar with the general outline of missionary history. This appears to have been the motive which induced the publication of the little book whose title is at the head of this article.

"Its object," say the compilers, "is to state as briefly as possible the principal facts relative to the moral condition of mankind and the wretchedness of the heathen, together with the efforts which have been made, and which yet remain to be made, for their relief." The compilation is professedly made "*for the use of children*," and the catechetical mode adopted; yet it is well adapted to many in the community of Christians who have grown up in the quiet neglect of the divine injunction, "*Go ye into all the world and preach the Gospel to every creature*." Although the publications of the day contain a summary of missionary operations, it is easy to perceive they cannot answer every purpose in the communication of such intelligence. There are multitudes who peruse them rarely, if at all; and among those who do, there are very many who are ignorant of the origin and progress of the benevolent institutions whose operations they now regard with interest. These should possess some abstract of missionary history. Such an abstract is the *Missionary Catechism*. Nor can it be perused unprofitably by him who has watched the progress of missionary effort, and is acquainted with the subject in all its details. It is a remembrancer which will collectively revive many pleasing recollections of the progress of the truth, and may animate the Christian in his efforts of benevolence, by the encouragement it adds to the divine assurance that the Redeemer's cause shall ultimately become triumphant.

But it is time that we should give some account of the work itself, that our recommendation may not appear to have been independent of its contents. The matter of it is arranged in six chapters.

CHAP. 1st gives a *general view of the world*. It treats of its *Inhabitants*, and the *Principal Systems of Religion that prevail in the world*, as *Judaism, Mahometanism, Christianity, and Heathenism or Paganism*. As a fair specimen of the work, we will quote the last Section of this Chapter entire.

OF HEATHENISM.

Q. What is heathenism, or paganism?

A. It is the worship of false gods.

Q. When did heathenism begin?

A. Immediately after the fall; among the posterity of Cain.

Q. How extensive did it become?

A. It soon became almost universal. All the families of the earth, except that of Noah, were idolaters; and, because the wickedness of man was great upon the earth, God sent the flood and destroyed them.

Q. Did Noah's posterity, after the flood, become idolaters?

A. Yes; they soon forgot the true God; and, except a small portion of mankind, all have continued idolaters until this day.

Q. Why did men become idolaters?

A. Because of their wickedness and pride. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 22, 23.

Q. What have been some of the objects of heathen worship?

A. The sun, moon and stars; mountains and rivers; men and women; beasts, birds, reptiles and insects; and images of gold, silver, wood and stone.

Q. What has been the nature of the worship paid to these imaginary gods?

A. Very foolish, impure and bloody.

Q. Wherein is seen the folly and cruelty of heathenism?

A. In the infliction of voluntary self-torture, and in the offering of human sacrifices.

Q. Can you give some account of the different kinds of self-torture practised by the heathen?

A. In some countries, it is a frequent practice to lie and walk on points of sharp iron; to hang suspended by large hooks fastened in the back; to hold the arms over the head until they become withered; to sit for years in the same position; to bore holes in their tongues and sides; and to throw themselves from a high place upon sharp knives.

Q. What particulars can you state respecting human sacrifices?

A. Infants are often thrown into rivers to be devoured by alligators; parents are left by their children to perish with hunger; women are burnt and buried alive with the dead bodies of their husbands, and multitudes, of all ages, perish by long journeys to idolatrous temples, or are crushed beneath the wheels of idol-cars.

Q. What is the object of these cruel practices?

A. To obtain the pardon of sin and the favour of the gods.

Q. What proof can you give that sincerity in any religion will not insure salvation?

A. The Scripture says expressly, "There is none other name under heaven, given among men, whereby we must be saved," but the name of Jesus. Acts. iv. 12.—"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12.

Q. What are some of the books which the heathen consider as sacred?

A. Among the inhabitants of India, the Shasters and Vedas are the principal.

Q. Where does the pagan religion prevail?

A. Throughout the greater part of Asia, Africa, America, and some parts of Europe.

Q. What is the number of Pagans?

A. About five hundred millions.

Q. Have we any reason to believe that Heathens and Mahometans will ever become Christians?

A. Yes: for it is declared that "All the ends of the world shall remember and turn unto the Lord." Ps. xxii. 27.—pp. 12, 15.

CHAP. 2 exhibits *the duty of Christians to spread the Gospel through the world.*

CHAP. 3 informs us *what has been done in discharge of this duty.*—This is the most instructive Chapter, and comprises about half of the work. It contains an account of *the principal Bible Societies*, of the *principal Missionary Societies*, and of the *principal Missionary Stations*. The operations of the several Societies are succinctly stated, and the result of those operations in the history of the respective Missionary stations. In this Chapter the answers to the several questions are very properly made shorter and more direct than in most of the other chapters, the nature of whose subjects will not admit of the like brevity.

The remaining Chapters treat respectively of *what remains to be done*; *the obligations of children to the heathen*; and of the evidence that *the Gospel is to be preached to all men*. The subject of the last induces us to present it to our readers.

THE GOSPEL IS TO BE PREACHED TO ALL MEN.

Q. What renders it probable that the great work of evangelizing the heathen will ever be accomplished?

A. The aspect of the times, both in christian and in heathen countries.

Q. What appearances in christian countries render it probable?

A. The general diffusion of missionary information; the lively sympathy which exists in behalf of the heathen; the increasing liberality in support of Bible and missionary societies; the prevailing spirit of prayer for the coming of Christ's kingdom; and especially the means employed to interest the minds of children in the situation of the heathen.

Q. What appearances in unchristianized countries render it probable?

A. A readiness among many of the Jews to examine the New Testament; a growing dissatisfaction, among the Mahometans, with their Koran; and the universal anxiety, among the Pagans, for some surer ground of hope for eternity.

Q. Will christian nations be willing to make the requisite exertion?

A. We have reason to believe they will; since their conviction of duty has become so deep and so universal.

Q. Will not Christians become weary in well doing?

A. No: ever since missionary operations commenced, which was about forty years ago, their exertions have been constantly and rapidly increasing. The more they have done, the greater ability and readiness has been found, to continue exertion.

Q. Can the requisite number of missionaries be furnished?

A. Yes: There are now, in christian countries, many thousand pious young men ready to engage in this work; and, doubtless, many more will be raised up and fitted, in answer to the prayers of Christians.

Q. May not the sickness and death of missionaries in foreign countries impede the progress of this work?

A. They may impede, but cannot stop it. The death of one missionary has been the means of raising up many others to fill his place.

Q. Will not the malice of wicked men and devils frustrate the attempts of Christians?

A. No: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Ps. ii. 4.—"The gates of hell shall not prevail against the church." Matt. xvi. 18.—"O ye people—take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." Isa. viii. 10.

Q. Will not the heathen refuse to receive the gospel?

A. The spirit of God shall prepare the way. "Thy people shall be willing in the day of thy power." Ps. cx. 3.—"The isles shall wait for his law." Isa. xlii. 4.—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow and shall swear." Isa. xlv. 23.

Q. Do not, then, the promises of God render it certain, that the whole world will be evangelized?

A. Yes: His truth is pledged to accomplish it; and He will do it in his time. "Though the vision tarry, wait for it, because it will surely come, it will not tarry." Hab. ii. 3.—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8.—"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xxii. 27.—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14.—O Zion! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 1, 3.

"Behold the measure of the promise fill'd;
See Salem built, the labour of a God!

Bright as the sun, the sacred city shines;
 All kingdoms and all princes of the earth
 Flock to that light; unbounded is her joy,
 And endless her increase.—
 Praise is in all her gates; upon her walls,
 And in her streets, and in her spacious courts,
 Is heard salvation. Eastern Java there
 Kneels with the native of the farthest west;
 And Ethiopia spreads abroad the hand
 And worships. Her report has travelled forth
 Into all lands. From every clime they come
 To see thy beauty, and to share thy joy.
 O Sion! an assembly such as earth
 Saw never; such as Heaven stoops down to see.”—pp. 43, 48.

The compilers of this work, in their *Preface*, speak with modesty of its execution. But we feel more inclined to commend the performance than to employ ourselves in pointing out its minuter defects. It is more free from inaccuracies than could have been expected in a work of this description; and evinces the possession of good materials for the compilation, and care in the selection of facts. We unhesitatingly recommend it to the careful perusal of the friend of missions, and especially to the notice of all, whether parents or teachers, who are at any time employed in the religious instruction of youth. We know not how the trifling sum which it costs can be disposed of to better advantage than by putting this little book into the hands of children. Its diminutive size might render an apology necessary for appropriating so much room to the notice of it, did not the importance of its subject, in our view, amply justify every thing that we have said.

The *Missionary Catechism*, it appears, is published by the *Yale College Society of Inquiry respecting Missions*. Having seen another interesting publication intimately connected with the subject of Missions, *The Memoirs of Simeon Wilhelm*, put into circulation in this country by the same Society, we have been at some pains to make inquiries in relation to it. The object suggested by its title, we have learned, is effected by the exertions of its members to dispose of such works as are deemed peculiarly favourable to the cause of Missions. Any profits, therefore, which may accrue from works which they publish themselves, go in aid of their object. Such an association among the pious students in a literary Institution, must have a happy influence upon their own minds, and tend much to the diffusion of a missionary spirit.*

Intelligence.

FRANCE.—BIBLE SOCIETIES.

On Thursday, the 4th of December, 1820, the Protestant Bible Society of Paris held its second Anniversary in the Hall in which the Societies for the Encouragement of National Industry and for Mutual Instruction hold their anniversaries; His Excellency the Marquis de Jau-

* This work, we understand, is for sale at the Sunday School Depository, No. 59 Fulton-street.

A. The aspect of the times, both in christian and in heathen countries.

Q. What appearances in christian countries render it probable?

A. The general diffusion of missionary information; the lively sympathy which exists in behalf of the heathen; the increasing liberality in support of Bible and missionary societies; the prevailing spirit of prayer for the coming of Christ's kingdom; and especially the means employed to interest the minds of children in the situation of the heathen.

Q. What appearances in unchristianized countries render it probable?

A. A readiness among many of the Jews to examine the New Testament; a growing dissatisfaction, among the Mahometans, with their Koran; and the universal anxiety, among the Pagans, for some surer ground of hope for eternity.

Q. Will christian nations be willing to make the requisite exertion?

A. We have reason to believe they will; since their conviction of duty has become so deep and so universal.

Q. Will not Christians become weary in well doing?

A. No: ever since missionary operations commenced, which was about forty years ago, their exertions have been constantly and rapidly increasing. The more they have done, the greater ability and readiness has been found, to continue exertion.

Q. Can the requisite number of missionaries be furnished?

A. Yes: There are now, in christian countries, many thousand pious young men ready to engage in this work; and, doubtless, many more will be raised up and fitted, in answer to the prayers of Christians.

Q. May not the sickness and death of missionaries in foreign countries impede the progress of this work?

A. They may impede, but cannot stop it. The death of one missionary has been the means of raising up many others to fill his place.

Q. Will not the malice of wicked men and devils frustrate the attempts of Christians?

A. No: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Ps. ii. 4.—"The gates of hell shall not prevail against the church." Matt. xvi. 18.—"O ye people—take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." Isa. viii. 10.

Q. Will not the heathen refuse to receive the gospel?

A. The spirit of God shall prepare the way. "Thy people shall be willing in the day of thy power." Ps. cx. 3.—"The isles shall wait for his law." Isa. xlii. 4.—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow and shall swear." Isa. xlv. 23.

Q. Do not, then, the promises of God render it certain, that the whole world will be evangelized?

A. Yes: His truth is pledged to accomplish it; and He will do it in his time. "Though the vision tarry, wait for it, because it will surely come, it will not tarry." Hab. ii. 3.—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8.—"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xxii. 27.—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14.—O Zion! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 1, 3.

"Behold the measure of the promise fill'd;
See Salem built, the labour of a God!

misconceived ; in the name of that Holy Doctrine, which recommends as strongly as reason and nature, the precepts of justice, toleration, and charity.

" These claims, as we have just now said, have been listened to under the paternal government of the Bourbons : our Churches revive, our Academies flourish, our Pastors enjoy advantages and a consideration which their Evangelical labours deserve ; schools are founded under the shadow of our churches, and our youths find, in the establishment of public instruction which they are enabled to frequent, a religious education conformable to the faith of their fathers.

" But while, with joy, with a lively gratitude towards Divine Providence, and towards our own government, we cast a glance over our present situation, we cannot dissemble, that there are still men who find themselves offended with the justice which is rendered to us. Their tactics are nearly the same as those of our ancient persecutors. To assert, that the reformation is on the point of expiring ; that Protestantism is approaching its last day ; that already in a great part of the Protestant countries, Deism and Socinianism have taken the place of the doctrine of the Reformers ; that all the discreet men, who remain in the different communions, are only anxious to re-enter under the power of Rome ;—such are their means. Faithful inheritors of the maxims and wishes of their predecessors, they have not forgotten how much evil has been done to the Reformers by publishing, that there existed no longer in France Protestantism, or Protestants. Their attempts will be vain ; the wisdom of the laws which rule us, and the Monarch who governs us, are certain pledges of this. Their unfounded declamations will injure us so much the less, as we will not descend into the arena in order to refute them ; nor will we so far forget what we owe to ourselves, what we owe to the public repose, as to engage in discussions as interminable as they are unprofitable.

" It is by our works, Gentlemen, that it becomes us to answer them. Let us publish, let us disseminate this gospel, whose principles they pretend to accuse us of having misconceived ; let us press around this venerable monument of Divine wisdom, the only source whence we profess to derive our information and our faith ; let us form around it a close and invincible phalanx ; let us call upon all the members of our Communion to use the glorious right of reading it and meditating upon it, of that right which it will be henceforth impossible to wrest from Christians. At our voice let Bible Societies multiply, let them form Branch Societies, and secondary Associations ; in a word, let the moment arrive in which there shall be no longer found in France a single cottage inhabited by Protestants, where we have not introduced and recommended the Book of life !

" Your zeal has commenced this great work, your perseverance will complete it ; the account which is about to be rendered to you of the labours of the year will convince you of the success already obtained, and give you occasion to hope for still further.

" It is painful to me, in addressing these words of encouragement to you, Gentlemen, not to see any longer in the midst of you the worthy pastor RABAUT PÔMIER, one of the honoured censors of your suffrages. He had been a witness, in his youth, of the tribulations of the church of France ; in his advanced age he has been a witness of the consolations

it enjoys, and he has fallen asleep in peace. We will preserve the memory of his christian virtues, and of the labours to which he still dedicated himself, in the decline of his life, in favour of our Society. With him, a name dear to the Churches of France has just been extinguished; we cannot better render to this revered name a last homage than in recalling the commendations lately bestowed on the memory of the respectable PAUL RABAUT, by him who knows how to give still more value to his words by the superiority of his mind, than the elevation of his exalted rank. This Prince, the just appreciator of merit, has cited him as a model to the Pastors of Nismes, his successors; showing thereby how much he wishes to honour the man who conscientiously discharges his duties, whatsoever may be his creed. It is also, we may believe, a sort of service that we shall render to our country, in furnishing, even to the lowest class of the people, the means of learning their duties from the word of God; and this service will not be without merit in the eyes of an enlightened government. Already our correspondence offers proof of the good will with which the first authorities have applauded our efforts, and have seconded them by their donations; we see in this the pledge of the principles of toleration and justice with which those individuals are animated, who occupy the highest functions in the state; and, on a multitude of occasions, the august Princes of the royal family have addressed to our Pastors and Consistories words of encouragement and confidence.

UNITED STATES.

An Account of a Mission among the Senecas and Munsees, performed in 1820, by the Rev. Timothy Alden, President of Alleghany College, addressed to the Rev. Abiel Holmes, D. D. of Massachusetts, Secretary of the Society for propagating the Gospel among the Indians and others of North America.

Meadville, Penn. 12th October, 1820.

REV. AND DEAR SIR—By the good providence of God I have, at length, fulfilled the appointment to the Senecas and Munsees, which was assigned me last year, by the Society for propagating the Gospel among the Indians and others of North America. I commenced my tour, accompanied, on this occasion, by my second son, on the 23d of August, and returned to Meadville on the fourth of the present month, having travelled 542 miles, preached twenty-six times, and attended, as opportunity offered, to various other missionary labours, as prescribed in the commission signed by yourself and Lieut. Gov. Phillips, President of the Society.

We were cordially received by the white inhabitants in our numerous wanderings from one section of the aboriginal settlements to another. In several places, on our way, there have recently been some special awakenings, the happy fruits of which were manifest from the general tenor of conversation; from the eagerness with which people assembled together for religious worship and instruction; from the engagedness with which they listened to the plain and solemn truths of the gospel; and from the indescribable, heart-cheering manner, in which they sung the praises of the Redeemer.

It is painful, however, to mention, that a baneful influence was sometimes noticed, particularly from the wild unscriptural representations of a certain modern sect, which has the effrontery to claim the name of *christian*, leading captive silly women, and the ignorant of both sexes, main-

taining the annihilation of the wicked, and denying the divinity and the atonement of the Son of God.

As the aboriginal inhabitants were the leading object of attention, agreeably to the instructions received, the extracts from my journal, in reference to these too much neglected but most interesting fellow creatures, will be copious, and if some articles should be introduced, which seem to a degree irrelevant, yet, if in the aggregate they tend to throw light on the history of Indians, the communication, although somewhat prolix, it is hoped, will not be unacceptable.

On the 31st of August, we visited the chief warrior at Cataraugus, the mild, humane, and venerable Wen-dung-guli-tah. He at once recognised me, and, after a little pause, and in reply to what I had said, with a placid countenance, not unlike in appearance to that of Francis Xavier, addressed me in nearly the following language, as interpreted by Hank Johnson.

"I thank the Great Spirit, that he has given you health and strength to come and see your red brethren once more. I thank you for fulfilling your promise to visit me and my people again. I am glad to see you. I shall be glad to have you preach to my people about the gospel next Sabbath. You must not think it hard if all should not attend as you may wish; for I suppose you have heard that there is a division among the Indians. Some of them have agreed to keep the Sabbath, but others are determined to follow the way which their fathers have taught; but for myself, I shall be glad to have you preach in the Council House next Sabbath."

At this time there was an assemblage of Indians at the Council House, near at hand, it being one of the days of their feast of ingathering. We repaired thither and found a company consisting of about one hundred Senecas and Munsees, male and female, old and young, deeply engaged in some kind of play with hazel-nuts. On being introduced by Johnson, as a *jen-ne-sta-je*, their amusements were immediately suspended, and there was a profound silence. I embraced the opportunity, without ceremony, to make an address, which I concluded by stating, that on the next Sabbath I expected to be with them again in that place, to preach the gospel, and hoped for a general attendance. They instantly made the Council House to ring with a loud, animated, and universal *ye-ugh*, *ye-ugh*, or shout of approbation.

We were kindly entertained at the house of Jacob Taylor, whose extensive and well cultivated farm is contiguous to the reservation, who has long exercised, under the direction of the Society of Friends in Philadelphia, a superintendence over the Cataraugus Indians, and has been greatly instrumental in meliorating their temporal condition. Here I saw, for the second time, the aged Koh-kun-de-noi-ya, who, from the wonderful powers of his memory, and the principal occupation of his past life, is extensively known by the name of Coffee-house. In 1818, when at the cabin of Peter Krous, on the Alleghany, having no one to interpret, he gave me a concise history of his life, mostly by signs, as expressive and intelligible as those of the pupils at the asylum of the deaf and dumb at Hartford. He represented, at that time, that he had arrived at the uncommon age of one hundred years. From other sources the credibility of his statement has since been confirmed. He had rode thirty miles the day I saw him, and was on his way to Canada to visit his relations, but spent the night at Mr. Taylor's, where the Indians always find a welcome reception, and the most friendly attentions. He

has but an imperfect knowledge of the christian religion, yet seems to have a deep and solemn sense of his dependence on Nau-wen-ne-yu, or the Great Spirit, to whom, in the silent watches of the night, when he, no doubt, thought there was no mortal to witness his devotions, he has often been heard pouring forth the aspirations of his soul in fervent prayer. He is by birth an Onondaga, and was born near Geneva, in the state of New-York. He was with the Indians who formed an ambuscade, surprised, and defeated General Braddock in 1755, and was with the French at Fort Du Quesne at the time of their abandonment of that post in 1758. During a great part of his long life, he has been employed as a courier to carry intelligence from tribe to tribe. Many a time has he been present at councils, which sometimes were continued for weeks, when a vast mass of matter was brought to view, and numerous speeches were made; yet, such was the tenacity of his memory, he would give the whole in detail, to the omission of nothing important, as he proceeded from one nation to another. The Indians, like the Athenians of ancient days, are fond of news; hence, his presence would always cause them speedily to assemble together, in whatever village he appeared, such was their desire to hear of the passing events from a man who readily imparted all the quantum of intelligence to be collected at a coffee-house.

Sabbath, 3d September.—Knowing that Hank Johnson was obliged to be at Chaud-dauk-wa lake this day, while on my course through the woods to the place of convocation, not strictly conforming to aboriginal etiquette, and with the view to save time, I took the liberty to send a young Munsee to Henry York, a little distance from my route, requesting him to come and officiate as my interpreter. Had I reflected a moment I should have left this application to an arrangement of the chiefs; for it is well known that the Indians will seldom attend to any business of importance with a stranger, unless the previous sanction of the heads of their tribe have been obtained. We repaired to the mansion of Wendungguhtak, which we found cleanly swept, and himself neatly dressed, but unable to walk in consequence of a hurt recently received. The young Munsee soon returned, and reported that York said *he would not come*. He was the only person then on the reservation who could answer my purpose. My situation, for a short period, was painful; I doubt not similar to what our missionary brethren in Asia often experienced, when first surrounded by people of a strange tongue. The Indians were already beginning to assemble together, though long before the hour of appointment. They had expressed an eagerness to hear the gospel. Their early attendance was an evidence of their sincere and ardent desire of religious instruction; and this was probably the last opportunity I should have of addressing them on a subject of eternal moment. The chief warrior, perceiving my embarrassing situation, soon relieved my mind from the tedium of uncertainty and suspense. He despatched a runner to York, who promptly came, and ably performed the task assigned him.

The line of demarcation between the friends and the foes of religion, in all the Indian reservations we visited, is now distinctly drawn. They are divided into a christian and pagan party; the former, in general, embracing the most of those who have formerly been considered the most respectable among the chiefs, warriors, and commonalty; the latter the intemperate, quarrelsome, indolent, and most degraded.

My audience consisted of about sixty Senecas. None of the Munsees saw fit to honour me with a hearing. These are of the pagan party,

almost universally; are much addicted to an excessive use of strong drink; and, on my former missions, have showed little disposition for religious instruction.

After singing a hymn in the Seneca dialect, in which a goodly number cheerfully joined, and a prayer, which few of them could understand, as it was not interpreted, I addressed them for more than an hour, and was delighted at their profound attention and orderly behaviour, during the religious exercises; and no less so at the decorous manner in which they retired from the house of worship, in all directions, to their respective cabins. I never witnessed greater propriety of conduct in any congregation whatever.

In communicating moral and religious instruction to Indians, long dissertations on any particular topic are not so profitable to them as laconic representations of duties and obligations, and narratives, drawn from scripture, of the dealings of God with the human race, accompanied with reflections and exhortations. As usual, however, I took a text for a guide to the leading ideas I wished to suggest; and, on this occasion, selected these words: *If ye love me, ye will keep my commandments.* I represented to my auditors that this was the language of the great God and Saviour of the world; that true religion consisted in a real love of this best of beings; and that, if they loved him, they would gladly know what are those commandments, and would wish and strive, and rejoice, to keep them to the extent of their power, merely from the principle of love to the Creator and Redeemer. I gave them a concise view of the decalogue, with remarks upon its purity and extent, and the happiness which, in this life, would redound to every nation, if universally and conscientiously regarded. In animadverting upon the fourth commandment, notice was taken of the laudable resolution they had formed to hallow the Sabbath, a day ever to be sacredly devoted, by the people of God, to the duties of religion. I spake also of the commands of Jesus Christ, and especially of that "new command," that they should love one another. Various exhortations followed, in which much was said of the numerous ill effects, every where evident, for want of more of this love to God and love to man. In descanting upon the vices which prevailed where this heavenly principle was not deeply rooted in the heart, I endeavoured to give a copious detail of the awful consequences of drunkenness; that sin, which, of all others, the most easily besets the poor Indians. I told them I was happy to learn that the temperance of the generality of the Senecas, in Cataraugus, was often mentioned in terms of high commendation; but it was a matter of sore regret that there were still some among them, who indulged in a vice, which degraded man below the brutes, and which was, not unfrequently, but a prelude to fightings, murders, beggary and infamy. A solemn appeal was made to them for the truth of the disgusting representation. One, at least, I knew was then present, who, in a state of intoxication, had killed his neighbour about two years before, and every one present had often witnessed the dreadful effects of drunkenness. Some account was given of the plain and pungent manner in which Sampson Occum, a minister of the gospel, and one of their brethren, had preached on the ruinous consequences of this vice. This, represented as coming from an Indian, excited a very noticeable attention.

In order that their children might be trained up to that love of the blessed Redeemer, which the holy scriptures enjoin, I spoke of the importance of education; and, to corroborate the arguments offered, referred

to a speech on this subject, made by the late John Sky, a Tonnemewanta chief, in my hearing, at a great council, in 1818, a few months before his death, and delivered with a pathos which would have done honour to any orator of Greece or Rome. I animadverted on the kindness of the Friends in Philadelphia, representing that these benevolent people had early attended to their welfare; that they had not only taught them to cultivate their lands, and presented them with various implements of husbandry, greatly to their temporal prosperity and comfort; and had given them much moral instruction; but had established a school for the express benefit of the rising generation. This had, unhappily, been suspended during the violence of opposition from the pagan party; but, as I was glad to learn, would soon be renewed. I urged them, by various reasons, to cause their children diligently to attend the school, that they might be taught to read the word of God, some parts of which were already translated into their language; that, being made acquainted with the instructions, which the great and good Spirit had been pleased to communicate to the world, they might hope to be led to love him and keep his commandments, to their present and future happiness.

I had, at first, stated that I came by the direction of that Society, which, on former occasions, had commissioned me to impart to them the truths of the gospel. I represented that the good people of that Society had no sinister views in adopting measures of this kind; that they did not wish for their lands, furs, corn, money, nor any thing they possessed; but that, feeling in their own hearts the obligation and the comfort of loving God, and endeavouring to keep his commandments, and knowing it, from the sacred word, to be their duty and privilege to love all the members of the great family of mankind, of whatever tribe or complexion, as brethren, they wished and prayed, and in various ways, exerted themselves, that the glorious realities of the true religion might be made known to them. From the same regard to the word of God and to the eternal welfare of precious and immortal souls, many others, near the big water, towards the rising sun, had, for a number of years, been most actively engaged in sending ministers of the gospel to different and distant tribes, of various tongues, to preach this love to God and love to man; and, from the highest authority, it might be declared, that the day was fast approaching when this heavenly principle would be universally felt, and there would be one fold and one Shepherd for all nations.

In concluding this part of my address, I descanted on the complacency and delight which the people of God are wont to experience amid the troubles and trials incident to the present state; the animating hope which cheers the departing saint; and the unspeakable rewards of grace, which are in sure reversion beyond the grave. I stated that I had known many, who, on a death bed, felt greater consolation than they could express, from the spiritual communications of that merciful Saviour, in whom was all their trust. I suggested that my nearest earthly friend, who had been taken from me in the midst of her days, a few months before, in the immediate prospect of death, but a few moments before she closed her eyes upon the world, said, with a serenity of countenance which I could never forget, "*worlds could not purchase the hope she had*;" and if they were united to Jesus, by a living faith, they would be blessed with a similar transporting hope on the approach of that event, which awaited all the children of men, and which was ever nigh at hand.

Many other things in this way were offered to the serious consideration

of my red brethren, and the address was closed with an exhortation to think much on what they had heard; to be often in prayer to the great God and Saviour of the world for a heart to love him and serve him upon earth, that they might glorify and enjoy him for ever in heaven. On taking my final leave of these poor natives of the wilderness, I besought the Lord, that if we should never meet together again in any house of prayer in this world, as we probably never should, this people, and all the unenlightened tribes of this western world, might soon be made, by the all conquering power of the Holy Spirit, to love the Saviour of sinners with all their heart; and that we might meet our Judge in peace and joy, in the morning of the resurrection, and be satisfied with his likeness, when we should see him as he is. (To be continued.)

UNITED GENERAL PRAYER-MEETING,

FOR THE OUT-POURING OF THE HOLY SPIRIT ON THIS CITY.

The United General Prayer-Meeting for the month of May was held in the Mariners' Church, on Monday afternoon, the 7th instant.

The order of exercises were as follows: viz. The meeting was opened with singing a hymn, and prayer by the Rev. N. BANGS, of the Methodist Episcopal Church, who presided. He then read the 55th Chapter of Isaiah, and several letters giving accounts of revivals of religion in various parts of the Union; also a paper in the *Jewish Expositor*, published in London in March last, containing "Hints" of a plan for uniting Christians of different denominations in prayer for the effusion of the Holy Spirit on ministers and people, which we understand was drawn up by the Rev. W. Ward. Several hymns were sung, and the Rev. Mr. Chace, of New-Orleans, and the Rev. Messrs. Labagh, Ellis and Frey, of this city, engaged in prayer. The meeting was concluded by singing the Christian Doxology, and the benediction was pronounced by the presiding minister.

The exercises were solemn and interesting, and the intelligence was calculated to cheer the hearts of Christians, and animate them to more frequent and earnest prayer for more abundant communications of the Spirit of God.

Of the letters read, we can give only the following in this number.

PROGRESS OF THE REVIVAL IN CONNECTICUT.

New-Haven, April 25, 1821.

DEAR SIR,—Since my letter of March 30th,* I have received frequent intelligence from those towns which had been visited by the brethren of our churches, and in which I informed you, revivals of religion had commenced. In none of these places, has the Holy Spirit ceased to operate, and in most of them, the good work goes on with animation and success; encouraging the hearts of Christians, and stimulating them to increased exertions for the prosperity of Zion.

In addition to the list already handed you, I will now add the parishes where revivals have commenced during the last month; most of which have been visited by the brethren, viz. Middlebury, Southbury, two parishes in Woodbury, Washington, Brookfield, Roxbury, Columbia, North Guilford, Westbrook, Chester, Pettypaug, and New-Stratford. There are several other places in which the people apparently are solemnized, and attentive to religious instruction; and where we hope revivals will begin before many weeks.

Some facts have come to my knowledge during the progress of these revivals, with which I think it may be useful for Christians throughout our country to be acquainted. When an unusual attention to religion appears in any

* See our last volume, p. 732.

town or parish, it seems as if a solemnity was communicated to the whole atmosphere. The great object of salvation absorbs all others; and the conversation and inquiries of those who before were light-minded, appear evidently to assume a serious cast. The amusements and diversions of the youth, of both sexes, are relinquished, as it were, by common consent; and they seem now to be much more anxious to attend conferences and prayer-meetings, than before they were to go to the ball-room, or join the convivial circle. This state of things excites much inquiry and curiosity in neighbouring towns and villages; and the people flock in to the place where a revival exists, from several miles around, to see and hear for themselves. It is in this way that the spark is caught, and carried home, and communicated. So customary is this fact, that it seems almost a matter of course, that a revival will spread, where the people in the vicinity will come in and attend the religious meetings. Allow me to mention a few facts, which will place this subject in a more striking point of view. When our brethren first went to the upper parish of Woodbridge, a lady, who was on a visit at that place, attended the meeting, and was brought into a state of conviction in consequence of what she saw and heard. She returned to her own place of residence, a town about twenty-five miles distant, and related to her friends and neighbours the things she had witnessed. This excited attention to religious subjects, and inquiries as to their own hopes of salvation; and the result has been, that a revival of religion has commenced in that place.—At the time when the revival was most powerful in North-Killingworth, and on the Sabbath when upwards of one hundred were admitted to the church, a number of Christians, belonging to a parish east of that town, came over to be present on this extraordinary occasion, and to witness its solemnities. They caught the heavenly flame, and becoming animated, they began to labour and pray in their own village, for an out-pouring of the Holy Spirit. A revival soon commenced, and is now general.—As a third instance, the people of a parish about four miles north of that last mentioned, came down, more than once, in considerable numbers, to see and judge for themselves. Convictions of sin took place in their minds; and returning to their own homes, an awakening began, and soon after a revival, which is now extending among their friends and neighbours. I could mention likewise, more than one place, where great attention has been excited, by receiving letters, and publicly reading them, which gave an account of the great work which is going on here and in other places. But it is unnecessary that I should be more particular.—I beg leave to state one further instance, by way of contrast to these. There is a town in Litchfield county, where a revival has commenced, and where appearances are flattering that it will become extensive. In a town which lies directly west of this, no inquiry has been excited; the people have been, and still continue to be, in a cold and stupid state, and Christians are asleep. While in the first, conversions are taking place every week, in the latter, but one solitary instance of conviction has been known; and in that case the person removed from the first mentioned town, and became a resident in the latter.

I have been strongly impressed, for some time, with the immense importance of the use of means, in the salvation of men; and several facts which I have learned, have added confidence to former impressions. One of the ministers of Woodbridge informed me, that the Female Bible Society in his parish gave away eight or ten Bibles, to different individuals, whom they supposed deserving the donation. During the present revival in that place, which may be two years or more since the Bibles were distributed, those persons who received the Bibles, have all become hopefully pious.—When the brethren made the first visit to Milford, a Mr. P. a member of the church, living in the eastern part of the town, attended the meeting, and on his return, informed his neighbours of what he had seen and heard. This account excited the curiosity of the people of the village, and they determined whenever the second visit was made, to attend, if practicable. At the time the next visit was appointed, the roads were extremely muddy; here and

there filled with snow drifts, and so difficult to pass, that although men could go on horseback, yet wagons could not be drawn through the roads with safety. In this extremity, Mr. P. got up his ox-cart, and took up eight of the women from his immediate neighbourhood to the meeting, a distance of from two to three miles. A revival now exists in the village, and seven of these women have become hopefully pious.

In the observations which I have made in this or the former letter, concerning the utility of the labours of the brethren, who have visited the churches, I would by no means be understood as hinting that, in these places, ministers and Christians have not laboured faithfully and successfully, in promoting the revivals which have taken place, after they have once awaked from their slumbers; but I do believe, that the labours of the brethren have been the means of awaking many of them, and animating many of them in the work. Neither would I be understood as countenancing the idea, that revivals of religion would exist, merely through the labours of the brethren, or of any other Christians; God uses them as *instruments*, but the *efficiency* is altogether from him.

I am, sir, very respectfully, your friend and servant.

N. B. We had a prayer meeting last evening, in which Congregationalists, Episcopalians, Baptists, and Methodists united, and each took a part, in short addresses and short prayers. We find by our experience, that *long* prayers, or *long* addresses, will not answer a good purpose. They will be tedious, even if men of talents make them.

SANDWICH ISLAND MISSION.

JOURNAL OF THE MISSIONARIES.

March 28, 1820.—Within two or three days sail of Owhyhee. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

First view of Owhyhee.

30.—Let us thank God and take courage. Early this morning the long looked for Owhyhee, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

11 o'clock, A. M.—We are now coasting along the northern part of the island, so near the shore, as to see the numerous habitations, cultivated fields, rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. Hopoo has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island, the walls of an ancient Moreeah, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o'clock, P. M.—As we double the northern extremity of Owhyhee, the lofty heights of Mowee rise on our right. As no canoes approach us,

it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands.—Mr. Hunnewell, [one of the mates,] Thomas Hopoo, John Honoore, and others, have now gone on this errand, and we wait with anxious expectation for the

First Intelligence from the Island.

7 P. M.—The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from the fishermen:—*that the aged king Tamahamaha is dead; that Reho-reho, his son, succeeds him; that the images of his gods are burned; that the men are all Inoaahs, that is, they eat with the women, in all the islands; that one of the chiefs only was killed, in settling the affairs of government; and he for refusing to destroy his gods.*

If these are facts, they seem to show, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favourable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There is some reason to fear that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king, than in his father. Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on: 1st. That he is specially desirous of improvement in learning: 2d. That he has long been indifferent to idol worship: 3d. That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience, yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying *in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.*

*First visit to the Island.**

31.—The intelligence of yesterday is confirmed to-day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, cocoa nuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature, drew

* The vessel first made Owhyhee on the west, as she was sailing north; then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owhyhee. *Toeaigh Bay* is about 25 miles from the north point; and the residence of the king is about 35 miles further south.

Editor Miss. Herald.

tears from eyes that did not intend to weep. Of them we inquired, whether they had heard any thing about Jehovah, who made Owhyhee and all things? They replied that Reho-reho, the king, had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely abolished. *Sing, O heavens, for the Lord hath done it.*

Visit of Krimakoo to the Brig.

April 1.—To-day, as we were near his residence at Toeaigh Bay, Krimakoo and his wife, and two widows of Tamahamaha, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B. of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment, "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain.—When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears that the chief, who refused to renounce his idols, raised a considerable party with treasonable designs, and resisted till he lost 40 or 50 men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party.—The white men who reside in the islands, favoured the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest: the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sung their favourite Melton Mowbray,

"Head of the church triumphant," &c.

(*To be continued.*)

ANNIVERSARIES.

The Education Society of the Presbyterian Church held its second annual meeting on Thursday, the 3d instant. The Report of the Managers was read, and the ordinary business transacted. The anniversary sermon was preached in the Brick Church, on the Sabbath evening following, by the Rev. Mr. FISHER, of Paterson, N. J. from Gal. vi. 9, "As we have, therefore, opportunity, let us do good unto all men." After the collection was taken up, the Rev. Mr. McCLELLAND delivered an address in behalf of the Institution. The number of students aided by this Society is fifty-two.

The Missionary Society of the Methodist Episcopal Church, celebrated its second anniversary on Monday evening, the 7th instant, in the church in John-street. The Rev. Bishop GEORGE, one of the Vice-Presidents, took the chair at 7 o'clock, and commenced the exercises by reading the 10th chapter of St. Matthew's Gospel. The Rev. JOSHUA SOULE read the report, and several resolutions were unanimously passed.

The following gentlemen, who moved and seconded the resolutions, addressed the meeting in highly appropriate speeches: viz. Rev. JOHN EMORY, of Maryland, GEORGE CAINES, Esq. New-York, Rev. E. HEDDING, of New-London, Rev. JOHN SOMMERFIELD, of London, Rev. LAWRENCE KEANE, of Dublin, Rev. WILLIAM RYLAND, of Washington City. On the previous evening collections for the Missionary fund were taken up in all the Methodist churches in the city.

The United Foreign Missionary Society held its annual meeting on Wednesday afternoon, the 9th instant, in Dr. Romeyn's Church, in Cedar-street. The Rev. Dr. M'DOWELL, of Elizabethtown, N. J. opened the meeting with prayer, and the report was read by Mr. Z. LEWIS, and the Rev. S. S. WOODHULL.

In moving and seconding the usual resolutions, the meeting was addressed by the Rev. Dr. MILLEDOLER, the Rev. S. H. COX, the Rev. Mr. MCARTER, of Philadelphia, and the Rev. C. T. DEMAREST, of English Neighbourhood, N. J. and was closed with prayer by the Rev. Dr. Milledoler.

In the evening a sermon was preached by the Rev. Mr. KNOX, from 1 Cor. chap. iv. ver. 2. "Moreover, it is required in stewards that a man be found faithful."

The New-York Sunday School Union Society celebrated its fifth anniversary on Tuesday the 8th instant. The scholars assembled in the Park, in front of the City Hall, at 3 o'clock, P. M.; and, preceded by the President and the other officers and Committee, walked in procession to the Circus in Broadway. After the scholars were seated, they sung a Hymn, led by Mr. H. Sage. The Rev. Mr. AXTEL, of Geneva, N. Y. prayed, and the Rev. Dr. MILLEDOLER delivered an eloquent, tender and appropriate address.

Another Hymn was then sung, and the exercises were closed with prayer by Dr. Milledoler. As the scholars retired from the house each one was presented with a little reward book, entitled the "Orphan Boy." The number of scholars present on this most interesting occasion was about 2,500; we would avoid any invidious comparison, but we cannot forbear to remark that School No. 34, for coloured men, never appeared better—there were 112 present. There were many of the Clergy from the neighbouring cities and towns present to witness this animating spectacle, which language would fail to describe.

In the evening the Society met in the Church in John-street. Col. RICHARD VARICK, the venerable President, took the chair at half past 7 o'clock, and the Rev. Dr. Milledoler opened the meeting with a most fervent prayer. The report was then read by ELIAZER LORD, Esq. Corresponding Secretary, and appropriate addresses were delivered by the Rev. Mr. SNODGRAS, of Fayetteville, N. C. and GEORGE WILSON, Esq. the Rev. Dr. SPRING, and JAMES EASTBURN, Esq. of this city. After the meeting was closed with prayer by the Rev. Dr. SPRING, the Society proceeded to the election of officers and a committee for the ensuing year.

AMERICAN BIBLE SOCIETY.

The American Bible Society celebrated its fifth anniversary on Thursday, the 10th instant. The Officers and Managers, and Delegates from Auxiliary Societies, met at the Managers' Room, in the New-York Institution, at 9 o'clock in the morning. Gen. MATTHEW CLARKSON, senior Vice-President, took the chair, and the meeting of the Board was opened with reading the 72d Psalm, by the Rev. J. DAY, L. L. D. President of Yale College.

After attending to the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the officers of the Society, and the Delegates from the Auxiliaries proceeded to the City Hotel, where a large number of ladies and gentlemen had assembled to witness the interesting proceedings of the day. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice-Presidents, took the chair; when the meeting was opened by the reading of the 1st chapter of Revelations by the Rev. Dr. M'Dowell, of Elizabethtown, N. J.

Letters from several of the Vice-Presidents, apologizing for their necessary absence from the meeting were read;—after which, the business of the meeting commenced by the President's address, which was read by the Rev. Dr. Milnor, the Secretary for foreign Correspondence. The Treasurer's Report for the past year was then read by W. W. Woolsey, Esq. Treasurer, by which it appeared that the receipts of the year ending the 1st of May, 1821, were 49,578 dollars and 34 cents, and the expenditures were 47,759 dollars and 60 cents. The annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, Secretary for Domestic Correspondence. From the Report, it appears that the Society have printed, during the past year, twenty-nine thousand Bibles, and twenty-four thousand Testaments. The whole number circulated since its formation, is 231,552.

The Kentucky Society have printed 2,000 copies of the Scriptures from the plates sent them by this Society; and such is the demand, in the western parts of our country, that they are printing a second edition. Spanish Testaments have been sent to Buenos Ayres, and a new field has recently opened for the distribution of the Scriptures, in the same language, in other parts of South America, and in Louisiana. The Society have obtained the sanction and aid of the Secretary of the Navy in distributing the Scriptures through the United States Navy. Three thousand five hundred Bibles have been appropriated for this purpose; and 1600 of that number have been distributed to the petty officers and seamen. Thirty Auxiliary Societies have been added during the past year; making the whole number of Auxiliary Societies attached to the Parent Institution, two hundred and thirty-nine.

After the report was read, several resolutions were unanimously passed, the last of which was as follows:

Resolved, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests: and that the Society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

On offering and seconding the several resolutions, each of the following gentlemen addressed the meeting: viz. Rev. Dr. STAUGHTON, of the Baptist Church, Philadelphia, JOHN GRISCOM, of the Society of Friends, N. Y. Rev. Mr. TRUAIR, of the Presbyterian Church, Cherry Valley, N. Y. Rev. Mr. BANGS, of the Methodist Church, N. Y. Hon. JOHN T. IRVING, N. Y. Rev. Dr. MORSE, New-Haven, Conn. Rev. J. M. MATHEWS, of the Reformed Dutch Church, N. Y. and the Rev. JOHN SOMMERFIELD, of London.

There was a more full attendance on this than on former anniversaries, and the exercises were such as would animate the Christian to renewed exertion in circulating the Bible. Application having been made, we understand, to the gentlemen who addressed the meeting, for copies of their speeches for publication, any remarks on them would be unnecessary.

On a review of this *week* of joyful anniversaries, we feel inclined to offer some remarks, and regret that our limits, at present, forbid adding any thing more than our fervent prayer, that the flame of Christian zeal which has warmed our hearts on these interesting occasions, may burn with increasing ardour until another return of the annual jubilee.

LIBERAL DONATION.—M. POYDRAS, of New-Orleans, has made a donation of \$20,000 to the Presbyterian Church in that city. They have it for two years without interest, and after that period pay the interest to the Orphan Asylum.

TO READERS AND CORRESPONDENTS.

Our Correspondent "B" is informed that the numbers of our last volume, "containing the Correspondence between a Clergyman and a Student at College," are nearly out of print, and a compliance with the request would subject us to a greater expense than we can sustain.

Several articles prepared for this number are unavoidably deferred.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

CORRESPONDENCE.

The great variety of interesting intelligence with which we have been recently supplied for this department of our work, would have induced us to devote a larger number of pages to the SEAMAN'S MAGAZINE, but in this number we must confine ourselves principally to the Correspondence of the Board of the "Port of New-York Society," and shall first lay before our readers the following letter from the Rev. GEORGE CHARLES SMITH, one of the Foreign Secretaries of the "BRITISH AND FOREIGN SEAMAN'S FRIEND SOCIETY AND BETHEL UNION," addressed to the Board of the Port Society in New-York, dated

*Jordan House, Penzance, }
Cornwall, Feb. 7, 1821. }*

To the Directors of the Port of New-York Society, &c.

ESTEEMED FRIENDS,

The Committee of the British and Foreign Seaman's Friend Society and Bethel Union have received with great pleasure your communication from New-York, and congratulate you on the prosperity attendant on your exertions to improve the character, and save the souls of Seamen.—We shall esteem your information as brethren in the grand and important work, and with such coadjutors, and the divine blessing, we doubt not but our Saviour's name will be known from the rivers to the ends of the earth. Allow me to recommend most forcibly to your attention the early adoption of the Bethel Flag; you will have one sent out from London for you; and I would advise the establishment of one in every port. The plan is very simple, and most effectual.—For instance, let the Christian friends of all denominations in each seaport of the United States be invited to co-operate in this mode of doing good to Sailors. Let one or two evenings in the week be fixed on for prayer meetings, on board a vessel in the port. Let a Bethel Flag be procured at the port by subscription, place it in the care of some pious person residing near the quay, or pier, connected with the shipping concerns. Give him directions on the morning of the day appointed, to go on board any vessel and solicit permission to hold a prayer meeting on board—if granted, then let him hoist the Bethel Flag at the mast-head, as a signal to all Mariners. A few pious friends could always be obtained to go on board in the evening and hold the meeting, and occasionally you will meet with praying sailors and captains who will join with you. Poor praying men are of essential service in this work. We have many sailors' meetings conducted by themselves. They like it, and enter into it with great spirit. Short hymns and, short prayers make the meeting lively and profitable.—Sometimes you will have a minister on board to give an exhortation. This is not essential, though it is welcome and acceptable. In the summer, your Bethel meetings can be held on deck, or in the holds of vessels cleared out. In the winter, most of your vessels have spacious cabins, and if you only get the crew of the ship to attend, you do great good. By this simple and cheap means you augment the *quantum* of prayer to an immense degree, and then you may be certain you insure the prosperity of the work in proportion.—Much prayer among the shipping will be the sheet anchor of your society, and the gale that will press forward the work with all possible success. In a little while the Flag would be generally known, admired and visited. Every port can also have a sailors' monthly

prayer meeting, on board a ship, when prayer can be specially offered up for the conversion of sailors throughout the world. Suitable addresses may be given here to stimulate and keep the work alive with all hands.

May I also venture to recommend an American Sailors' Magazine. I think such a work might be established monthly, without injuring any periodical work at present in circulation. You might begin a small one at first, to sell for 4d. per number. You see the nature of our Magazine, blending every thing that is interesting, edifying, and profitable together.—Sailors love to read of the sea, of ships, of seamen, and every thing connected with their profession. Sunday Schools, and the progress of education, will render them generally a reading class of people. They have much time. If we don't find them good books, Satan will provide them with bad ones. Your own newspapers will furnish you with much interesting matter. Voyages and other books will help you forward. Marine, Bible, and Seamen's Societies will assist you. Restored sailors and captains will strengthen your hands. Correspondents in all sea-ports will supply you. Your own proceedings will contribute.—The Sailors' Magazine from England will provide a large fund. And accounts, ere long, from every part of the world, I expect, will reach you, that will form very interesting intelligence. For we cannot suppose the flame kindled in England and America will be confined to those countries. No, Sirs, it will extend, by Divine Grace, like Bible and Missionary Societies, to every quarter of the globe, until British and foreign sailors become one fold under one Shepherd. I trust you will be directed to some suitable persons as editors of such a work.

I remain yours, respectfully,

G. C. SMITH.

BETHEL FLAG.

The friends of Seamen will feel peculiar pleasure in perusing the following letter, which announces the donation of a large and handsome "BETHEL FLAG," to the Port of New-York Society. It shows how deeply our transatlantic brethren feel for the spiritual welfare of Seamen, and how ready they are to aid us here in the great work of spreading the Gospel among this neglected portion of our fellow citizens.

From THOMAS PHILLIPS, Esq. *one of the Corresponding Secretaries of the "British and Foreign Seaman's Friend and Bethel Union Society," to the Rev. WARD STAFFORD, late Preacher of the MARINER'S CHURCH in this city.*

*Committee Rooms, 18 Aldermanbury, }
London, 22d Feb. 1821. }*

REV. AND DEAR SIR,

I now have the pleasure of committing to the care of the Rev. J. Allen, of Tennessee, the Bethel Flag, presented by the "British and Foreign Seaman's Friend Society and Bethel Union," to the Seaman's Society in your city, and which I hope will be frequently hoisted as a signal for seamen to assemble on board ships for prayer. Mr. Allen has attended the Prayer Meetings on the Thames, and will be able to give you much pleasing information, and I hope to hear from your Society much good news of the success of the means you are adopting to bring sailors to Christ. The cause is spreading here, and exciting great interest. At Hull on Saturday last a new Flag was hoisted on board the Cambrian, 375 Tons, where a congregation of from 600 to 700 persons attended, principally sailors, employed in the Greenland fisheries. At other ports the society have been the means of stirring up pious friends on shore to seek after the salvation of seamen, and I hope, ere long, Prayer Meetings will be established in every port, round our coast. "Surely this is the Lord's doing, and it is marvelous in our eyes." I need not urge you or your friends to go forward; you feel the importance of the work, and cannot help it.

It will give me pleasure to hear from you whenever you can devote a few minutes, and I shall be happy in communicating such information from time to time as may be interesting to the friends of seamen in New-York.

I remain, with much esteem, my dear Sir, yours very truly,
Rev. WARD STAFFORD.

T. PHILLIPS.

From ROBERT HUMPHREY MARTEN, Esq. Treasurer of the "Port of London Society," to the Directors of the Port of New-York Society for promoting the Gospel among Seamen.

London.

SIRS—I have received from Mr. Bethune, of your city, the most interesting intelligence of the opening of the "Mariner's Church," built by voluntary Christian donations, under the auspices of your important Society.

As Treasurer of the "Port of London Society for promoting Religion among Seamen," I have deemed it my duty formally to lay before its Committee the animating information of your co-operation in the great aim of instructing Sailors in their moral duties, and bringing them to the knowledge of the truth as it is in Jesus Christ.

I am desired by the Committee to offer its congratulations on the formation of your Society, and on your having the honour of managing its concerns, and to express its joy in the zealous exertions which they feel confident will be made by you; a confidence which will be felt by their own renewed animation to attain their high pursuits, encouraged by the singularly simultaneous, and concurring efforts in the two Hemispheres.

The Committee have, by an unanimous vote, directed that the Reports of the "Port of London Society" should be sent to you,—together with an engraved representation of the Society's floating Chapel,*—with a request that you will be pleased to accept them as a testimony of their respectful regard, and of their anxious desire for the success of your noble efforts for the promulgation of the Gospel among a class of men hitherto certainly much neglected.

I have also to beg your Society's acceptance of a copy of the "Seaman's devotional Assistant,"* intended for the use of merchant vessels at sea, and written principally by a pious Officer of the Royal Navy. It is finding its way into use, and appears much approved. Should it be deemed worthy of a reprint in America, and become serviceable in your Mercantile Marine, it will afford an increase of gratification to the Committee of the Port of London Society, by whom it was procured, and under whose recommendation it has been published.

Should American Sailors, who arrive in this port, attend the public worship in the Chapel for Seamen, which is moored off the London Dock Gates, they will ever find a cheerful welcome; and British Sailors would, I doubt not, have a welcome as cheerful from the brethren in the Mariner's Church.

It will afford you much pleasure to learn that the subject of imparting religious instruction to Seamen is finding every where advocates and willing labourers. At Leith a ship is fitting for a Chapel for Seamen, under the care of a new formed Society, named the "Edinburgh and Leith Seaman's Friend Society." At its establishment it had the attendance of both the great and the good, and there is every reason to hope that it will be of extensive benefit.

The Bethel Union Society for encouraging Prayer Meetings among seamen has been instituted in this port, and several meetings are held every week on the river Thames in merchant ships, lent for the evening by their masters for this purpose.

Another Institution is now forming to be called the "Cambrian Union for promoting religion among Welch seamen," for the purpose of facilitating the assembling of Welch seamen, who do not understand English, and procuring the Gospel to be preached to them in their own language on every Lord's Day. On Thursday evening last between 200 and 300 were assembled in the hold of a merchant brig to hear a native preacher.

The Bethel Union Society has this year begun a monthly Magazine, called the "Sailor's Magazine," which it is hoped will be a useful channel for good instruction.

That you may be instruments in the hand of the Lord, and successful in teaching sailors to deny ungodliness and worldly lusts—to live soberly, righteously and godly—and to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, is the humble but earnest prayer of, Gentlemen,

Your friend and fellow labourer,

R. H. MARTEN.

* These have been received.

PORT OF LONDON SOCIETY

For promoting Religion among Seamen.

On Tuesday, the 13th of February, was held at the Freemasons' Hall, Great Queen-street, a Public Meeting of Noblemen, Ladies, and Gentlemen, interested in the religious instruction of British Seamen. The meeting was numerous and highly

respectable. The chair was taken by the Right Honourable John Charles Villiers, M. P. who was supported on his right by the Earl of Rocksavage, and on his left by the venerable and respected philanthropist Mr. Wilberforce. On the platform were Joseph Butterworth, Esq. M. P. Mr. Stephen, Master in Chancery, the Honourable and Rev. Gerard T. Noel, Admiral Spranger, and other eminent characters. The Treasurer, R. H. Marten, Esq. read letters from the Right Honourable the Chancellor of the Exchequer, and Lord Gambier, excusing their absence, but inclosing donations in aid of the important object of the Society. The speakers were, the Earl of Rocksavage, Dr. Thorpe, Mr. Wilberforce, J. Stephen, Esq. Admiral Spranger, Lieut. Saunders, The Honourable and Rev. Gerard T. Noel, Rev. Mr. Allen, from Tennessee in North America, the Rev. George Thorn, District Minister of Caledon in South Africa, Rev. Mr. Stratton, W. Cooke, Esq. &c. &c. &c. The Rev. Henry Lacey read an animating address from the Committee, stating the importance of the object—the growing influence of religion on the minds of seamen—the cheerful, regular and exemplary attention of seamen on public worship at the Floating Chapel—the numerous instances of other ports, both domestic and foreign, having, in imitation of London, openly taken up the cause of religious instruction of seamen—and the well-grounded hope entertained that the efforts in the metropolis of Great Britain will, by their influence, result in the improvement of the morals of sailors in most parts of the world. The Treasurer read a letter which he had received from P. Perit, Esq. Corresponding Secretary to the “Port of New-York Society, for promoting the Gospel among Seamen,” with encouraging accounts of its prosperity, and that the Ports of Boston, Philadelphia, and Charleston, S.C. had fitted up temporary places of worship for seamen. The speeches expressed the most confident hope, that now there was a commencement of direct and kind attention to the religious instruction of seamen, it would be carried on with increasing success—that the gratitude of all ranks of the community was due to seamen, as such, and that the exertions of Christians ought now to be redoubled to make up the long arrears of debt to the souls of this long-neglected class of our fellow-subjects. A hope was expressed, that the Church of England, many of whose pious and benevolent members had supported the Port of London Society, by liberal donations, although begun and conducted by Dissenters, would, ere long, have a ship fitted in the Thames as a chapel for sailors, members of that communion. There were many masters of merchant ships, and a goodly number of seamen, present, which rendered the meeting more interesting.—Many donations were handed to the Treasurer, and a good collection was made, in aid of the funds of the Society.

THE GREENOCK SEAMAN'S FRIEND SOCIETY.

We learn with sincere pleasure that this Society has made excellent progress toward the noble purpose for which it was formed.

The sloop of war which had served in the Clyde for the purposes of the Marine School, was solicited of Government, and liberally granted to the gentlemen who were on the Committee, to be transformed into a chapel for the use of the numerous seamen frequenting the port of Greenock.

Preaching is always once a week on board; and when opportunity will permit, more often. Seamen attend willingly, listen attentively, and the sight of hardy faces bedewed with the tears of contrition is not unfrequent. The vessel is moored near to the new Custom-house. When the vessels which took out the numerous emigrants to America were about to depart, these were collected, and with the seamen in the port, formed large assemblies, to whom the Rev. Mr. Edwards, and other ministers in Greenock and the neighbourhood, preached with manifest effect.

THE JOSEPH EASTBURN.

On Monday evening April 16, a prayer meeting was held on board the *Joseph Eastburn*, a new and handsome brig belonging to Messrs. Dunton and Kerr, and bound for Leghorn. The brig is named from the venerable stated preacher of the Mariners' Church, which is held in the sail-loft of Mr. Dunton, one of the owners. The evening was pleasant. The meeting was opened with prayer by Capt. C. Earl, who commands the brig; an old boatswain also prayed. Addresses were given by the Rev. J. Eastburn and Rev. Dr. Ely; and prayer was offered by Rev. Messrs. J. Eastburn, J. F. Greer, W. M. Engles, and J. W. Scott. On the Monday evening preceding, a similar meeting was held on board Mr. R. Ralston's ship, the *Pacific*, Capt. J. Moore, bound to the East Indies: and we hope that these examples will be followed by every pious captain who shall sail from our port.—*Phil. Relig. Rem.*

The Christian Herald.

VOL. VIII.

SATURDAY, JUNE 2, 1821.

No. II.

Miscellany.

THE CAMBRIAN WANDERER.

To the Editor of the Christian Herald.

SIR—The following anecdote is extracted from an address delivered before the London Missionary Society, by the Rev. J. A. James. It may have been published in your work before, but if it has, its interest will lose nothing by a new insertion, separate from the other part of the address, and by giving it a place now, you will greatly oblige

A FRIEND TO MISSIONS.*

TRAVELLING in North Wales about four years ago, in this most excellent cause, with a gentleman of the Principality, he suddenly arrested my course to relate a circumstance, which had taken place in that vicinity.

One morning, said he, four children went out to gather wild berries on the mountains : towards noon three of them returned to the village, but the fourth was missing. The agonized parents immediately proceeded in search of the little wanderer, but he was not to be found. They then applied, in their distress, to me. As the best expedient which suggested itself at the moment, I ordered the village bell to be rung, and called the inhabitants together. Being assembled, I briefly stated the circumstance of the lost child. Eighty persons immediately volunteered their services to go in quest of the babe. They were so arranged in different parties as to search the whole of the mountains and valleys in their different routes; they met at dusk; but no traces of the little wanderer had been found. They assembled again the next morning, and renewed their search, but still to no purpose; for on meeting again in the evening we heard the melancholy tidings that the dear babe had not been discovered. I exhorted to perseverance; and the next morning they again proceeded on their search, and after several hours had elapsed, the child was found, fast asleep in that gully, (said my friend, pointing to the spot,) down which a mountain torrent rolls in winter, but which is dry in summer. He was brought back in triumph to his parents, who received him with delirious joy, and the whole village was glad as at the tidings of a victory.

Now, we should all despise the marble-hearted monsters who would say, What! all this concern about a child of four years old? But every *parent's* heart, and every *feeling* heart, will justify their solicitude, and sympathize in their sorrows and their joys.—Now, then, what is the object of this Society? Has one individual of the human race wandered from his father's house, and strayed on the dark mountains of idolatry and sin,

* The anecdote which our highly esteemed correspondent has sent us, has, as he apprehends, found a place in our pages before, among the speeches delivered at the Anniversary of the London Missionary Society in May, 1820; but as many of our present subscribers may not have seen it, and as its interest will lose little by being read a second or third time, we presume we shall, in this instance, be excused, if we comply with the request.

where he is in danger of being eternally lost? And are we assembled this morning from almost all parts of the kingdom, all denominations of religion, and the four quarters of the globe, to send out messengers to explore every mountain, and every wood, and every valley, to find this single wanderer and bring him back to God? Surely every heart that is impressed with the value of the soul would go with us in this work; and there is not an angel in glory who would not say it was an object worthy of our exertions. But it is not the loss of *one* soul, nor a village of lost souls, nor a city of lost souls, nor a country of lost souls, but a *world* of lost souls, whose wretched, ruined state, we are assembled to commiserate and relieve!—Had this little Cambrian perished upon the mountain top, it would have been to him the mount of ascension for his youthful spirit to the realms of immortality—and instead of returning to the village of his parents, he would have been borne on angels' wings to the City of God; but the souls that die in sin are lost for ever to heaven, to happiness and hope!—What a motive to exertion in relation to our object!—Where is the man that can lay his hand upon his heart, and say, before the omniscient God, that he has done all he could do and all he should do in the great cause? What we have seen and heard of religious zeal, as yet, is but the twilight of the Missionary Society; not the twilight of the evening, which is soon to be followed by the shades of night, but the twilight of the morning, which is to shine brighter and brighter till the perfect day.

INTERESTING FACT.

To the Editor of the Christian Herald.

SIR—The following anecdote was related by the Rev. Dr. M'—, (who knew the fact,) in a social meeting for prayer. I hope you will consider it sufficiently interesting to insert in the Christian Herald, and oblige,

A SUBSCRIBER.

A gentleman residing in the western part of this state, a few years since, had sent two of his daughters to Litchfield for an education. While they were there God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion.

He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of their father's love. He arrived—but was too late. God had baptised them both with his Spirit and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question—they looked at the world and the pleasures of the world, and they looked to God and the glories of immortality, and with an eye full fixed on heaven,

they determined to live for eternity. They saw their chief happiness to consist in loving and serving God. They discovered that "Religion never was designed to make their pleasures less"—that it commends and approves every rational enjoyment which the world can afford, and adds others of a higher and more exalted nature, which the world cannot give, which the world cannot take away.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burthened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the *Bible*—one read a chapter—they both kneeled—the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wing to Heaven, his knees began to tremble; his nerves which had been gathering strength for half a century could no longer support him—he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy family—a believing father—and believing children! whose God is the LORD!

MAHOMMEDAN HISTORY OF DAVID.

MR. ROBINSON, the Baptist Missionary at Batavia, has lately communicated to the English Baptist Society most interesting intelligence, and several translations from curious Mahommedan books. He says, "Mahommedanism is, I believe, Satan's strongest fort, and our post seems to be on the most impregnable side of that fort." This station is important, not merely on account of its numerous resident population, but as maintaining commercial intercourse with the whole of Eastern Asia.

The following extract will give our readers some idea of the curious oriental productions, translated by Mr. Robinson.

ONE day the children of Israel came to David, to request him to show them how the judgment will be conducted on the day of resurrection. David said, "Very good! come to me at some festival, and I will show you." About this time a very difficult cause was brought before David. A woman was accused of stealing an ox, and killing it for food. The woman pleaded, that she was ready to die with hunger, and that the ox came to her of his own accord, and said, "Kill me, and eat me, for I shall make excellent food for you." David seemed satisfied with this

apology; but the owner of the ox was not; and he strenuously demanded justice. At this time Gabriel appeared to David, and said: "Command all the children of Israel to assemble to-morrow on the plain, that they may see a specimen of the judgment, which will take place at the day of resurrection." Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox, were brought before him. In the first place David read a verse from one of his Psalms, which produced universal silence; all listening to his voice. He then addressed the owner of the ox, saying, "Do you remember, that on the day you left Sham* for Mesir,† you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the camels into a plain, where you murdered their owner, and buried him in the sand; and that you proceeded into Mesir with the camels and merchandise, where you remained forty days, and afterwards returned to Sham, and told the children of Israel, that the property which you brought with you was all your own? Thus you made yourself a great man in the earth; and your riches have continued to increase until this day. Now the man whom you murdered was the husband of this woman, and the father of her two children." When the owner of the ox heard this speech, he denied the charge, saying, "I never murdered a man in my whole life, nor did I ever take any one's property." His hands immediately cried out, "O prophet of God! on that day we cut the man's throat;" and his feet said, "O prophet of God! we buried him in the sand." Thus his limbs bore testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet testify concerning their deeds. David then ordered the robber's head to be struck off, and stuck upon a pole, and all his property to be given to the woman whose husband he had murdered.

Hints for the General Union of Christians for Prayer, for the outpouring of the Holy Spirit.

In the present day, a day which, for obvious reasons, may be called a day of trouble, of rebuke and of blasphemy; and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation;—in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute—to provide an asylum for the penitent—to educate the young—to circulate the Holy Scriptures—to evangelize the heathen—and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effect. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

* Syria.

† Egypt.

The aim of this paper is humbly to suggest such a plan, not to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this :—TO UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT, This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity ; but if the Scriptures are examined, the following truths will be clearly seen ; viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but he is himself the great agent. Paul may plant, and Apollos water, but God only giveth the increase. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

That the Holy Spirit, as the Spirit Jehovah, the third person of the ever blessed Trinity, is infinite in power ; that with him nothing is impossible ; all hearts are open to him, and all creatures subject to his will. That, exclusively of his almighty power as God, in the economy of our salvation, he has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He assists in prayer, and acts as a teacher and remembrancer. He guides into all truth. He glorifies the Lord Jesus, and sheds abroad the love of God in the heart. He also has a boundless treasury of every requisite to accomplish his purposes ; for he receives of the things that are Christ's, and shows them to his people ; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. " In him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to exercise his office, to pour out gifts and graces from the inexhaustible fulness of Christ, and what man by all his efforts can never attain, the Eternal Spirit can immediately accomplish. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When he makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise. The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded or accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, while Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise his office in a very remarkable manner ? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The divine oracles at the same time assure us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, " Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another pro-

phesy, also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the connexion between the gift and prayer for its bestowment. So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written, "The inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call, I will answer, and while they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe that whenever prayer is generally made for the outpouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when he has from the beginning heard their cry, and saved them, we may rest assured, he will answer our petitions. That which is now desired, is for his own glory, for the attainment of that object for which the Lord Jesus shed his precious blood! For at what time will he see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking his great power, and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian, for the outpouring of the Holy Spirit; and his unwearied efforts, by the divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following hints are respectfully offered.

I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest secret prayer for this blessing.

II. That they should, like Daniel and his companions, unite with their brethren as opportunities offer, in private social prayer for the general outpouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with his important work in our salvation.

IV. That in their general discourses, they should more habitually honour the Holy Spirit, by entreating his divine aid, and ascribing their success to him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer-meetings which are now held by different denominations of Christians, special prayer should be made for the outpouring of the Holy Spirit.

VII. That all Christians should be invited to set apart individually *an hour, from seven till eight o'clock, on the Sabbath morning*, for private prayer and meditation on this subject; their prayer may include the out-

pouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen and the Jews.

VIII. That all heads of families on *Monday evening* should entreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for paper as extensive as possible.

XI. That religious periodical publications should be requested to aid the design; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church; and aim in their conduct to walk in love with all Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour: remembering that it is written, "The Holy Ghost was not yet given, because that JESUS WAS NOT YET GLORIFIED."

Several ministers, and many private Christians, have already begun to act conformably to these Hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the divine blessing, this union for prayer will, ere long, become general.

Such a union cannot be contemplated without feelings of the most exalted pleasure and bright expectation. It is a union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is a union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time he may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE.

Christian Reader! let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Watch soberly. Wait patiently.

"SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS.—AMEN."

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

In our last volume, under the head of *City Affairs*, we brought under review the first two chapters of this work, and made copious extracts from such parts as we deemed applicable to the wants and circumstances of our own city. The third chapter is occupied principally with arguments in favour of a church establishment, and the fourth, which

we have just received, is upon "the effect of locality in adding to the useful establishments of a town."

Dr. Chalmers' attempt in this fourth chapter, is, to instruct the friends of general education, in what appears to him the likeliest mode of equalising our schools to the necessities of our population. On the subject of an increase of the number of Benevolent Societies in a city or large town, he reasons thus :—

There is a direct and arithmetical style of computation, which often fails when it is applied to the phenomena, or the principles of human nature. It is thus, for example, that many conceive an alarm, lest one benevolent society should suffer in its revenues, when another benevolent society is instituted in the same town, and among the same people. They calculate by a mere process of subtraction upon the money of subscribers ; and they do not calculate on the moral impulse which every new scheme of philanthropy is fitted to send into their hearts. They seem not aware that the mere habit of liberality, in behalf of one object, renders them more accessible to the claims of any new object, than if the habit had not been previously called into existence. The truth is, that after all which is given away in liberality, there still is left, in the fund for such luxuries as may easily be dispensed with, and in the fund which goes to the loose and floating expenses of pocket money, an ample remainder for meeting fresh and frequent applications. The money is, of course, lessened by the amount that has previously been given ; but, if the habit and disposition of giving be increased, this may secure for an indefinite length of time, more than a full compensation. And thus it is, that in starting some new enterprise of philanthropy, one may far more surely count on being liberally supported, in a town teeming with previous charities, and where the fund for benevolence has, therefore, to a certain degree, been impaired, but the feeling of benevolence has been strengthened by exercise—than in a town, where, as no encroachment has yet been made upon the means, so no excitement has yet been given to the motives of charity. pp. 130, 131.

In applying this to the matter of adding to the number of churches, he says,

The new church which is opened, will not so operate by a process of subtraction upon those who hear in meeting-houses, as it will operate by a process of fermentation upon those who hear no where. It will increase the taste and the demand for church-going. If rightly followed up, by such local and aggressive operations as we have already explained, it will leaven the dead mass, and revive an appetite for the ministrations of Christianity, beyond its own power to meet and to gratify. The population is greater than, perhaps, with the most rapid process of church-building, which can rationally be counted on, will be overtaken in the course of a century. And meanwhile, it were no paradox to those who know the amplitude of the field that is yet unbroken, and who calculate on the power of a living excitement sent over the face of it, though, for many years to come, churches and meeting-houses were seen to spring up in frequency together, and both the dissenters and the establishment gained ground contemporaneously on the vast unoccupied extent that yet lies before them. pp. 131, 132.

Dr. C. apprehends great injury is done to the cause of Christianity, by the liberal grants of Government, for building Churches and establishing schools, because they sound far more magnificently in the public ear, than they will be found adequate to the necessity which they are intended to meet. They may be matters of rejoicing to those who are friendly to a church establishment, and to those who "regard Christianity as the alone specific for all the distempers of Society ;" but they will fall far short, even in their full accomplishment, of effecting the intended good. It were well if such a gift for the erection of schools and churches were accompanied with a proclamation of its utter insignificance, when compared to the whole need of the country.

Now, we have often been told when urging the importance of an increase of Sunday school room, and teachers, that the fund provided

by the Legislature for common schools was fully adequate to the proper education of all the children in the state; and that the church room in our city is quite sufficient for all its inhabitants.—Indeed a *professing Christian* lately, seriously asked the question “do you think Sunday schools have done any good !” It is not our present purpose to answer such foolish inquiries, or show the paucity of our establishments for the literary, moral and religious instruction of the rising generation; but to observe, that when the rulers of the state, or of the city, or benevolent associations, come forward with a partial endowment, which is thinly to spread its moral influence over the whole surface of society, unless accompanied with a “full demonstration of its inadequacy to the object,” will act as a soporific, instead of a stimulus, on individual benevolence. On the contrary, should the endowment be immediately followed with a full developement of the insufficiency of its amount to the object, the energies of many voluntary associations would be excited to follow the noble example that had thus been set before them.

All the friends of universal education will agree in thinking it very desirable that an apparatus were raised for providing it. It is quite obvious, that, in none of the great towns [in this state,] is there such an apparatus; and the question simply is, what appears the likely and the practicable way of arriving at it?

We have heard, that, among the legal and constituted bodies of the place, various movements have been made towards such an object; but we never heard that more than one school was in contemplation for each of the parishes. Such an achievement we are sure would satisfy the great bulk of our practical men, and the signal effort that Glasgow had made for the education of her citizens, would be talked of and approved, and set the public imagination at rest upon the subject for half a century. p. 146.

It is to be regretted, of our private philanthropists, who are at liberty to begin their own work in their own way, that they should not have entered on the clear path of comfort and just calculation, and, ultimately, of sure and complete success. The prevailing tendency, hitherto, has been, to attempt great things rather than to do small things thoroughly and well; to set up a mechanism which will work for the whole city, rather than reduce the city into manageable parts, and seek for the accomplishment that is proposed, by the mere apposition of these parts to each other; to aspire, and that, by the energies of one grand association, after some universal result, which never will be reached but by the summing up of the separate achievements of many lesser associations. It may look a strange way of proposing a universal good, either for a city or for a nation, to bid our active philanthropists never admit the town as a whole, or the nation as a whole, into any of their speculations. But we are quite satisfied, that much of that effort, which would else have been productive, is wasted; and that, merely because of the insuperable magnitude of the object at which it aims. There are many individuals, whose zeal for the good of humanity is now dissipated and lost among vague generalities that might be turned to a tenfold more beneficial account, could they only be prevailed upon to meddle not with matters that are too high for them—many individuals who have worth enough to live for the good of society, but who have not wisdom enough for suiting their exertions to the real mediocrity of their powers; and who, accordingly, come forth upon their enterprise, just as if the whole burden of this world's benevolence lay upon their shoulders. The best thing they can do is, to gather in their ambitious fancies, and give themselves, instead, to actual and living fulfillments on the sphere which is immediately around them. The eyes of a fool, says Solomon, are towards all the ends of the earth. We cannot join in the hostility that has often been expressed against missionary operations; but certainly there is a vague and vagrant philanthropy in our day, which loses much of its energy in its diffusiveness, and which it were far better to fasten, and to concentrate, and to confine, within the limits of a small locality. We leave to those more lofty and adventurous spirits, whom Providence will certainly call forth, the task of devising for the good of the world abroad; and we trust that they will never fail to be supported in this noble cause, by the liberalities of the people at home. But our object, at present, is, to guide to its highest productiveness, the benevolence of him whose station and opportunities restrain him more to his own vicinity; and to en-

gage him, if possible, with the near and practicable realities which lie within his reach. His best contribution to the interest of the world, is, to do the humble and practicable task which his hand findeth to do, and to do it with all his might, till he has finished it off. A single obscure street, with its few divergent lanes, may form the length and the breadth of his enterprise; but far better that he, with such means and such associates as are within his reach, should do this thoroughly, than that, merging himself in some wider association, he should vainly attempt in the gross, that which never can be overtaken but in humble and laborious detail. Let him not think, that the region which lies beyond the limits of his chosen and peculiar territory, is to wither and be neglected, because his presence is not there to fertilize it. Let him not proudly imagine himself to be the only philanthropist in the world. Let him do his part, trusting, at the same time, that there are others around him who have zeal enough, and understanding enough, to do theirs. The example of a well-cultured portion of the territory, will do more to spread a beneficent influence over the whole, than is done by the misplaced energies of men who cannot be tempted to move, till some design of might and of magnificence is proposed to them. The efficacy of this humbler style of benevolence will, at length, come to be witnessed; and the comfort of it to be felt; and it will diffuse itself, by sympathy, over the contiguous spaces; and the local resources of each space will be abundantly called forth on the near and exciting object of its own cultivation; and the result universal will be attained, not by the combination of all the powers into one effort, but by the summation of many efforts done by these powers apart from, and independent of, each other—not by one stalking society lording it over the whole, but by manifold associations, each assuming its own distinct task, and fulfilling a work commensurate to its own separate energies.

The institutions which are most wanted in our great towns and populous villages are those, the object of which is, the christian education of our labouring classes. This object embraces schools for ordinary scholarship through the week, and churches for the delivery of gospel doctrine and exhortation upon the Sabbath. pp. 137—141.

It is with common, as it is with christian education. There is not such a native and spontaneous demand for it in any country, as will call forth a supply of it at all adequate to the needs of the population. If the people are left to themselves, they will not, by any originating movement of their own, emerge out of ignorance at the first; nor will they afterwards perpetuate any habit of education to which they may have been raised in the course of one generation, if, in all succeeding generations, they are left wholly to seek after scholarship, and wholly to pay for it.—The article must be obtruded upon them, and, in some degree, offered to them; and if the best way of so obtruding it, is, that there shall be one fabric of general repair for the people of each distinct locality, to which parents, under the impulse of near and surrounding example, may send their children for the purposes of education—then let these fabrics be multiplied to a sufficient extent; and under a right management will the security be complete, both for the people attaining a right place in the scale of mental cultivation, and after they have attained it, for never again descending to the low state out of which they had been called. p. 142.

There are certain of our mere operatives in public business, who, however plentiful their reproach of others as visionaries, never dream that they are visionaries themselves. They seem to regard it as their sufficient exemption from such a charge, that their hand is so wholly occupied in practice, and their mind so little, if at all, occupied with principle. It would look, as if to escape from being a theorist upon any given topic, it were altogether necessary to abstain from thinking of it; and that, to stamp a sound and experimental character on a man's notions, it is quite enough that he personally bustle and spend all his time among the mere matters of manipulation and detail. Such men never, perhaps, in the whole course of their lives, have given one hour of meditative solitude to the question at issue; and, perhaps, think that the whole effect of such a season of loneliness, would be to gather around them the spectres of vain imagination. They have no other conception of a student, than as of one who muses all day long, over the inapplicable abstractions of an ideal and contemplative region: nor do they see how, in calm and collected retirement, it is possible for the mind to calculate and to recollect, and to be altogether conversant among the realities of the living world, over which it may have cast a most observant regard, and the well known familiarities of which, it is able to turn into the materials of a just view, and a just anticipation. In these circumstances, it ought not to be wondered at, that practical men have engrossed the credit of all the practical wisdom that there is in society; and that they have missed the self-discernment which might have led them to perceive, that

the possessor of a body, which moves its dull and unvarying round through the duties of public office, and of a mind that is either profoundly asleep to the rationale of public affairs, or catches its occasional view of them by rapid and confused glances—that he, with all the confidence which a kind of coarse and hackneyed experience has given to him, may, very possibly, be the most blundering and bewildered of all visionaries. pp. 148, 149.

LIBERALITY OF A POOR BLIND GIRL.

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

SUNDAY SCHOOL QUERIES.

We cheerfully comply with the request of "A SUNDAY SCHOOL TEACHER," and "insert, again, the three queries proposed in" our last volume, and add "one other."

No. 1.—What are the best means of making Union Quarterly Meetings interesting?

No. 2.—What is the least objectionable and most beneficial means of rewarding Sunday scholars?

No. 3.—Is corporal punishment, in any cases whatsoever, justifiable in a Sunday School?

No. 4.—In girls' schools, wholly conducted by females, is extemporaneous prayer by one of the ladies, or the reading of a form, preferable?

Intelligence.

EUROPE—CONTINENTAL SOCIETY.

THE sole object of this Institution is to assist *native preachers* in disseminating the Gospel, and in distributing the scriptures. In conformity with this principle, the committee have associated with them ministers of the French and Genevan reformed churches, Catholic priests converted to the truth, who have embraced protestantism, besides those of other denominations, who cordially love the Gospel, and walk ac-

cording to its dictates. The great aim of the society, and what is indispensably required of its agents, is, ~~not~~ to advance the interest, or to propagate the tenets of any particular sect, but to preach "Jesus Christ, and him crucified."

Besides those already enlisted, many young native preachers, of decidedly evangelical views, solid judgment, and considerable talents, who have been much persecuted for their attachment to the truth, and for their opposition to the infidelity and superstition which every where abound, are ready to go forth; but, while the inhabitants of the several countries of the continent are saying, "Come over to us and help us;" and each of the individuals alluded to, is crying, "Here am I, send me;" the exertions of this Society are limited for want of the means.

ENGLAND—THE GIPSIES.

THE Committee of the Home Missionary Society, feeling deeply for the condition of the neglected Gipsy race, of whom *eighteen thousand* are wandering through this country, earnestly entreat the Christian world to come forward in support of measures for the melioration of their condition. This people have been wonderfully preserved, a distinct people, for the space of four hundred years, having been expelled from India, about that space of time, and scattered all over Europe, Asia, and Africa. It is ascertained by Oriental scholars, that they speak, not a cant language, but the same as that spoken by the Suder caste of India, whom they resemble in person, manners, and habits. The circumstance of their speaking the same language amongst all their tribes in every country, as well as that of their aborigines in the East, may be most favourable for the circulation of the scriptures, and diffusion of oral instruction; and being so widely scattered among all nations, whose languages are spoken by their different tribes, they may also be the instruments of much good among others, and well repay the privilege of sojourning among them, by scattering among them that wealth which surpasses the riches of Golconda and Peru. It is proposed to form a *Branch Society* to that for Home Missions, which will both leave the funds for village preaching untouched, and afford an opportunity to those persons to contribute, who may be favourable only to the promotion of morality and education.

IRELAND.

THE Irish branch of the "Irish Evangelical Society," held its sixth anniversary the 13th of December last, in Dublin. In its academy at Dublin there are eight students who regularly supply six openings for village preaching in the vicinity of the city. There are thirteen other agents at the different stations of the society, all occupying extensive districts of itinerant labour, and preaching in upwards of 40 towns and villages, in most of which they are destitute of that inestimable blessing. These agents are also actively engaged in distributing religious tracts—instituting and superintending Sunday schools, and encouraging every other effort of Christian benevolence, adapted to promote the improvement of the people.

FRANCE.—EDUCATION.

Extracts from a French Publication on Education.

SUCH has been the zeal of the friends of education in this country, that within the last three years 7120 new schools have been established, and these schools contain 204,000 children; they were not only countenanced but assisted by the government. If these exertions are continued for ten years, it is calculated that the whole population of France will be taught.

A work has been published at Paris, by Madame Quignon, detailing the plan of mutual instruction (the British system) for girls' schools. Madame Quignon is the directress of a school of 500 girls, in which there is a course of instruction for forming teachers. The journals tell us that no person could be better qualified than this lady, both by a knowledge of the theory and the practical application of the system, to compose a manual of its modes of instruction.

The Royal Medical Society (Society Royale de Medicine) of Bordeaux, has proposed as a prize 300 francs, to be decreed in the public sitting of 1821 to the author of the best work on the physical education of children.

GREECE.

Extract of a Letter from Corfu, of 20th October.

"A LARGE school has recently been established at Santa Maura, for mutual instruction. The first professor is M. Athanasios Politis, a native of Santa Maura, a young man distinguished by talent and patriotism. The archbishop of this celebrated island has taken this important establishment under his protection, and he is himself named the director-general."

Letters from Bucharest and Constantinople say, that the school for mutual instruction established at Jassy by M. Cleobulus continues to prosper under the enlightened protection of the reigning Prince of Moldavia, and of the archbishop of the same country.

Four young Greeks who went out of this school are arrived at Constantinople; they were well received by the patriarch, who has given them the necessary recommendations to form schools at Chios, Patmos, and Candy.

The school at Jassy had many difficulties to encounter at first. It was opened in the month of March, and has rapidly increased till the number of children at length amounts to 100, and will be much greater if local circumstances permit. M. Cleobulus had established a normal school also, from whence the persons were sent to Athens, Smyrna, and various other places in Greece, some of which are stated above. Many teachers are likewise preparing for the Crimea, who will hereafter correspond with the parent school. It is indeed an object much to be desired, to constitute this as a central institution for all these countries. The lessons are partly translated into the Moldavian language, and we hope to see schools established soon in all the other cities and towns of Moldavia. Primary instruction is rapidly spreading through all classes of the population.

SOUTH AFRICA.—BIBLE SOCIETY.

A LETTER from His Excellency Sir R. S. Donkin, K. C. B. to Lord Teignmouth, of August last, announces the formation of a Bible Society in that colony. A committee had been appointed to make the necessary arrangements for the distribution of the Holy Scriptures throughout that colony.

His Excellency assured the meeting that "during the time I may administer this government, no effort shall be wanting on my part to promote the diffusion of Christianity throughout Southern Africa. I am persuaded that, independently of the paramount duty by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to this colony, if I can lay the foundation of a system which shall introduce Christianity, and consequently civilization, amongst the surrounding tribes; and I hope the day is not very far off, when those who are now heathen savages shall be converted into civilized Christians."

GERMANY.—THE JEWS.

*Extract of a Letter from Mr. Friedenberge to the Rev. Mr. Hawtreay,
Secretary to the London Society for promoting Christianity among
the Jews.*

Berlin, September 27, 1819.

MY VERY DEAR SIR,

As I knew that Mr. Smith had already informed you of our safe arrival at Berlin, I was more anxious to wait till I had some important matter to communicate; than to hasten my communication. I shall now in this letter retrace the history of the last two months, and lay before the Committee those occurrences and subjects, which either have a reference to their grand object, or seem otherwise deserving their notice.

After a tedious voyage of six days, we arrived the 30th of July at Cuxhaven. On board the ship, I employed my time, when well, with the translation of Mr. Marsh's tract, *Search the Scriptures*, into German, which will, in all probability, be published here, at the expense of our Tract Society. We immediately proceeded up the Elbe. The 31st, we landed near a village on the Danish side of the river, being obliged to wait for the return of the flood to carry us up to Hamburg. We were edified by the simplicity and piety of the country people. One of them informed us, that their minister, who resides in a neighbouring little town, was a very good man. Having therefore taken some tracts, we called on him. Though, no doubt, a good and pious man, he was so overawed by the distance which has been kept for ages between Jews and Christians, and by the obstacles which both parties present against a happy union, that he refused to accept either tracts or a Hebrew Testament.

On Sunday, the 1st of August, we went to Hamburg, and rejoiced to find the English chapel, where service was just performing. After service several of the congregation remained. Among these, Messrs. Jackson, two most amiable characters, expressed their satisfaction at the object of our mission, by the cordial treatment we received from them. Mr. Jackson, jun. was eager to have as many tracts as I could spare. I therefore left him the whole little store; together with one Hebrew Testament, and as we stayed in Hamburg till the 4th, we rejoiced to hear that he had several opportunities of distributing books to Jews that came into his counting-house. I hope by this time they stand in direct correspondence with you. It is of the greatest importance to supply them with our books, as Hamburg is the residence of 20,000 Jews, (the fifth of the population,) most of whom subsist by commerce. *Pious merchants, I conceive, have it more in their power to spread the Holy Scriptures among that mercantile people, the Jews, than professed Missionaries.*

On the 7th of August, we arrived at this place. Called on Mr. Rose, who gave us a most cordial reception. His conversation exhibited such a zeal for the cause, and such a readiness to be active in promoting it, as I have seldom witnessed. He related to us the whole history of the conversion of Mr. Reich, which made me still more regret that I arrived not early enough to have a meeting with him. I have since had opportunity to converse with his wife, and find her a most amiable character, and, blessed be God, under the hands of a most excellent lady. Her two

children and sister, all of whom were baptised on the same day with her and her husband, are, likewise, under the instruction and government of well-informed and Christian persons.

I presented to the Rev. Mr. J. Jænicke the one copy of Adams' Jewish History in the name of our Society, for which that dear old servant of God was not a little thankful. Madame ——— is a woman of great prudence, and her acquaintance with the more respectable Israelites of this place enables her to assist me *very materially* in gaining access to them; a matter, believe me, of uncommon difficulty. She, however, from motives of caution, and because of the existing persecutions, has advised to desist calling on the Jews at present. I follow her advice the more willingly, as I perceive the necessity of gaining a greater volubility in the philosophy of the continent—the idol of the more enlightened Jews. To begin with the Jews directly at religion, and, when conversing on religion, to begin with them at the more offensive doctrines of it, would shut every door to your agent in this place. He must become their friend, their *family friend*, before he can have any prospect of working effectually as their enlightener.

I have had several visits from the young proselyte, Mr. ———, a young man of many valuable qualities. The committee by this time know the resolution he has taken of continuing in his trade. When he came to communicate it, I had just a letter by me from Frankfort on the Mayne, stating that the government of Basle had prohibited the reception of proselytes, and that Mr. ——— might stay at Berlin for the present, or, if gone, be recalled. There has also been with me a young Jew, whom God has led to the truth in a very extraordinary way. He is the son of a banker in ———, who died a few years ago, and left him sole heir to his property. About a year ago he came to Berlin on his business, and fell sick. It so happened that the attendant that was procured for him was a Christian, and a *serious* Christian. This man was happy enough to gain his patient's confidence. His ear, however, was still deaf to the truth. The Christian waiter had already given up all hopes of making an impression on this person, when one day, to his joyful surprise, he found him reading in the New Testament with his face all bathed in tears. The young Jew embraced him and said, "Now I believe the things you so often have spoken of!" He then related that he had seen Jesus Christ *repeatedly* in a dream, kindly nodding with his head towards him from the cross. *This led him to read the Bible.* I observed to him that it would have been a doubtful sign of his conversion, had his dream or vision been unattended with this blessed effect. He told me several weighty reasons which detained him from making immediately an open profession of Christ, but I was charmed with the thankfulness with which he took a letter from the Messrs. ———, who, I told him, would be glad to converse with him, and to assist him in acquiring correct notions on the subject of true Christianity. The next morning he departed for ———, where I trust he will never forget the great things the Lord has revealed to him here, and, in due time, become a monument of glory to God. There are also three Jewish brothers of ———. One of them has been baptised already, and the other two under religious instruction. The eldest is a young man of *great* acquirements. I wish, and hope, and pray for more of such subjects.

CHINA.—DEATH OF THE EMPEROR.

LATE intelligence from Canton announces the death of the Emperor of China, which was followed by a contest between two of his sons for the imperial crown. Several provinces are in a state of revolt. The *cholera morbus* had found its way thither from Bengal, and was producing the most fatal ravages.

Whether the death of the Emperor may, in its consequences, facilitate the progress of the Scriptures, and missionary efforts in this vast empire, we know not; but "It is a consummation devoutly to be wished."

INDIA WITHIN THE GANGES.—SERAMPORE.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated Serampore, June 2, 1820.

On the 19th, brother Carey baptised three soldiers in Calcutta, and last Lord's day I baptised three persons there, two of them Brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived years in the Sunderbunds, among the wild beasts, wearing a *mala*, (a necklace,) made of the vertebrae of serpents. We have four persons before the church at Serampore; three of them to be baptised on Lord's day. Blessed be God, all the churches around seem to be flourishing.

Extract of a Letter from Dr. Carey to Mr. Burls, dated Serampore, July 7, 1820.

LAST Tuesday evening, an Auxiliary Missionary Society was formed in the Church meeting at the Lal Bazar Chapel. Five young men offered themselves as Missionaries to the population around their dwellings. These act gratuitously. I do hope the funds will enable us to do more at a distance from Calcutta.

The numbers baptised last year in all the churches in India is highly encouraging; and a goodly number are now inquiring the way to Zion, with their faces thitherward.

POLYNESIA.—SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.—(Continued from Page 27.)

First Sabbath at the Islands.

April 2. Sabbath. As we expected soon to leave Toeaigh Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief, Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by *Tamahamaha*, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach, and fronting the seashore. It consists now principally of a huge wall, about 10 feet thick at the base, and five at the top, 20 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area enclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this enclosure are the ruins of

several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoa-nuts and other like offerings, and the ashes and burnt bones of many *human victims* sacrificed to demons. At the foot of the hill, is a similar enclosure, 280 feet in length, and 50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once *taboed* and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring groupe of natives, including chiefs, and honourable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii. 4, *The Isles shall wait for his law*. The topics of the discourse were the character of the Lawgiver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamamahaha had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done to-morrow, she was satisfied as to the propriety of delaying it. This evening the sable groupe have spread their portable mats and tappas upon the deck; and, with the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side of the island, and now in sight of the king's residence. Expecting an interview with him to-morrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. *Krimakoo*, who still appears to be friendly to our cause, being sent for by *Reho-reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamamahaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Tamamahaha, and the letters of Capt. Reynolds to Tamamahaha, and to his son Reho-reho; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All, indeed, both king and chiefs, honourable women and common

* It is supposed that mantles made by the natives from the bark of trees, is here intended.

people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We were shocked with the facts, which we learned, that this young ruler had no less than four wives; that one of them had been his father's wife; and another, even his favourite, was his father's daughter. When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*,) the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavouring to interest the feelings of the royal family in the great object of our mission.

5. Continued our negotiation, but made little progress. Presented to *Rehoreho* the elegant Bible furnished by the American Bible Society for Tamahamaha, for which he seemed grateful; also, Bibles to the king's daughters, furnished by particular friends.

Some conjectures, it appears, have been started, (from what source we know not,) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otaheite and Eimo had monopolized both the trade and government of the Society Islands. These new and unexpected difficulties we endeavoured to obviate, as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British Missionary Societies. Gave the assurance, that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favoured with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America, still pleasantly claiming that distinction for himself. He assures us that he will be our friends. Who could have expected that such would have been our first interview with the man, whose influence we had been accustomed to dread more than any other in the islands; whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow men? But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly whether it would be good or bad; assuring him, at the same time, that he would be guided by his word. Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akooah*, [God,] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering *taboo* system, which had been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favourite wife of the king expressed a decided opinion in favour of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted and patronised the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether he felt the difficulty or not, we cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds, can, in infinite wisdom, overrule its abuses to His glory.

6. To-day the royal family came on board the brig to dine. Rehoreho, dressed in a princely style, according to the fashion of the islands, having a *maro* round his waist, a green silken scarf upon his shoulders, beads on his neck, and a wreath on

his head, was introduced to our female companions and helpers, the first American ladies he had ever seen. He was seated at the head of the table, and behaved with great civility. It gave us satisfaction to have this heathen ruler, and his followers, sit down with us at our own table; and, in his presence, to implore a divine blessing of the King of Heaven, and acknowledge our obligations to Him, in whom we live and move and have our being: while we cherished the desire, and indulged the hope, that He, who made of one blood all nations to dwell upon the face of the earth, would soon bring the rulers and ruled of this nation, to sit down at the feast of the Gospel made amply sufficient for all.

After dinner, we assembled on the quarter deck and sung, at the king's request, several psalms and hymns, with which he, and the multitude around, appeared pleased. Capt. B. Mr. H. and G. P. Tamoree, with the bass viol, assisted the music. Shortly after, our visitors gave us their parting "aloha," (a word of friendly salutation,) and returned in a pleasant and friendly manner, and we hope with favourable impressions. A large double canoe, frequently with a sail, and a small awning or canopy, rowed by eight or ten men,—is the favourite vehicle for the conveyance of the royal family when they have only a short distance to sail.

(To be Continued.)

UNITED STATES.

An account of a Mission among the Senecas and Munsees, performed in 1820, by the Rev. Timothy Alden, President of Alleghany College, addressed to the Rev. Abiel Holmes, D. D. of Massachusetts, Secretary of the Society for propagating the Gospel among the Indians and others of North America—(Continued from p. 22.)

Kau-kau-ged-de, a chief, made a friendly address in reference to what I had offered. He recapitulated many of the leading ideas which had been suggested, and stated that they had understood all that had been said on the occasion. He then remarked, that as the chief warrior had not been able to attend, and most of the chiefs were absent, no particular talk had been prepared for me, but that they gave me many thanks for what they had heard, and hoped that they should all diligently attend to the words of the Great Spirit.

Henry York arose, and said, that he then spoke in his own name; that he gave me many thanks for what I had told them; and that he was determined to do all in his power to prevent the Indians from drinking whiskey.

The son of Wandunguhtah, a young chief of an interesting aspect, who was handsomely clad in the aboriginal costume, stood up, with his left arm akimbo, and his right gracefully used, made a short appropriate speech, in which he said, "I wish to express my individual thanks for what I have heard. I have perfectly understood the whole. I am resolved to attend to these instructions, for I think much of death."

It is a remarkable fact, that two Indians, by the name of Johnson and Turkey, have actually been appointed by the chiefs at Cataraugus, to instruct the natives, from Sabbath to Sabbath, in the Christian religion! They were both present. Johnson gave an exhortation, urging upon the assembly the importance of what had been brought to view. He expressed his ideas in forcible language as to the momentous nature of those things and his hope that they should persevere in keeping the Sabbath. He avowed his resolution to attend to the duty assigned him by the chiefs, so long as they should see fit to continue him in the office, and tendered me his hearty thanks. He then requested me to sing, and pray, and dismiss the congregation; which was accordingly done.

On my proposal, York, Kau-kau-ged-de, Johnson, Turkey, and several others went with me to the chief warrior's. York gave him an account of the agreeable meeting we had had at the council house, with a full statement of what had been said to his people. I informed this venerable chief, that I should have it in my power to make a report of this mission to the benevolent society at Boston, which, I trusted, would gladden the hearts of many. I then spent considerable time in giving him an idea of what exertions had been made in a former age, soon after the settlement of white people on this island, for imparting the truths of the gospel to the tribes of eastern Indians, and, in our day, for multitudes, as ignorant as the Indians, far beyond the big water. I gave him the first intelligence he had ever received relative to the noble establishments at Brainerd and Elliot of the happy consequences, already resulting, to many in those remote regions; informing him, at the same time, of the resolve in council among the chiefs of the Chauktaus to appropriate annually a most liberal sum for the extensive introduction and support of schools in their villages. As I proceeded in my narrative, the joy and gratitude of

his heart were strikingly portrayed in his visage, and he frequently uttered, with emphasis, exclamations of astonishment, gratification, and applause. In the close of the interview, he gave me a friendly parting address, gently pressing my right hand, which, for a long time, he held in his own, stating his satisfaction in this renewed visit, and expressing his ardent hope that the time might soon come, when all the Indians would embrace the gospel of Jesus Christ.

After shaking hands with all present, as I had done with those at the council house, according to invariable custom at all assemblies of these aborigines, I took my leave of the thoughtful and interesting Wendungguhtah and set my face for the Seneca villages on the Tu-se-o-wa, or Buffalo creek.

On Tuesday, the 5th of September, we arrived at the mission house in the most populous aboriginal village on the Buffalo creek, still occupied by Mr. Jabez Barbers Hyde, who, having passed through many trials and discouragements, in his benevolent and arduous labours, continued for nine years, for the temporal and spiritual welfare of the Senecas, is now rejoicing in the prospect of a better day, which already begins to glimmer on this benighted people.

It may be proper to notice, in this part of my Journal, a paragraph, which was introduced into many of our periodical publications, last year, announcing that at a great council held at this place in June, the Indians had resolved to have nothing to do with the Christian religion. It is true that their minds were exceedingly agitated at the measures adopted to induce them to leave their goodly heritage for some territory far to the west. Red Jacket was appointed to reply to the United States' commissioner and those holding the pre-emption right to their lands, then present, in the name of the chiefs of the six nations, declaring that they had no desire, and that they were determined, as they had often made known, in times past, never to abandon these lands given to them by the Great Spirit, long before any white man ever saw them, and holding in their bosom the bones of their fathers. Their orator, with his accustomed acumen, acted well his part, but, with the exception, that he exceeded the limits of his commission. In the warmth of his eloquence, having generally manifested a hostility to the Christian religion, he took the liberty, which had not been delegated to him, to declare that they would have nothing to do with ministers of the gospel, schoolmasters, quakers, nor any white people, and that they would not suffer them even to reside on any of their lands. Some time after the delivery of Red Jacket's speech, which will not soon be forgotten, so much did it abound with genius and wit, the chiefs requested that what he had said about the gospel and schools might not be sent to their father, the President of the United States, as he had uttered more than he was authorized by them ~~to do~~. They were told that their application was too late, as the writing was finished. The fact is, the Indians were generally and most strenuously opposed to the selling of their reservations; yet, of the chiefs there was a sweeping majority in favour of the establishment of schools, and of instruction in the Christian religion, the powerful representations of Red Jacket to the contrary notwithstanding.

It was soon after this noted council that the Indians began to take a more decided ground, than they had ever done before, either for, or against the gospel. They are now divided, as already remarked, in all the reservations, into a Christian and a Pagan party. While the latter seems to, exhibit a kind of dying struggle for existence, the former increases in number and zeal for a knowledge of the truth. Often did we meet with individuals, who expressed a longing desire to understand *all the words* of the Great Spirit written in his book. Hence, the Indians are greatly pleased at the labours of Mr. Hyde in translating and printing, from time to time, portions of the holy scriptures. He will shortly have finished a selection from the Bible to the amount of 100 pages of Seneca and English in opposite columns. He has spared no pains nor expense to cause many of the Indians to be instructed in the art of singing, and this is an exercise, for which they have, generally, very pleasant voices; in which they have made commendable proficiency; and in which they much delight. In almost every cabin we entered, the singing book was immediately produced, and many pieces of our best church music, were sung by note, in just time, and by words, prepared by Mr. Hyde, in their vernacular tongue. In some of the aboriginal public assemblies, which we attended, the singing was superior in the style of execution to what we commonly have in the greater part of our congregations of white people in western Pennsylvania.

Mr. Hyde, under the patronage of the New-York Missionary Society, with the humble but honourable name of a catechist, delivers regular discourses, from Sabbath to Sabbath, in the village of his residence, and occasionally, at Cataraugus and Tonawanda, when a cavalcade of nearly twenty of the principal characters of his more remote charge accompanies him thirty miles, out of respect to this faithful la-

bourer in the vineyard, and to encourage the hearts and strengthen the hands of their brethren, of those reservations, in the work of the Lord. It is desirable that he should receive ordination, as his theological attainments and acquaintance with experimental religion may justly warrant such a measure, and, especially, as his sphere of usefulness would be enlarged.

Although Mr. Hyde is sometimes absent on the Sabbath, yet his people hold a meeting, at which several of the chiefs pray, repeat passages from those parts of the Bible already translated, and give an exhortation. They have a comfortable place for public worship in their council house, which, by a resolve of long standing, is the chief council fireplace of all the six nations. The present is a new building, 42 by 18 feet, and is well constructed of hewn logs. It is shingled, glazed, arched, ceiled, and furnished with neat and commodious seats, and with a good chimney, all the work of Indians. The monthly concert of prayer is here observed, and, on every Thursday evening, the singers meet together to perfect themselves in psalmody, and for religious instruction.—(*To be concluded.*)

CHEROKEE INDIANS.

FROM the journal of the Cherokee Mission at Brainerd, it appears that the Cherokees are rapidly advancing in civilization. "They have divided their country into eight districts or counties; laid a tax on the people to build a court-house in each of these counties; and appointed four circuit judges. They are rapidly adopting the laws and manners of the whites, and appear to advance in civilization just in proportion to their knowledge of the gospel. It therefore becomes all, who desire the civilization of the Indians, to do what they can to send the gospel among them."

REVIVALS OF RELIGION.

OF the intelligence communicated at the last United General Prayer Meeting, in the Mariner's Church, a part only was published in our last number. We shall now lay before our readers extracts from two letters, read on that interesting occasion; and express our earnest hope, that while the Lord is visiting with his Holy Spirit the surrounding cities, villages and towns, and calling so many from the darkness of sin and disobedience, to His most marvellous light, the like blessing may flow to our own city. If Christians will pray more frequently and more fervently for the gracious influences of the Holy Spirit, the Lord would awaken us all from our slumbering security, and He would disarm the rebels against His kingdom of their weapons of warfare, and compel them to close in with the offers of salvation through a crucified Redeemer. The promise of Scripture is to those only who ask believing. Surely the offered blessing is worth the asking, and when we daily witness the goodness, mercy and faithfulness of God, how can we longer doubt but that in answer to the united and unceasing prayers of Christians, he will pour us out a blessing till there is not room to receive it?

Extract of a Letter from the Rev. David Porter, D. D. to his son in this city, dated Catskill, N. Y. 17th April, 1821.

IN Catskill the first tokens of God, after a long night of unusual darkness, made their appearance in the latter part of October or the first of November. Since that time up to the present, the work has been progressing, not with a rapid, but with a steady and uniform course. The convictions in many instances have been extremely pungent: and people of all ages and conditions have hopefully shared in the blessing. I should deem it a great work of God provided it had not extended beyond the limits of the Church. The members have been remarkably awakened, and have mourned over their awful backslidings and neglect of duty, and have had a peculiar union of the Holy Spirit; which has been very apparent in their prayers, and united and individual exertions in promoting the work. Four have already united themselves to the Church by public profession. Many more, ere long, it is proba-

ble, will follow the example. Of the whole number who have embraced hopes, I would not undertake to say; it is great compared with the whole number composing the congregation. Opposition, at first, took a high and bold stand, but has yielded and bent under the force of conviction.

In Kinderhook Landing the work commenced somewhat later. The Spirit in that place came down like a rushing and mighty wind. More than one hundred have been united to the Church.

In Coxakie the work has been equally powerful and extensive. More than eighty in that place have already professed Christ before men.

In Hudson the work is of more recent date. At this time it is prevailing to a very wide extent in that city. Presbytery met in Hudson last week. Some very striking instances of conviction took place under my own observation, while we were together, the particulars of which I will relate to you if God should allow us again to see one another.

In Claverack the like work has commenced, and the Rev. Mr. Sleighter, the minister, informed me, last week, that more than sixty were anxiously inquiring what they should do to be saved. Within a few days a revival has broke out in Cairo. The last Sabbath I spent in that place. A few have obtained hope, others are under conviction, and a general seriousness was manifest in the congregation. There are also very favourable appearances in Durham. Wherever the people of God, though they be few in number, awake to prayer, and open their lips to their fellow sinners, and labour for souls, the Holy Spirit is present to answer their cries, and bless them with his benign influence.

It is my deliberate and full belief that if Christians continue faithful, and do not let down their watch; but let their light shine brighter and brighter, the work will prevail more and more. "If we sow bountifully, we shall reap bountifully." "The fervent and effectual prayer of the righteous availeth much." My only fear is, that the Church will become languid, and by degrees suspend their exertions. Should this be the case, the work will decline. I hope and pray for better things. For most surely if there was a reason in the first instance for Christians to arise and call upon God in this place, and in this region of country, that reason still exists in full force, why they should persevere, since the great majority are yet in the gall of bitterness, and must perish without the special grace of the Holy Spirit.

Letter from Mr. Kanouse, late of the Brainard Mission, to the Editor of the Christian Herald, dated Bloomfield, April 11, 1821.

DEAR SIR—At a late hour of the night, I will attempt to give a concise account of the Revival in this place. I know not when to date its commencement. As early as the first of last February, it became certain that we were about to experience a gracious visit from the Lord.

Professors of religion began to lament their backsliding, and manifested an increasing fervour in prayer. Prayer meetings were established in different parts of the congregation, particularly private ones, for the improvement of professors. The work appeared at times to decline, and leave very little hope of a general outpouring, but this only seemed to be as a trial of Christian fervour in prayer; for as prayer abounded the appearance of a reviving brightened, and seemed to go forward in proportion to the activity of Christians. During this awful, yet merciful period, the cloud of divine goodness hovered over our guilty heads, sometimes ready to depart, sometimes ready to burst on us, like showers upon the new mown grass. After about one month had passed away in this *half-awakened* state, then it was that Christians began to feel their awful responsibility—meetings were better attended; more engagedness was manifested; to pray was a *privilege*; numbers began to inquire what they must do to be saved; while here and there one was hoping in the mercy of God. Dear Sir, what a joyful time this began to be! Christians rejoicing to see new born souls! Dry bones beginning to shake! The little cloud gathering, not blackening with deserved judgments, but brightening with mercy. The Holy Spirit, like the forked lightning, struck one sinner here, and another there, while the attention of others was fixed with solemn awe. One characteristic mark of the work is the stillness with which it has hitherto progressed: some time previous to this the Rev. Mr. Judd established a conference; the house now began to be crowded; tears of penitential sorrow stole silently down the cheek, the troubled soul now and then breaking the profound silence with a heavy sigh. The work has been chiefly confined to the young class of people, say from fifteen to twenty-five; there are some younger, and some of the middle age, and

aged. Enough of the last mentioned are taken, to encourage the hoary-headed sinner to hope in the blood of a Saviour, without presuming on his goodness.

It would give me pleasure to state the number that are now hoping, if I had the means of knowing. I will with caution give, what I suppose to be the probable number, say one hundred; I do not give it as correct. I hope, Sir, a much greater number will be reported in the progress of the work, as it is still increasing.

Permit me to make one more observation before I close, which is, that it is observable the work has spread in a line with prayer. In West Bloomfield Christians were evidently stirred up first; the Revival began there first, and the divine flame has spread from that on the way towards Newark.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

THE fifth annual Report of this Society has just been published, but we did not receive a copy in time to prepare a summary of its contents for this number. We shall therefore notice a few facts, and leave the remainder for another occasion.

We are sorry to find at the end of the fifth year of the Society's operations, that the number of schools is not much larger than it was at the close of the second year, and that the public attention has not been more alive to the interests of an institution, which promises such lasting benefits to the present and the rising generation. If the blessing of God on benevolent labours is to form any test of their utility, the most cold and hesitating friend to the cause of universal education will here find an ample stimulant to the greatest efforts in this work of charity.

The following extract will set this matter in a clearer light.

The schools under the immediate patronage of this Society, are thirty-eight in number, and comprise about 3800 learners, many of whom have been regular attendants from the first opening of the schools in 1816, while a considerable proportion are only occasionally present. Of the present superintendents and teachers also, many were among those who first came forward to establish and promote this system of instruction. To these, accessions have been made from some of the congregations, and in some instances teachers have been supplied from among the learners. The Committee are anxious to recognise, in the most public manner, the self-denial, perseverance, and zeal of the superintendents, teachers, and visitors, by which the operations of the Society have been sustained, and its object thus far accomplished.

But while they tender the warmest acknowledgments to those who, during five years, have persevered in the labours of this undertaking, they have again to regret the want of adequate co-operation in their exertions, on the part of ministers, and other friends of religion and humanity. It will perhaps be heard with surprise, that little or nothing has been added to the number of efficient friends and promoters of the schools of this Society since 1816, notwithstanding the progress of the system throughout the country, and the universal acknowledgment of its great utility and excellence. The Committee beg leave to state that there is the most urgent necessity for the active exertions of every one capable of aiding this cause, and particularly to call upon the ministers of the Gospel to confer upon it the benefit of their personal influence and attention. Those ministers who have taken an active interest in the schools connected with their congregations, have witnessed the most satisfactory and encouraging results. The schools have aided their pastoral labours, and proved rich nurseries to their Churches.

The Visiting Committee have been indefatigable in their attention to the schools, during the past year, and have rendered the most important services to the cause in which the Society is engaged. The usual course of instruction and discipline has been pursued by the superintendents and teachers; and in every part of the system the ordinary measures have been continued.

(To be continued.)

OBITUARY.

DIED, in Bridgehampton, L. I. April 2d, after a short illness of one week, the Rev. AARON WOOLWORTH, D. D. Pastor of the Church in that place, in the 58th year of his age, and the 35th of his ministry. In the death of this eminent servant of the Lord, his wife is called to mourn the loss of an affectionate husband, his children of a tender parent, the church of a faithful minister, and society of one of its most valuable members.

During the illness which terminated the life of this good man, he enjoyed his reason undisturbed nearly to the last hour; and manifested all that calmness and serenity of mind, all that confidence in God, and humble resignation to his will, which the religion of the gospel inspires.

Owing to the extreme debility of his lungs he was able to converse but little. His heart however was full, and breaking forth in whispering accents, he often assured his friends, who stood by his bed, that he now experienced the supporting power of that grace which he had so long preached to others. Death to him brought no terrors. He viewed it with a tranquil smile indicating that all within was peace, and that death to him was only "the gate to endless joy."

In this happy frame of mind, he closed his eyes on time and things, and sweetly fell asleep in Christ, without a struggle, and without a groan.

"Hear what the voice from heav'n proclaims
For all the pious dead!
Sweet is the savour of their names,
And soft their sleeping bed.
They die in Jesus, and are blest;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare.
Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward."

To the people of his charge Doctor Woolworth bore the strongest affection.—The welfare of his flock was near his heart, and lay with so much weight upon his mind in his last sickness, that he said to his Physician, "if I have any wish to live, it is because I may perhaps at this time be of some use to my dear people."

Doctor Woolworth possessed a strong and an improved mind, a feeling and benevolent heart.—He rejoiced with them that rejoiced, and wept with them that wept.—He was a kind neighbour, and a true friend.—His house was the residence of hospitality; and the stranger when he entered his doors found himself at home.

To the poor he was charitable and attentive.—As a gospel Minister he was devoted to his work.—He was instant in season and out of season; and was willing to spend and be spent in the service of his Master. To this neighbouring congregations as well as his own can bear witness. On the 25th of March he delivered two sermons and administered the Sacrament of the Lord's supper to his Church for the last time. While breaking the bread of life he spoke with unusual solemnity and feeling, and seemed deeply impressed with a sense of eternal things.—He was faithful unto death, and has gone to receive the Crown of Life.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalm.*

BETHEL UNION.

OUR excellent friend and correspondent, the Rev. G. C. Smith, of Penzance, England, has furnished us with a copy of the "First Report of the British and Foreign SEAMAN'S FRIEND SOCIETY AND BETHEL UNION," presented at their anniversary meeting in November last, from which we shall copy a few extracts, which will give a summary view of the rise and rapid progress of religion among Seamen in the ports of Great Britain.

In the year 1800, the moral and religious condition of the marine population of Great Britain was most deplorable; many officers and seamen now living, both of the naval and merchant service, can recollect, with the strongest emotions of regret, that, at *that* time, "Darkness covered our ships, and gross darkness our sailors." They were indeed "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world." A man of war was proverbial for every kind of wickedness, and a sailor was but another name for a guilty lawless being, neglected by man, and apparently abandoned by God; "given up to his own heart's lusts, to work all uncleanness with greediness;" his places of resort on shore were, alas! infinitely more fatal "than winds, or seas, or storms;" where thousands and tens of thousands have made shipwreck of body and soul, and from whence they had been hurried, unprepared, to meet an angry God.

Exceedingly faint were the rays which relieved this melancholy gloom, and few, very few, were those who, "plucked as brands from the burning," lived to "glorify God in their bodies and spirits, which were his." A captain Torial Joss had indeed quitted the sea, and preached for Mr. Whitfield, at Tabernacle and Tottenham Court Chapels. A Samuel Medley had been rescued by Divine grace, after a long servitude in the Royal Navy, and established as a preacher of righteousness among the Baptists at Liverpool; and a John Newton had been graciously delivered from the slavery of Africa, and the iniquitous trade of Guinea, and had been raised by Divine Providence to the ministry of Salvation at St. Mary's Woolnoth Church, Lombard-street.

It was natural to suppose that the holy fires of Christian zeal, kindled in Great Britain, would extend to her fleets and armies, and that the tribe of Zebulon, "**THE MARINERS' TRIBE**," as Isaiah predicted, "*should see a great light.*" This is a fact sufficiently notorious to many pious and respectable families in this nation, and it was during the last war that a Minister of Jesus Christ discovered religious officers and seamen in nearly 80 ships of war; and, encouraged by several pious gentlemen, whose names are endeared with gratitude to the hearts of Christian Sailors, as the late Wm. H——, Esq. of Fleet-street; the Rev. S. G. for-

merly of Newport Pagnel; the late Rev. Andrew Fuller, of Kettering; an eminently useful Lady of Portsmouth; Dr. S. of Edinburgh, and other respectable Friends in Scotland, he maintained a regular correspondence with those ships in all parts of the world, and assisted them by various methods to promote religion, and frequently published their correspondence in different popular works. The labours also of the Rev. Mr. Griffin, of Portsea, with one or two chaplains in the navy, and the exertions of other Ministers in seaport towns, in connexion with Bible, Tract, and School Societies, had produced a wonderful reformation among officers and seamen, both in the naval and merchant service. To which may be added, the generous and persevering efforts of religious fathers, mothers, wives, daughters, brothers, sisters, and friends.

The frequent correspondence of such endeared relations and connexions was singularly blessed among captains and seamen, and while it strengthened them to repel the torrents of marine depravity, it encouraged them unhesitatingly to avow themselves on the Lord's side. The year 1815 arrived, and the blessings of peace were again restored.

Considerable progress had been made in the navy towards the principles of Christian faith, and many respectable persons from that profession became now eminently useful on shore. The increased labours of Ministers and Religious Societies in every seaport had also produced a visible change among our merchant seamen, and hopes were fervently excited that the peace would facilitate the access of ministerial labours, and open channels hitherto unknown for the introduction of the Gospel among them. Such hopes have been fully realized; officers and seamen scattered throughout the kingdom have been induced to attend an evangelical Ministry, both in the Establishment and among Dissenters; they have in consequence become decidedly religious. While others, who when at sea were only "babes" or "young men" in the school of Christ, as the Apostle expresses it, have, with increased privileges and instruction, become "fathers in the Christian Church, counting all things loss for the excellency of the knowledge of our Lord Jesus Christ."

From this rapid outline of the rise and progress of religion among British Seamen, sufficient ideas may be gathered to form a general opinion of the materials Jehovah had, in boundless mercy, been preparing for the present day of Christian exertion among this invaluable class of our countrymen.

Still there was no Institution, with the exception of Bible Societies, that professed to regard the spiritual interests of Seamen, and conduct them to everlasting glory. But the time, "yea, even the set time," to favour sailors, was now come, and the means by which the public attention was first awakened to this subject are too humble and too interesting not to deserve special notice in a Report of the Bethel Union. A very plain but promising beginning had been made to establish Prayer-meetings in a few ships by an obscure individual at Rotherhithe, and this effort was abundantly encouraged and promoted by Samuel Jennings, Esq. a respectable merchant at Rotherhithe. This gentleman, who is a zealous member and local preacher of the Wesleyan connexion, may be indeed regarded as a pattern of the religious exertions now making among seamen. His exemplary zeal—his independent spirit—his early Sabbath meetings—his judicious classification of masters and

seamen—and his paternal attention to their temporal and spiritual necessities—can never be forgotten in an historical detail of Bethel exertions.

Nor can it be just to pass by the labours of several masters of vessels in the coasting trade from the North of England, who solemnly consecrated all their energies, in union with our friends at Rotherhithe, to establish Prayer-meetings from ship to ship, in the year 1817; and first hoisted a flag with the word Bethel in it, as a signal for Divine service on board.

In the month of May, the same year, a kind of providential circumstance brought a person, whose business is on the Thames, acquainted with the event, who embraced the earliest opportunity of communicating it to the Minister who corresponded with the Navy during the last war.

Delighted with such lovely appearances of piety, those Christian friends united all their talents, influence, and exertions, to encourage ship preaching and devotional engagements of extemporaneous prayer. The Almighty condescended to bless their varied efforts to promote his glory among seamen. Ships were seen crowded with attentive hearers; the spirit of prayer mightily increased, and regular meetings were now established, in the Upper Pool, near London Bridge, under the Bethel Flag.

The subject of ship preaching was partially brought before the public, and general approbation succeeded. Very early in those proceedings the idea of a Ship Church, or Floating Chapel, had occurred; and, for three months successively, the Minister and his friends laboured to promote such a plan, and interest every one they possibly could in this important object. The smile of Heaven again crowned their exertions with success, and a kind and gracious Providence directed their steps to the highly-respected Treasurer of the Port of London Society; under whose auspices arose that valuable Institution, and, by whose kind attention, the British Ark now floats on the River Thames. "Peace," celestial "Peace, be within her walls," and the most abundant "prosperity within this palace" of the Lord Jesus. "Pray for peace; they shall prosper who love her. For our brethren and companions' sake, we will now say peace be within her; because of the House of the Lord our God, we will seek her good." In the summer of 1818 the Christian public hailed this sacred establishment, and every succeeding month has justified the measures adopted, and proved the vast importance of such a vessel for Divine worship on the River Thames.—(*To be continued.*)

NEW-YORK MARINE BIBLE SOCIETY.

Fifth Annual Report, read at the Anniversary Meeting, 11th April, 1821.

THE Managers of the New-York Marine Bible Society congratulate its members and friends, on the return of another anniversary. They rejoice to meet an assembly of seamen and friends of seamen, whom they can address as friends of the Bible. The Lord be praised for his preserving goodness to those who have traversed the seas; that he has delivered them from the fury of storms, and brought them to the port

again; and that seamen and landsmen are met together in mutual good will, to unite their efforts for the further spread of the word of God.

It would give the Managers the highest satisfaction to be able to report, as the history of the past year, that every ship sailing from New-York, had been well supplied with Bibles; and that seamen, and the friends of seamen, had come forward, with cheerfulness and generosity, to aid the funds. They will, however, report the truth; and, while they exhibit the encouragements, will endeavour to make as evident as possible the necessity of livelier zeal and greater efforts.

The Managers have distributed, in the past year, 315 Bibles, making the whole number distributed by this Society since its formation, 3551 Bibles, and 200 Testaments. Two hundred and fifty have been received from the American Bible Society, (besides an additional donation of 300 Bibles and 200 Testaments, which has just been made for future disposal.) One hundred dollars only, the Managers regret to say, is all the return they have been able to make for these supplies. Few donations and subscriptions have been received. One, however, particularly deserves to be mentioned as an example of one means of promoting the funds. The passengers on board the *Empress*, on a recent voyage to Charleston, by a united contribution, made the whole crew members of the Society.

The distribution of the Bible, though partial, has not been in vain. Wherever the providence of God sends it, it carries with it the unfailing promise, that it shall not return void. It has been made, and will doubtless continue to be made, even in the midst of the ocean, the power of God unto salvation.

More than forty shipmasters of this city have voluntarily given their opinion, that the spread of the Bible among seamen has made many of them better men, and that its good effects are daily increasing. Few captains are now willing to go to sea without Bibles. One who was unwilling to receive the Bible on board his ship, and was altogether opposed to the Society, now calls it one of the best institutions in the world; and hopes that, by means of the Bible, he has become a new creature in Christ Jesus. He now devotes a regular season to religious exercises on board his ship, and sees, in the wonders of the sea, the power, and wisdom, and goodness of God.

In a voyage on board the schooner *Logan*, Captain Holmes, to Curacao, after passing the Hook, the Captain gave to each watch a Bible, requesting them to read it. They received it with indifference. A few nights afterwards, as he was walking the deck, he saw one of the most hardened of the men on his knees in prayer, under the lee of the long-boat. After seeing this for several nights, the Captain conversed with him, and found him concerned about his soul: "When and how did you receive these feelings?" "By reading the Bible which you gave us." This man shortly after became a bold believer, exhorted his shipmates, lived before them a new life, and, on his return from sea, having been found steadfast in obeying the Gospel, he was received into communion with the church in this city, under the pastoral care of the Rev. Mr. Williams. The crew to which he belonged were much improved.

A seaman, not many weeks ago, came to his owner, to tell him the circumstances of the wreck of the ship from which he had escaped, saying that he had saved nothing but his Bible. To its blessed truth, we

trust, his mind was directed in the hour of his peril, and he took it with him as his best friend.

Other instances might be mentioned, to prove that the members of the Marine Bible Society are not occupied in a fruitless labour. Nor is it to be supposed, that the blessed effects of the circulation of the Bible among seamen, have all come to our knowledge. Those who have laboured in the glorious work, have a right to hope, that of the hundreds who have received the Bible, many may have been reformed from their evil habits, and made sons of God, whose names and history they know not; and that, already, while dying in foreign lands, sinking in the ocean, or starving on the wreck, many, whose history will not be known until they are seen in heaven, have placed all their faith and hope on the Saviour.

While the Board of Managers rejoice that any instances of blessing have attended the exertions of this Society, and deplore that its usefulness is still limited, they rejoice that there are other labourers in the same cause. During the past year, Marine Bible Societies, auxiliary to the American Bible Society, have been formed in nearly all the ports to the eastward of New-York. By the generosity of the American Bible Society, and by the care and attention of the Secretary of the Navy, arrangements have been lately made for supplying the seamen of the Navy. The Bibles destined for this purpose, are, by the direction of the Secretary, to be covered with canvass; and thus furnished to the men, who have the option of returning them in good condition, or of having them deducted from their wages.

While other Societies are making these exertions, the Board believe that many generous-hearted seamen will be pained at the fact, that the Managers have paid so small a sum to the Parent Society. And they cannot forbear to express their regret, that even aside from the co-operation of seamen, a great mercantile community should be so deficient in seeking the interests of the immortals whom they employ; that if the Bible had been circulated, only in proportion to the funds furnished, there must have been not more than 150 Bibles distributed among the thousands of seamen, who, in a whole year, have visited the port of New-York.

They call upon seamen and their friends, (and who shall be the seaman's friend, unless the merchant who employs him?) to use their exertions in future, that the Marine Bible Society of New-York may be able to distribute, at its own charges, not 150 Bibles, but as many as the necessities of seamen require; and even, if possible, to afford some assistance to the larger plans of the American Bible Society.

The managers especially ask a more full and general co-operation of seamen themselves. They are anxious to number thousands as the members of this Society. They do not consider the Marine Bible Society so much a Bible Society *for* seamen, as a Bible Society *of* seamen. Its design is, not so much to give the Bible to them, as to aid them in giving it to one another. It is, in truth, a Society of seamen, aided by their friends, engaged to spread the Bible among their own brotherhood, and as far as possible even beyond it, in the world. If there be seamen who have nothing to spare from their earnings, their comrades and friends offer them the Bible, and they beg them to come and receive a gift, which, if they improve it aright, shall make them for

ever rich. Those who can afford to pay the mere cost of printing and binding, may purchase of the Marine Bible Society, for less than a dollar, a property which will, if rightly improved, make them kings and princes for ever. And those who feel for their poor careless shipmates and comrades, may come and be members of this excellent Society; and even if they can give no more than seventy-five cents a year, may send them a blessing, which is better than to save them from starving on a wreck, or sinking in the sea; which shall bring many of their weather-beaten and shipwrecked comrades, safe to the Port of Heaven at last.

*Extract of a Letter from the Rev. JOSEPH EASTBURN, to the
Editor, dated*

Philadelphia, May 25, 1821.

DEAR SIR,—I rejoice to have all the information you can afford respecting the mariners, as I am engaged in trying to promote their spiritual benefit, as the Lord may be pleased to enable me, and humbly hope it has not been altogether in vain. They have been too long neglected, but I hope the set time to favour them is now coming, when Europe and America unite in promoting their best interest; and may the Lord crown every attempt with his special blessing for their salvation. I rejoice to learn that so much is doing for them with you, and that you have a good place of worship for them, and that so many do seriously attend. We have to lament the want of such a place, nor do I see any prospect of obtaining one soon, but would not forget the favour of having an humble place, which we hope the Lord has owned as his house and the gate of heaven. It is a large sail-loft, which those who have counted do say holds seven hundred, and commonly crowded. It is near the shore. We have a flag to denote the place, with "Mariners' Church" on it, and have constant worship morning and afternoon every Lord's day. The seamen are pleased with calling it their church, and when going to sea, they send their requests to be remembered in prayer by their church all their voyage out. Many masters and whole crews sign their names, which are publicly read in the meeting; and they write many interesting letters, showing their attachment to the church, and thankfulness for the attention that has been paid to them.

I have six parts of the Boatswain's Mate, of which I often read a part at the close of speaking, and make remarks upon it, which has greatly interested the audience. I understand a seventh has been published in London, and perhaps more, which I should be glad to receive. It being in the true seaman's style pleases them much, as any thing of that kind does. I would now mention what has been partly published here, but little known; that a seaman came to my house one evening in an humble manner to ask for a Bible. He said he had been cast away and lost all he had, or he would not ask it as a gift, but if the Lord would preserve him to return, and he should have it in his power, he would return sevenfold for it; and said, "I have brought a shipmate with me, in the same circumstances, that wishes also to have one." Being told they should both be supplied, he then said, "I have attended the Mariners' Church ever since I came into port, and you gave me a tract about one Jack Covey, who had his legs shot away while he was wearing. It brought to my mind my own wicked conduct, which I

will now confess to you. I was handing sail in a gale of wind ; the sail flapped much ; when I, in a wicked passion, called upon God to damn my eyes. At that instant the end of a rope struck the ball of my right eye, and blasted it, and I never could see out of it since"—showing his eye at the same time. "Now I think how easily the Lord could have sent my soul to hell ; but I never considered it until I came to the Mariners' Church." They both received Bibles, and I have not heard of them since.

While writing this, a poor sailor came to give me a dollar, as his minister. I told him I did not choose to receive any money for my services among them. He then said, "let it go to the good of the Mariners' Church." I offered him a large type Bible, but he said he could not accept it until he could pay for it. In conversing with him he was deeply affected, and wept much. He was sober and sensible.

We have had a prayer meeting on board a brig, since the one you have mentioned in your magazine, which was very interesting. A captain, that had hid in a corner of the cabin, just as we were dismissing, said, "my heart has been warmed with this meeting," and then gave an account of his experience, and prayed fervently. Another captain said he was sorry he could not invite us to hold a meeting in his ship on account of the sentiments of his owner ; but if we would please to accept of his house instead of the ship, he would invite his fellow seamen to attend ; which we intend to do before he sails. The captain on board of whose vessel we had the last prayer meeting, writes from the Capes, "I am now discharging my pilot, and may the great Pilot conduct us over the great sea, and may every seaman be directed by the compass of God's holy word, and every sailor's heart be touched by the loadstone of his grace. Pray for us all. Every man on board has signed his name below." Another master sends his "request to be remembered, and all his crew, in the Mariners' Church, all their voyage, hoping that immortal praise may be sung for the opening of that place, and that it always may be the house of God. The benefit I have received there makes such a change in my mind, I cannot describe.—There my burden was removed." Another said he "would not part with what he had received there for all Philadelphia." Some of the seamen's wives have become very serious, and often weep much in time of worship. Commodore Dale attends with us almost every Lord's day, and says, when he sees them and the sailors weeping, he cannot refrain weeping himself. We have a weekly prayer meeting near the shore for them, which is well attended, beside other places where they find I go to society.

I should be pleased, if I could leave my flock, and my infirmity of age would permit, to visit your place, and see your order ; but I must content myself at home. And may the Lord make me faithful unto the end, and useful to those to whom he is pleased to send me. I shall be much obliged to you to send me any accounts that may be useful, of your progress. And do pray for a poor, almost worn-out labourer, and for the changing congregation that he has often to address. And may he bless and prosper your endeavours, and all others who are trying to promote the Redeemer's kingdom, and the salvation of poor sinners. With sincere respect, yours in the best bonds,

JOSEPH EASTBURN.

From the London Sailors' Magazine.

THE HARLOTS SILENCED.

"We had the meeting last Friday in the Jubilee's hold. The sailors had taken a great deal of pains and trouble (with much pleasure the Captain said) in fitting up a Chapel. They were taking in the cargo, and to accommodate us, they had stowed hogsheads up in the wings, and covered them over with sails, that it looked like a little amphitheatre. Many sailors were there, and we generally now have female friends. Captain B. told me, that he had eight passengers from Plymouth this voyage. One was a sailor, belonging to a man of war brig, that put into Plymouth from India, and sailed from thence to Deptford to be paid off, leaving Jack behind. The other seven were prostitutes of the most depraved sort, following the brig, to be present when paid off. Captain B. said they were no sooner under weigh, than he was so annoyed with their horrid blasphemies and obscenity, that he told them if they did not desist, he would put into the next port, and reland them. They laughed at him, and proceeded in the old way—he at last asked if any of them would read, and finding they would, he said if they would be quiet, he would lend them a little book or two to amuse them. He handed out the Swearer's Prayer, Young Cottager, and two or three other Tracts, which they read while seated round the cabouse, and they had the desired effect: he *did not hear a single oath or obscene word all the voyage afterwards*, and one of the women was melted down so, that she declared she would give over the abandoned life she had been going on in for many years, as soon as she arrived in London. She was frequently in tears, and, Captain B. says, there was every sign of real repentance. The whole party were reading the Tracts for hours every morning and evening, and at morning and evening worship in the cabin, they used to listen at the head of the companion ladder. Who can tell the good that may arise from this!—many will be found in Heaven through religious Tracts being given in this casual way.—May not this bread cast upon the waters be found after many days?"

From the Same.

MY FATHER'S AT THE HELM.

"Twas when the seas with awful roar
A little Bark assail'd,
And pallid fear's distracting pow'r
O'er each on board prevail'd,

Christian, from him be daily taught
To check thy groundless fear;
Think on the wonders he has wrought,
Jehovah's ever near.

Save one, the Captain's darling child,
Who steadfast view'd the storm;
And cheerful, with composure smil'd
At danger's threat'ning form.

Safe in his hand and happy lay,
'Tho' swelling surges rise,
He'll turn thy darkness into day,
And clear thy gloomy skies.

"Why sporting thus,"—a Seaman cried,
"While terrors overwhelm?"
"Why yield to fear?" the boy replied—
"My Father's at the helm."

Still upward look, howe'er distress'd,
Till Jesus bring thee home
To the fair port of endless rest,
Where tempests never come.

BETHEL FLAG.

THE elegant "Bethel Flag," presented by the Bethel Union of London to the Port Society here, will be hoisted on the Mariner's Church, Roosevelt-street, TOMORROW MORNING, as a signal for divine worship. Three sermons, it is expected, will be preached on the occasion, and collections taken up in aid of the Society's funds.

We have room for but one remark—the utmost extent of liberality which the friends of seamen can show on this occasion will only be commensurate with their obligation, and the wants of the Society.

TO READERS AND CORRESPONDENTS.

THE obituary of "Mrs. S." in our next. We are again obliged to apologize for the further delay of several articles which have been received, and others prepared for this number. We have devoted a larger number of pages to the Seaman's Magazine than we intend generally to do, but the intelligence which occupies it is such as was formerly published in the Herald, and such as we feel sure will be interesting to the friends of the Redeemer's cause.

The Christian Herald.

VOL. VIII.

SATURDAY, JUNE 16, 1821.

No. III.

Miscellany.

THE STANCH HYPOCRITE.

WHEN Moses went out, according to the command of the Lord, and gathered seventy men of the elders of the people, and set them round about the tabernacle, the Lord took the spirit that was upon Moses and gave it unto the seventy elders, and when the spirit rested upon them, they prophesied and did not cease. But Eldad and Medad, although "they were of them that were written," did not go up unto the tabernacle, but they remained, and prophesied in the camp. "And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp," and Joshua, a servant of Moses, said, "My lord Moses, forbid them." And Moses said unto him, "Enviest thou for my sake? *Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!*"

The conduct of this servant of Moses was not unlike that of many professing Christians, and even ministers of the Gospel too, of the present day. To the minds and hearts of such men there is nothing which gives more pain and fear than a knowledge of the fact that Christians unite together for social worship and prayer in those associations commonly called "*Prayer Meetings*," and brand those who take a part in them as "enthusiasts," "fanatics," "hypocrites," &c.

The sagacious "Squire," whose doleful complaint "*to the Editor of the Christian Observer*" we here give for the instruction of those who are crying out "Eldad and Medad do prophesy in the camp—my lord, forbid them," has found out that these praying people are addicted to the habit of being more honest and sober than formerly, when they attended church only once a week, or it might be, only once a month.

I AM the squire of a country parish, in the north of——shire, where, till within the last twenty years—that is, during the incumbency of the present rector and his predecessor—we never had any methodistical doings, but were as honest hearty souls as ever mounted a hunter or cracked a bottle. But during the last twenty years there has been a sad change. I do not mean that there is more poaching, or stealing wood and poultry, or robbing barns and orchards; for in these respects we are better off than before, which I attribute entirely to these things having gone out of fashion, just like hard drinking. But what I lament is the great increase of *hypocrisy* in the parish. When I was a boy we had service at church only once a fortnight; and not always *that*, especially when the curate, for we had no resident rector, had the rheumatism; but as soon as Mr. F. the late incumbent came to reside, he performed service every Sunday morning, which, however, I did not *much* object to; though it was sometimes very inconvenient, for, as I made a point of attending whenever there was a sermon, it prevented my taking physic, or

settling some affairs at one of my manors, a few miles off, which I had been accustomed punctually to manage on the alternate Sundays once a month. Mr. F. died twelve years ago, and left in his will a considerable legacy for a *second* service every Sunday, as the smallness of the preferment had hitherto rendered it necessary for the clergyman to serve another parish in the afternoon. To attend a second service I had always considered great hypocrisy, and therefore I have never once darkened the doors of an afternoon since the endowment; but as the new rector, Mr. H., entered with warmth into the design of his predecessor, and the bishop and patron gave their consent, I could do nothing effectual to prevent it. Mr. H. acted very puritanically in the whole of this business: I am certain he only wished to curry favour with the poor, and to spite me; though I never could see what he could get by doing so. His conduct, however, throughout, was so hypocritically amiable and obliging, that he never gave me a fair opportunity to tell him all my mind. I hate such double dealing: a good hearty quarrel clears the air like a thunder storm, and all is sunshine afterwards.

Well, sir, hypocrisy, I believe, is as contagious as the plague; for in a few years half the parish began to be infected; and what with schools, and sermons, and bibles, and prayer-books, the Sunday, instead of being a day of rest, became as busy as a market-day. Some of the principal farmers, in imitation of the parson, have had the hypocrisy to take to cold-meat dinners on that day, that all their servants may go to church; and as for Mr. H. himself, when or how he gets his own dinner on these occasions, I cannot conjecture: he seems to me to live like a woodcock. But in order that you may understand more fully the nature of the evils of which I complain, I shall give you the following account of one of my tenants, who has for many years been *one of the stanchest hypocrites in the parish*.

Tim Dobbins was just my own age; and being my foster-brother, he used to be often, when a child, in the servants' hall at the manor-house, where he learned many excellent and diverting tricks. As we grew up, we became constant companions; for my father said, that though Tim was but a poor man's child, he had a good deal of spirit, and promised to be an adventurous sportsman, and might in time, after his death, make me a valuable gamekeeper. In this I was a little disappointed; for though Tim was a good fellow, an exceeding good fellow; yet he took so to drinking, and, what was worse, to poaching in the preserves which he was employed to guard, that I was obliged, at length, to dismiss him. I shall not trouble you with the rest of his adventures; how often he got into prison or sat in the stocks, with similar particulars, &c. What vexed me most was, that in throwing a red-hot poker one day at his wife, he set fire to the new cottage which I had built for him, and, being intoxicated at the time, suffered the flames to spread to one of my barns. I should not, however, have turned him out of his paddock for these offences, if he had not become a hypocrite; for I can forgive many faults, where there is a good heart.

His hypocrisy was very cleverly managed. He did not, like some reprobates I have heard of, boast of sudden conversion; indeed, in order the better to keep up the stratagem, he did not *boast* at all; but to the hour of his death, professed to be a miserable sinner, while all the while, 'have no doubt, he thought himself quite a saint. About twenty years when Mr. F. came to the parish, Tim's cottage was next to the par-

sonage, so that his wife and children came in for many a good thing from the rector's kitchen and dairy. Both Mr. F. and afterwards Mr. H. used to visit them and give them little books; and, I must confess, they were very kind and attentive to their wants; all which I attributed to the new-fashioned hypocrisy before mentioned. Tim, however, would not be won on, either by words or deeds. Mr. F. tried to break him of the knack of swearing, but did not succeed; for Tim, not being bred a gentleman, did not know that it is uncivil to swear before a clergyman. In three or four years, however, the rector, I perceived, began to gain a little upon him; for I once heard Tim say myself, that Mr. F. was a saint, if ever there was one on earth, and that in the end it might be better luck for us all if we were more like him.

When Tim's cottage was burnt down, the rector lent him one of his own, which happened to be empty; for there was snow on the ground, and Lucy Dobbins was near her confinement: and I had vowed Tim should not have so much as a stable of mine; for, in addition to burning my cottage and barn, which I did not care a rush for, he had betted upon Lord ——'s piebald galloway, and openly backbited the character of the finest hound in my kennel. As soon as Tim entered the cottage, he swore, with an oath, that the parson was a noble fellow; and by way of quitrent, vowed that he would never swear again while he remained in that cottage, and would even go to church some Sunday, as soon as he had won the new hat and red plush waistcoat to go in, at the cudgel-match. He did not, however, keep either of these promises.

Some time after Tim was in prison for debt; and was so ill with a neglected cold, which he had caught one night in poaching my fish-ponds, that his life was despaired of. Mr. M. attended him frequently, and gave him food and medicines; for the parish apothecary did not care to trouble himself about him.—From this period I date the commencement of Tim's misfortune. The rector prevailed on the creditor to release him, and had him moved into his old cottage, which I had by this time rebuilt for him, being much pleased with him for keeping up the honour of our county by shooting twenty pigeons in succession—nine of them right through the head, at six yards' greater distance than the best rifleman in the adjoining county, which is half as big again as ours. He was nearly twelve months before he recovered; all which time the rector and his wife continued their designs upon him. Tim's ruin was now complete. I did not see him in prison, or during his illness; for such scenes, you know, only make a man melancholy, especially as I might have chanced to encounter the parson, and have come in for a slice of his Sunday's sermon. Poor Tim, when I first saw him after his recovery, was leaning over the gate on the sunny side of his cottage, as I rode past to go to our annual cock-fight, which, I assure you, Mr. Editor, is one of the finest things in all our county. "Ah! Tim," said I, "I see you will soon be with us again." "I hope not, sir," he replied. "Hope not! and why? do you intend to hang all your life over a gate with your head thatched with a night-cap?" "My thoughts, sir," said he, "are greatly changed, and I trust, in future, to lead a very different life to what I have yet done." He added a few words more, which I did not quite understand; but they sufficed to convince me that Tim was becoming a downright hypocrite: and so I told all the company at the cockpit, who great-

ly applauded my sagacity, and lamented that he should have fallen, of late, into low spirits and methodistical company.

Tim continued to manage his hypocrisy in a very plausible ingenious manner. He did not make a great blaze in the village, as I expected he would have done; but went on quietly about his employments; and, to keep up the plot the better, left off drinking, and swearing, and gaming, and poaching, and stealing, and most of his old habits. I suppose he was tired of them. Nay, the sly fellow went so far that, from being the most troublesome and quarrelsome man in the hundred, he, in time, obtained every body's good word as a civil companion, an obliging neighbour, a faithful friend, and the best paymaster in the village. Still further to keep up the farce, he contrived to save money to pay off his old debts, and subscribed a penny a week to a Bible and Prayer-book Society; expecting, I suppose, that they would decline receiving money. Nay, he went so far as to deceive his own family, so that even his wife and children believed him in earnest; and whereas they formerly trembled at his presence, they now became tenderly attached to him, and gave him the best of characters to the end of his life. I do not find fault with any of these good doings in themselves; indeed, I very much admire them; only in Tim they showed great hypocrisy, because he did not even pretend that his temper and passions were changed in themselves—only that religion made him endeavour to subdue them—a plain proof of double-mindedness. I need scarcely add, that he took to going to church twice every Sunday; besides which he read the Bible and Prayer-book to his wife and children at home, as often as he had an opportunity. Thus year after year he went on passing himself for a saint; and this without any sufficient motive that ever I could discover to make it worth his while to do so. It must have been the mere love of hypocrisy. I make no doubt he would have had us believe it was for conscience sake; and many people thought it was so, especially as he never made any difficulty of giving up his interest to suit his purposes. Once I warned him out of his cottage, to prevent the walls being infected with Methodism, and, to my great surprise, he left, rather than give over his hypocritical doings. In short, he kept up his character to the last; and the parson has for many years spoken of him as one of the best livers in the parish, and recommended all his neighbours to imitate his example.

His death has crowned the whole; for he died as he lived, without any acknowledgment of his hypocrisy. He professed to be quite calm, and ready to go; another plain proof of insincerity, for who would die that could help it? I do not hear of his having used any extravagant expressions of joy; I suppose he was too cunning for this; but Mr. M. said, in his funeral sermon, that he was very repentant, and placed his trust in Jesus Christ, our Lord; and he told us a great many of his sayings and doings, which were very good and pious in themselves, only too methodistical.

Now, sir, what I want to know is, what can I do to stop the effects of this example? Tim's pretended repentance and good works and religious discourse, continued for so many years, have made many other persons take up the same kind of hypocritical religion; and they are all treading in his steps, to the great joy of the rector, who is getting an old man and cannot see through these things. Tim's death-bed has strengthened the general impression; and if we go on as we are now beginning,

I fear we must add a new gallery to the church, which would be a great expense to the parish. Pray inform me how to act. Could I not indict the rector for driving his majesty's subjects mad? My own wife and daughters, I fear, are bitten; and, to provoke me the more, are become so doubly kind and amiable, that, do what I will, I cannot find a pretext to quarrel with them. They read your work, Mr. Editor, which is the way I come to know of it; and I am in hopes that, if you admit my communication, they will be so shocked at the above exposure of hypocrisy, as to forsake their new-fangled notions, and go back to balls and cards, and other like Christian amusements, which is the hearty wish of, sir,

Your obedient servant,

AN ANTI-METHODIST.

For the Christian Herald.

THE JEW.

MR. EDITOR.—The providence of God having placed me in a variety of situations, I have been in the habit of noting, in my memoranda-book, notices of whatever occurrences, at the time, made a forcible impression on my mind. Should you think proper to publish such hasty sketches in your respectable paper as I may have time to furnish, they will be at your disposal. I shall send you nothing but what is founded on fact. I ardently wish you success in your labours, and could I, in the least, assist you, it would afford me great pleasure.

PEREGRINUS:

TRAVELLING lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows.

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doating father, whose head had now become sprinkled with gray, should place his whole affec-

tion on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you *love* me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" the father could not answer; the child added, "I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O, my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be; it shall be granted. *I will* grant it." "My dear father, *I beg you never again to speak against Jesus of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour, whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

THE frequent change of residence, especially among the poorer classes, seems to be the standing argument against all we have brought forward from Dr. Chalmers' essays, in favour of the application of the local system to the population of this city. This, we must at once admit, is a great barrier to the plain and simple track that a permanent residence of the inhabitants would mark out for the accomplishment of these plans. The amount of fluctuation, however, is greatly overrated. In one of the Sunday Schools, in this city, connected with the male Union, there are 187 attending scholars connected with 142 families; of this number of scholars we find not quite one tenth have left the school on the first of May, (the time the removals generally take place,) and but a small part of that number have left it on account of removing too far from the school to attend with convenience: thus we learn that the removals are far more vibratory than successive. Even though there were removals out of the district every year, at the rate of one tenth of all the families in it, we are not to infer, that, in ten years, there is a complete change in the families; or that the old district "is thus scooped away by so many liftings of the people who live in it." There is a certain number, and mostly of the poorer class, who are constantly on the wing, and remove from one district to another, but the great bulk of the inhabitants of every district are in a fixed and permanent state for any species of cultivation that may be applied to them. There is scarcely any part of the city, however poor, however crowded, which would not, in the course of time, by such attentions of the benevolent, and such acquaintanceship as prevails in the country, if the districts are sufficiently small, be assimilated to each other by a thousand ties of friendship or interest, and thereby lessen the amount of the active benevolence required for their melioration.

The generalizing system on which most of our benevolent institutions are founded, leaves us unacquainted not only with the *need*, but also of the *wants* of the people who are destitute, or but meanly furnished with the means of moral improvement, or temporal comfort.

The Society for the prevention of pauperism has, hitherto, failed in some of its most important plans, from the want of this local knowledge, and all their attempts to arrive at it have hitherto proved abortive: we apprehend they never will attain the *acme* of their excellent and benevolent designs, until they are content to enter upon a single, small district, and become acquainted with every avenue of vice embraced within its limits, and every antidote, and every healing and comforting balm that Christian benevolence has provided to supply its need. Then will it appear plain how utterly inadequate are all the efforts of our present societies, for the entire fulfilment of those desirable ends at which they aim. The nakedness of the other districts would then be exposed, and the light which had been kindled in one small district, would make the surrounding darkness more visible, and we doubt not that God would raise up other philanthropists to bring under their moral regimen other districts, until, by the very apposition of these lesser districts, the whole face of the city would become changed. But we shall leave it to abler

hands to show how admirably adapted is this local system to add to the useful establishments already in operation.

There are many associations which, by their resources, could have done that permanently and substantially for a district of the town, which they have vainly attempted, and have, therefore, done partially and superficially for the whole. The money which could have built a local school, and emanated enough of interest for ever to have kept it in repair, and provided the teacher with a perpetual salary, has been dissipated in transient and ineffectual exertions for the accomplishment of a universal object. The error is, to have been led away, by the splendour of a conception, far greater than it was able to realize. It is this ambition, to plan beyond the ability to execute, which has involved in failure and misdirection, so many of the efforts of philanthropy. And they who have so precipitately counted on any general result, that would be at all sensible, from the proceedings of any one society, however magnificent in its scale, and however princely the offerings that were rendered to it, have evinced themselves well entitled to the character of visionaries.

The great mischief of any such society, is, that it blinds the public eye to the utter inadequacy of its own operations. It sends a feeble emanation over the whole city; which were doing an important benefit, had it only the effect of making the darkness visible. But, instead of this, we fear, that the light which it thus diffuses, imperfect as it is, is rated, not according to the intensity with which it shines upon our population, but according to the extent in which it is thinly and obscurely spread over them. The very title of a school for all, is enough to deceive a miscalculating public, into the imagination, that all are provided with schooling. If, instead of trying to engross the whole, the society in question had concentrated its means and its energies upon a part, and upon such a part, too, as it could overtake most thoroughly, there would have been no such pernicious delusion in the way of rendering a solid and entire benefit to the labouring classes. The very contrast it had produced between the district it so effectually brightened, and the total darkness of the surrounding or contiguous spaces, would have forced that lesson upon the public notice, which, under the generalising system, is thrown into disguise altogether. Instead of a semblance of education for the whole, let there be the substance of it in one part; and this will at length, spread and propagate its own likeness over all the other parts. It will serve like the touch of a flame to kindle the whole mass into a brilliancy as luminous as its own. It never would be permitted to stand a barren and solitary memorial. Other men would soon feel a responsibility in other quarters, who now feel none at all. Other societies would speedily arise in other districts; and the whole effect, which was so vainly looked for, as the result of one great organization, will at length be made out, by the apposition of successive parts to one another.

Our earnest advice, for these reasons, is, that no benevolent society for education shall undertake a larger space of the city than it can provide for, both completely and perpetually; by reclaiming its families to a habit of scholarship for ever, through the means of a permanent endowment, attached exclusively to the district of its operations. It is far better to cultivate one district well, though all the others should be left untouched, than to superficialize over the whole city. It is far better, that these other districts be thrown as unprovided orphans, upon a benevolence that is sure to be called out at other times, and in other circles of society. Instead of casting upon them a feeble and languid regard, it is infinitely better to abandon them to the fresh, and powerful, and unexpended regards of other men. Let none of us think to monopolize all the benevolence of the world, or fear that no future band of philanthropists shall arise, to carry the cause forward from that point at which we have exhausted our operations. If education is to be made universal in towns by voluntary benevolence, it will not be by one great, but by many small and successive exertions. The thing will be accomplished piecemeal; and what could never be done through the working of one vast and unwieldy mechanism, may thus be completed most easily, in the course of a single generation.

Let us now attempt to trace the character of the process that we have just recommended, from the first beginning of it, and along that line of conveyance, by which it is finally brought onward to the result of an adequate provision for the entire and universal scholarship of our city families. We see nothing of the visionary at its commencement. One society, that should propose to raise a hundred thousand pounds for a project so gigantic, may well be denounced as visionary; but not so the society that should propose to raise one or two thousand pounds for its own assumed proportion of it. There is many an individual, who has both philanthropy

enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For, from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence, which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off, as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore, of his abundance, into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected portion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in vain at the whole territory, to make upon it his own little settlement, and thus to narrow, at least, the unbroken field, which he could not overtake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet entered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward too, as will not only ensure the accomplishment of its own task, but, as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guaranty a whole host of imitations.

And, to redeem this initiatory step still further from the charge of visionary, it ought to be remarked, that even though not followed up by any imitation, it is not lost. A certain good will have been rendered to society, and a good too, fully proportionate to the labour and expense that have been bestowed upon it. If permanently to cover the whole city with education, be an enterprise worth a hundred thousand pounds, then, to cover a hundredth part of it, is an enterprise worth a thousand pounds. The purchase and the purchase-money are equivalent to each other; and if not a magnificent operation, it is, at least, not like many of the magnificent projects of our day—it is not an abortive one.

Viewed, indeed, in the light of one isolated effort—of one single feat of liberality, there is something altogether, independent of its being a likely stepping-stone to many similar undertakings by other hands and in other places, that is well calculated to engage the kindly affections of our nature. It is vesting one's self with the noblest of all property, when he can point to a certain geographical district in a great city, on which he has stamped a visible impress of his benevolence, which it will wear to the end of time, and be a blessing to its future families throughout all generations. Some may regard this more in the light of a solace to the vanity of his constitution—but surely it is fitted to soothe and to satisfy his better feelings, that the objects of his liberality come so distinctly under his notice; that the good he has rendered, survives the exertion he has made in so separate and visible a form; that the families he has benefited, can be so specifically pointed to, and the children, who, through him, are brought under the wholesome ministration of a sound and a cheap scholarship, may be met, as often as he will, to witness the progress of his own experiment, and cheer them on to the attainments which he himself has provided for them. There is in all this, a concentrated charm, which were dissipated into thin air, had the same cost and the same exertion been incurred among some of the heartless and unproductive generalities of a more extended operation.

But more than this. It is felt by every man as a stronger pull, both on his liberality and his exertion, when he sees the end of what he is embarked upon, than when that end lies at an obscure and indefinite distance from him. The moment that an exhausted crew come within sight of land, a new energy is felt to revisit and revive them. An enterprise of charity may be so vast that this sight may never be attained; or, it may be so circumscribed within distinct and narrow boundaries, that it may never fail, from the very outset, to enliven the hope, and spirit on the progress of benevolent adventurers. Under the local system, this principle comes into full play, and works a mighty increment of good to society. Inasmuch, that even with the same number of philanthropists, a greater amount both of money and of exertion is rendered to the cause, by separate bands of them, each of them expatiating on its own local and limited province, than by the whole body of them putting forth one gigantic effort on the whole field of operation that lies before them.

And again. The very same system does call forth a greater number of philanthropists. This is due, not merely to the superior practicability of its object, but also to the strength of that local interest with which it is associated. When the good proposed to be done, is for the special behoof of one city parish, or even one department o

city parish, this carries a far more forcible appeal than any general object would, to all those connected with it, either by office, or by property, or by residence. It is felt by all such, as a directly pertinent application, and so, both in respect of agency and of subscription, calls forth a host of latent capabilities, that under a general system, would never have been reached, and never have been entered upon. There can be no doubt, that the more you subdivide a territory into districts, the more intense, and the more productive, will be the operation in each of them; so as to draw out a far greater number of supporters, and to raise a far greater sum than ever could have been raised out of the same district, for any scheme of universal education.

It is not known how precious and how productive a thing the operation of this local interest is, even in the very poorest of our districts. The capabilities of humble life are yet far from being perfectly understood, or turned to the full account of which they are susceptible. We certainly invite, and with earnestness too, the man of fortune and philanthropy, to assume a locality to himself, and head an enterprise for schools, in behalf of its heretofore neglected population. But little is it known to what extent the fund may be augmented by pains and perseverance among the population themselves. With a little guidance, in fact, may the poor be made the most effective instruments of their own melioration. The system which could raise a single penny in the week from each family, would, of its own unaided self, both erect and perpetuate a sufficient apparatus for schooling over the whole empire, or over any part into which it was introduced, in about twelve years. This is a mine which has lately been entered upon, for the purpose of aiding those excellent religious charities that have so signalized our nation; and more is extracted from it than from all the liberalities of the opulent. In a cause so near and so exciting as that of home education, it could, by dint of strenuous cultivation, be made to yield much more abundantly. So that, should the rich refuse a helping hand to a cause so closely associated with the best interests of our country, we do not despair of the poor being at length persuaded to take it upon themselves, and of thus leaving the higher classes behind them in the career of an enlightened patriotism.

Yet it were well, that the rich did step forward and signalize themselves in this matter. Amid all the turbulence and discontent which prevail in society, do we believe, that there is no rancour so fiery or so inveterate in the heart of the labouring classes, but that a convincing demonstration of good will, on the part of those who are raised in circumstances above them, could not charm it most effectually away. It is a question of nicety, how should this demonstration be rendered? Not, we think, by any public or palpable offering to the cause of indigence, for this we have long conceived should be left, and left altogether to the sympathies of private intercourse; it being, we believe, a point of uniform experience, that the more visible the apparatus is for the relief of poverty, the more is it fitted to defeat its own object, and to scatter all the jealousies attendant upon an imaginary right among those who might else have been sweetened into gratitude by the visitations of a secret and spontaneous kindness. Not so, however, with an offering rendered to the cause of education, let it be as public or as palpable as it may. The urgency of competition for such an object, is at all times to be hailed rather than resisted; and on this career of benevolence, therefore, may the affluent go indefinitely onward, till the want be fully and permanently provided for. We know no exhibition that would serve more to tranquilize our country, than one which might convince the poorer classes, that there is a real desire, on the part of their superiors in wealth, to do for them any thing, and every thing, which they believe to be for their good. It is the expression of an interest in them, which does so much to soothe and to pacify the discontents of men; and all that is wanted, is, that the expression shall be of such a sort, as not to injure, but to benefit those for whom it is intended. To regulate the direction of our philanthropy, with this view, all that needs to be ascertained, is, an object, by the furtherance of which, the families of the poor are benefited most substantially; and, at the same time, for the expenses of which, one is not in danger of contributing too splendidly. We know no object which serves better to satisfy these conditions, than a district school, which, by the very confinement of its operation within certain selected limits, will come specifically home with something of the impression of a kindness done individually to each of the householders. It were possible, in this way, for one person, at the head of an associated band, to propitiate towards himself, and, through him, towards that order in society with which he stands connected, several thousands of a yet neglected population. He could walk abroad over some suburb waste, and chalk out for himself the limits of his adventure; and, amid the gaze and inquiry of the natives, could cause the public edifice gradually to arise in exhibition before them; and though they might be led to

view it at first as a caprice, they would not be long of feeling that it was at least a caprice of kindness towards them—some well-meaning Quixotism, perhaps, which, whether judicious or not, was pregnant, at least, with the demonstration of good will, and would call forth from them, by a law of our sentient nature, which they could not help, an honest emotion of good will back again; and instead of the envy and derision which so often assail our rich when charioted in splendour, along the more remote and outlandish streets of the city, would it be found that the equipage of this generous, though somewhat eccentric visitor, had always a comely and complaisant homage rendered to it. By such a movement as this, might an individual, throughout a district, and a few individuals throughout the city at large, reclaim the whole of our present generation, to a kindliness for the upper classes that is now unfelt; and this too, not by the ministration of those beggarly elements, which serve to degrade and to impoverish the more; but by the ministration of such a moral influence among the young, as would serve to exalt humble life, and prepare for a better economy than our present, the habits of our rising generation.

We know not, indeed, what could serve more effectually to amalgamate the two great classes of society together, than their concurrence in an object which so nearly concerns the families of all. We know not how a wealthy individual could work a more effectual good, or earn a purer and more lasting gratitude, from the people of his own selected district, than by his splendid donative in the cause of education. Whatever exceptions may be alleged against the other schemes of benevolence, this, at least, is a charity whose touch does not vilify its objects; nor will it, like the aliment of ordinary pauperism, serve to mar the habit and character of our population. Here, then, is a walk on which philanthropy may give the rein to her most aspiring wishes for the good of the world; and while a single district of the land is without the scope of an efficient system for the schooling of its families, is there room for every lover of his species to put forth a liberality that can neither injure nor degrade them.

Every enlightened friend of the poor ought to rejoice in such an opportunity, amid the coarse investives which assail him, when led by his honest convictions to resist the parade and the publicity of so many attempts as are made in our day, in behalf of indigence. It may sometimes happen, that selfishness, in making her escape from the applications of an injudicious charity, will be glad to shelter herself under some of those maxims of a sounder economy, which are evidently gaining in credit and currency amongst us. And hence the ready imputation of selfishness upon all, who decline from the support of associations which they hold to be questionable. And thus is it somewhat amusing to observe, how the yearly subscriber of one guinea to some favourite scheme of philanthropy, thereby purchases to himself the right of stigmatizing every cold-blooded speculator who refuses his concurrence; while the latter is altogether helpless, and most awkwardly so, under a charge so very disgraceful. In avowing, as he does, the principle, that all the public relief which is ministered to poverty, swells and aggravates the amount of it in the land, and that it is only by efforts of unseen kindness, that any thing effectual can be done for its mitigation—he cannot lay bare the arithmetic of private benevolence, and more especially of his own—he cannot drag it forth to that ground of visibility, on which he believes that the whole of its charm and efficacy would be dissipated—he cannot confront the untold liberalities which pass in secret conveyance to the abodes of indigence, with the doings and the docketed reports of committees—he cannot anticipate the disclosures of that eventful day, when He who seeth in secret shall reward openly, however much he may be assured, that the droppings of individual sympathy, as far outweigh in value the streams of charitable distribution, which have been constructed by the labour and the artifice of associated men, as does the rain from heaven, which feeds the mighty rivers of our world, outweigh it about the water which flows through all the aqueducts of workmanship that exist in it. From all this he is precluded, by the very condition in which the materials of the question are situated; and silent endurance is the only way in which he can meet the zealots of public charity, while they push and prosecute the triumph of their widely blazoned achievement—even though convinced all the while, that, by their obtrusive hand, they have superseded a far more productive benevolence than they ever can replace; that they have held forth a show of magnitude and effort which they can in no way realize; and with a style of operation, mighty in promise, but utterly insignificant in the result, have deadened all those responsibilities and private regards, which, if suffered, without being diverted aside, to go forth on their respective vicinities, would yield a more plentiful, as well as a more precious tribute, to the cause of suffering humanity, than ever can be raised by loud and open proclamation.

Intelligence.

WESTERN ASIA.—PALESTINE MISSION.

No later accounts, we believe, have been received from Messrs. Fisk and Parsons than the latter part of November. We have before us a letter from Mr. Fisk, dated "Smyrna, 22d November, 1820," addressed to a lady in this city, in which, after alluding to the Christian society, from which he is separated, he says, "The sight of some savage Turk or some degraded Greek, reminds me that I am surrounded by another kind of society, and the human voices which I hear admonish me, that, before I can engage with ease and efficiency in pointing out the way of salvation to those around me, and guiding their minds to heaven in prayer, I have the Herculean task to perform of acquiring *several* different languages."—"You will, perhaps expect me to say something about this country. A country with which so many interesting associations are connected, you will suppose, cannot fail to furnish a great variety of intelligence and important incidents. It is, indeed, interesting to pass the places where the Greeks and Persians fought—where Homer wrote, and especially where Apostles preached and Martyrs died. But the savageness and ignorance which now prevail, render it extremely difficult to obtain correct information, or true explanations respecting the things we see. If you wish for a concise description of the state of this country, natural, political, literary and religious, read Gen. ch. i. v. 2. the first part of the verse. No description could be more apposite. When you have read, pray that the latter part of the verse may soon be as applicable as the first part is now. If God say, '*Let there be light*' there will be light."

This letter was written just after they had visited a part of the seven churches of Asia. They left Smyrna on the first of November, and returned on the 21st, having "travelled 300 miles, and visited, among other places, Pergamos, Thyatiræ, Sardis, and Philadelphia—sold and gave away 21 Bibles or Testaments, and distributed 1,300 religious tracts."

The London Christian Instructor contains a communication from "an Independent Minister," in which he expresses great pleasure on account of the appointment of Messrs. Parsons and Fisk to attempt a Mission to Jerusalem. From the instructions of the Board he quotes as follows: "We are persuaded that if you *can* realize this object with safety, the importance of the station will outweigh many difficulties."

"It is evident," says he, "that they have viewed the subject in all its bearings; and I need not remind you, that the Board is composed of men possessing no small share of wisdom and prudence." After expressing deep regret "that Mr. Comor has written to dissuade them from attempting it, considering it ineligible," he proceeds: "In this feeling, I am not alone. One of the most eminent of my brethren in the denomination to which I have the happiness to belong, told me he offered himself to one of our Missionary Societies, *provided he were sent to this interesting spot*; and also to the Bible Society, as their agent, *with the same proviso*; but the proposal was in both cases declined."

"I trust, however, the time to favour Zion, yea, the set time, is now come."

He then pledges himself "to leave a legacy of 200*l.* (\$889,) to the Missionary Society who shall send the *first* Missionary to Jerusalem, provided he shall have established a Bible Society."

He further suggests, that "perhaps the gentleman in Kent, who offered to raise ten shares of 100*l.* each, if a University for Dissenters could be established, would have no objection (should that desirable plan unfortunately be abandoned) to devote his liberality to this object."

"Christians! the cry which is heard from Jerusalem, 'Come over and help us,' is loud and piercing. May it constantly vibrate in your ears, and give you no rest, till its inhabitants, (who are perishing for lack of knowledge,) blest with a fervent and enlightened ministry, sent thither by your heavenly charity, shall again exclaim, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!!'"

"The anxiety of Polycarp, the present patriarch of Jerusalem—the decision of the American Board of Com.—the readiness of those devoted young men who have volunteered in this good work—all, all should stimulate you, and, pointing to this station seem to say, 'Come, for all things are now ready.'"

UNITED STATES.

An Account of a Mission among the Senecas and Munsess, performed in 1820, by the Rev. Timothy Alden, President of Alleghany College, addressed to the Rev. Abiel Holmes, D. D. of Massachusetts, Secretary of the Society for propagating the Gospel among the Indians and others of North America.—(Continued from page 53.)

On the 7th of September, we attended this stated exercise. Mr. Callender, their worthy and indefatigable teacher of music, was present. I was surprised at the excellence of their performance. The new tune given out for that evening was the Portuguese Hymn, or *Adeste Fideles*. It was not long before they sung it with great correctness. The following words had been prepared by Mr. Hyde for this delightful piece of sacred music, and are here preserved, as a specimen of the language, in which, previously to the year 1818, the praises of redeeming love were probably never sung. Several copies were written in a plain hand, so that some of the Indians could read them, and the rest were soon able to repeat them, memoriter. It may be remarked that no language is better adapted to vocal music, than the Seneca, which is soft and mellifluous as the Italian, or the Ionic dialect of the Greek.

Stu-wá-dén-nó-tús Ná-yád-dá-gwén-né-ú
Gá-gwá-gó Ki-wi-yá Nò-ú-dús-háh
Ká-ná-hó U-wén-já-gá Ná-súng-gwá-wé
Ná-síd-dwá-dén-nó-tús Ná-ki-ná-sá

Swád-dó-há-ók Ná-dé-swi-é-wi-yé-stó
Há-ti-yád-dá-dá- Ná-yád-dá-gwén-né-ú
Dis-síd-dwá-soún-yó Ná-sén-nón-dó-gén-tó
Ná-síd-dwá-dén-nó-tús Ná-ki-ná-sá

Jé-sús Há-né-ú-é-wá-ná-áh-gwút Ná-
sáh Há-né-squá-núnk-quá Dé-yá-sáh-soún-yó
O-ná-dwót-tán-dé Ná-síd-dwót-kén-nis-sús
Ná-síd-dwá-dén-nó-tús Ná-ki-ná-sá.

LITERAL TRANSLATION.

Sing unto the Lord;
All his works are perfect;
The whole earth is full of his gifts;
Let us sing unto him a new song.

Rejoice, ye righteous,
Before the Lord,
And praise his holy name.
Let us sing unto him a new song.

Jesus, for thy wondrous love
To us, be praises given.
Let us go and worship before him.
Let us sing unto him a new song.

I made an address to the little assembly, which George Jamieson, brother of Jacob, mentioned in a former communication, and grandson of the white woman at Gauhda-ou, interpreted, and concluded with prayer. About twenty only were present. Considerable sickness prevailed at that time, and William King, a Cayuga chief, and son of young King, was dangerously ill with an epidemic fever. The whole village was anxiously waiting the issue of his malady. No people are more sympathetic, in time of trouble, than the Senecas. Whenever any distressing calamity overtakes any of their families, it may be read in the countenance of almost every one. It was in consequence of the sickness, then prevalent, so few attended the meeting. Formerly, in seasons of distress, they generally had recourse to ardent spirits, to drown their sorrow; but now, the friends of the Christian religion, though equally depressed, shun society and bear their anguish in silent grief.

Wishing, on this excursion, if practicable, to extend my missionary labours to the aboriginal settlements on the Genessee river, we went as far as Tonnewanta to spend the Sabbath. The only interpreter, at that place, was Peter Baldwin, and it was well known that he was strongly opposed to the Christian party. It was doubtful whether he could be induced to officiate as my interpreter, and, if he could, whether he would be faithful. Here a majority of the chiefs was hostile to religious instruction. Mr. Hyde had kindly intended, under these considerations, that Thomas Armstrong, his interpreter, should accompany us to Tonnewanta, lest the object in view should be frustrated; but he was seized with violent symptoms of the epidemic and could not travel with us.

On our arrival at Tonnewanta, thirty-three miles from Seneca Village, on the Buffalo, we called first upon Littlebeard, a respectable Indian, and the only chief on the reservation who is friendly to the Christian religion. We then repaired to the habitation of John Bennet, an intelligent aboriginal, who appears to be exerting himself more vigorously than any other in the place to promote the Redeemer's cause. He went with us and introduced me to Peter Baldwin. I frankly declared the design of my visit, expressed my wish to meet, the next day, with the chiefs and as many of the inhabitants as could convene, having a communication to make, and hoped that he would perform the part of an interpreter on the occasion. He unexpectedly consented and promptly said he would do as well as he could. I told him I did not wish him to be at that trouble for nought, and that he should have a compensation, which would be satisfactory. He proposed that I should be at the council-house early in the morning.

We spent the night at Littlebeard's, where we were hospitably entertained in the truly characteristic Indian style. Soon after an early breakfast, taking Bennet with us, we repaired to the cabin of Peter Baldwin, whom we found, in a kind of piazza, waiting our arrival, with his aged father, Kon-noh-ken-tou-we, the head chief of this part of the tribe, Peter King, another chief, brother of young King, and several others. Baldwin said that King was to set out that day for Grand River; that the people, meaning the Pagan party, would not meet at the council-house, till late in the afternoon; and, that the chiefs desired me, if agreeable, to make my communication to them, at that time and place, adding, that they would report, whatever I might offer, to the assembly, as soon as collected together. Knowing that if I should comply with the wish expressed, every purpose would be answered as fully as if I were to deliver what I had to say in the council-house, conformably to a remark specially made in my last report to the society, I immediately commenced my address and continued it for three hours. I considered that I was about to deliver a message from the great head of the church to the leaders of the Pagan party, that what I should bring to view would be minutely and repeatedly detailed to the inhabitants of the reservation; and as this was no doubt the only opportunity I should ever have of pleading the cause of my Lord and Master with the poor benighted, deluded, and pitiable enemies of the cross, in this part of the kingdom of darkness, I ought to be full and explicit.

A just and particular delineation of all the parts of this discourse would extend this report to a wearisome length. *Mulrum in parvo* shall be my aim. After-informing the chiefs of the society, whose benevolent views, in reference to the moral and religious benefit of my red brethren, it was my duty and happiness to endeavour to fulfil, I spake of that infinitely glorious Being, who is the Father of every human soul and the Creator of all things; of his communications to the world; of the Holy Scriptures as containing the word of God, and that a knowledge and a reception of this sacred word was essential to make us wise unto eternal life; of the work of creation; of the divine appointment of the Sabbath of universal obligation; of the fall of our first parents; of the wickedness of the antediluvians; of their wonderful destruction by a flood of water; of the miraculous preservation of Noah, his family, and the living creatures with him in the ark; of the subsequent iniquity of the children of men continued to the present day; of God's peculiar people, the Jews, to whom he committed the oracles of truth for the instruction of all men; of the ten commandments spoken by the Great Spirit amid the thunders and the lightnings of the mount; of the renewed injunction to keep the Sabbath; of the early promise of Jesus Christ as the only Redeemer and Saviour of any of the posterity of Adam; of the various prophecies of this glorious Messiah many ages before he came; and of his advent at the time which had been foretold, mentioning the number of years since his appearance, as I had done, relative to the time from the creation to the deluge. The way was now prepared for speaking particularly of the gospel dispensation, upon which I descanted at considerable length, giving an account of the birth, miracles, benevolent operations, life, sufferings, crucifixion, resurrection, and ascension of the Son of God; of the doctrines he taught; of the brevity and uncertainty of the present life; of death, the resurrection, judgment, and eternity; of the solemn and unreserved account which every one must give when Christ shall come to judge the world, fixing his tribunal in the mid-heavens, and pronouncing the sentence, from which there will be no appeal; of the necessity of believing in the Son of God; of the happiness and glory of all, who choose this blessed Redeemer for their everlasting portion; and of the indescribable misery and despair of all, who finally reject the proffered terms of grace. I frankly allowed that the vile and unprincipled among their white brethren had often treated them ill, to the painful regret of the true followers of Jesus Christ. I stated that if the Indians were well instructed, they would not be liable to such impositions from the abandoned white people, as they had often suffered; that nothing could be more important to the welfare of their rising offspring, than a good education; and that it would be wise in them to adopt such measures, as might be conducive to that knowledge, which would lead to the subsequent happiness of those, who would shortly succeed them in the cares of life. I spoke expressly of the long-continued kindness of the Friends to their brethren on the Alleghany and at Cataraugus, and that they contemplated, as I had been informed, the establishment of a school in Tonnewanta. I exhorted them to see that their children diligently attended the school, whenever it should be in operation, that they might acquire much useful knowledge, and, especially, that they might be enabled to read and understand what God had spoken and recorded in the Holy Bible.

After the usual consultation, King made a reply in the name of the chiefs. He, however, carefully avoided speaking a word about the Bible, its contents, or any thing I had delivered relative to the Christian religion. The most of his speech consisted in an encomium on the utility of schools and a resolution to promote the one contemplated by the Friends. Without any farther remarks he concluded, by saying, that they gave me a thousand thanks for what I had told them. It might have been suggested, that previous to the reply, they several times asked me to repeat the chronological facts, I had incidentally mentioned, and that they seemed anxious to retain the recollection of them. I took my leave of these poor pagan chiefs, probably never to see them again till we meet at that august tribunal, the awful terrors of which for all the enemies of Jesus, I had endeavoured, in some measure, to unfold.

We returned to Bennet's house, where the Christian assembly statedly meet. Baldwin promised to follow soon and to interpret; but he did not come. I saw him once afterwards, when he apologized by representing that he thought we were to meet at Littlebeard's, and that he went thither to fulfil his engagements to me. I gave him fifty cents, with which he appeared to be amply satisfied. Half of that sum would probably be sufficient to secure his interpreting services to any missionary on a like occasion.

Bennet understood English better, perhaps, than any other at Tonnewanta, except Baldwin. He had heard the long address in English and Seneca, and gave a copious detail of it, to the Christian party, while we were waiting for Baldwin.

Having commenced with prayer and singing, I gave several short addresses, quoting texts of scripture and expounding the same. Bennet interpreted. At intervals, we attempted the praises of redeeming love by singing the Seneca hymns. I asked if some of the Indians could not pray? Oh yes, said Bennet. I told him that it had not been customary to interpret prayers, and I should be glad to have some one address the throne of grace in a language which they could all understand. He directed to Lewis Poudré, who, on my invitation, arose, closed his eyes, folded his hands in the manner of Massillon, all rising at the same time, and offered up a prayer with a solemn tone of voice, without embarrassment, and, I trust, with pertinence. He is a son of the Frenchman, whom I mentioned in a former Journal, and whose first wife, the mother of Lewis, was a Tonnewanta squaw. Bennet recapitulated a sermon, which he had some time before heard from Eleazer Williams, who is well known. I again spoke on sundry texts, urged the duty of prayer, and gave some account of several of the Christian Indians at the eastward, who, in former times had been remarkable for their attention to this reasonable and indispensable religious exercise. I called upon William Johnson to pray, on the suggestion of Bennet. He spoke with great fluency, engagedness, and pathos. In this manner we spent the day, and parted, I trust to our mutual satisfaction.

On Wednesday, 13th September, we reached Squanke Hill, at which place is the most populous aboriginal settlement on the Genesee River. Very opportunely for the object in view, we found the chiefs and principal Indians collected together and busily employed in raising a log school house. I had hoped for the aid of captain Jones, as an interpreter, at whose house we stopped on our way; but he being absent, we proceeded without him. The deficiency was well supplied by Thomas Jamieson, another grandson of the white woman and Straightback.

Having introduced myself as a minister of the gospel to these people, they suspended their labours, and I immediately commenced the delivering of my message, which was, to appearance, cordially received. I spent an hour in speaking of the contents of the Bible, exhibiting the blessings it unfolds for all of every nation, who take it as the guide of their life; and, finally, represented, that, whatever might be the present opposition to its momentous truths, it was certain, that, ere long, all mists of darkness, error, and delusion, would be done away; that all the hateful passions of man, now at war with every thing holy and divine, would be made by the all-conquering Spirit of grace, to yield to the gentle and heavenly influence of that religion, which is taught in the word of God; when all fightings, injustice, and vice would give place to brotherly love, righteousness, and holiness of life and conversation; and the world would become an emblem of heaven.

After a short conference among the heads of the tribe present, agreeably to invariable usage, Tall Chief and Canada made, each of them, a formal reply, in which they represented that they had a clear understanding of every part of my address; that they had gladly heard it; and that they fully believed it. They said further, that they wished for instruction in the gospel, and that they should listen to all the ministers, who might come to show the straight path. Jamieson remarked, that a year ago not one at Squanke Hill, except Straightback and himself, was favourable to the Christian religion, but that now, one half of the Indians there expressed a desire of an acquaintance with the gospel. Fifty children are expected to attend the school the ensuing winter, which is to be under the patronage of the Presbyteries of Genesee and Ontario. In the same place, a few years since, the benevolence of Mr. Buttrick, now successfully labouring in a distant field, led him to attempt a school for the benefit of these tawny natives, but with little encouragement of any beneficial result. A great revolution in Indian feelings, relative to the importance of moral and religious instruction, at Squanke Hill, as well as at all the other reservations we have visited, has taken place in the course of the two last years, and which, no doubt, may be justly considered as among the signs of the times; that the period is nigh at hand which prophets have often foretold, and for which the people of God have long and earnestly prayed.

In this region we became acquainted with several clergymen, who expressed a readiness to preach to these Indians whenever in their power. They feel a deep interest, as all the pious must, in the welfare of the Theological Seminary at Auburn. The recent unanimous appointment of the Rev. Dr. Richards to the professorship of that new school of the prophets was a grateful subject of frequent conversation.

On Friday, the 15th of September, we called upon Mary Jamieson, at Gauh-da-ou, known far and near by the name of the White Woman. She lives in a comfortable Indian style, on one of the fertile bottoms of the Genesee, flanked by high, abrupt, and romantic banks. Her habitation is near the place where, about

three years ago, fifteen acres of land slid, in the night, from the side of a lofty and steep hill, with a frightful noise, carrying trees and rocks into the bed of the river, to the amazing terror of the few aboriginal families in the vicinity. I could have no opportunity to collect an assembly at Gauhdaou, of which I had been duly apprized; yet it seemed a duty to travel six miles out of our course to have an interview with the aged white woman. I found her able to converse intelligibly in English, but showing, at first, that reserve which is a common trait in the character of the Senecas. She, however, at length, became agreeably communicative, and gave a history of her life, which is so interesting, that I shall be excused in stating a few of its most prominent incidents. I am more inclined to do this, thinking it possible that this statement may reach some of her relatives, who have probably no knowledge of her past distressing trials, nor even of her existence.

She was born at Marsh Creek, below Connegocheague, in Pennsylvania. Her parents were Thomas Jamieson and Jane, originally Irvine, and were from Ireland, but of Scottish descent. At the age of thirteen years, a few weeks after the evacuation of Fort Du Quesne, in 1758, she, with her parents, a sister, and two brothers, was taken by the Indians, and hurried into the wilderness. On the third day of their captivity, the Indians discovered, by their scouting parties, that many white people were in pursuit of them, or all their lives would have been spared. These merciless savages, to facilitate their escape, killed the father, mother, sister, and two brothers, but suffered Mary to live, and travelled to the westward, taking her with them, to a certain place on the Ohio, probably near the Little Beaver Creek, where they continued some time, and went to a Shawnee town far below. Here she lived many years, married an Indian, and had several children. Once she attempted to desert the place and make her escape to the white people, and had proceeded through the pathless woods many miles, when the fond yearnings of a mother induced her to return to her little children, whom she has never since felt a disposition to leave.

Mary had an uncle, John Jamieson, who was killed at the time of Braddock's defeat. She had two brothers, John and Thomas, who were not captured with the rest of the family. Many years since, she saw a man from the neighbourhood of her native spot, who informed her, that these two brothers were then, as she understood, in some part of Virginia. If still living, and feeling the best sympathies of human nature, how must it delight them to learn that a sister, who, no doubt, was supposed, near seventy years ago, to have suffered the vengeance of the tomahok, and who once seemed born to a better portion than Providence has seen fit to allot her, is yet on this side the grave, sustaining the character of an inoffensive and estimable woman. The last words her mother spoke to her, before the fatal weapon released her and so many of the family from the sorrows of life, were, *not, at present, to attempt to run away; not to forget her English; not to forget her God.* She had been taught to read, and, if she could have had books, she thought that she should not have forgotten, but now her sight was impaired. She had learned the Assembly's Catechism, and was early made acquainted, by the care of her parents, with the duties founded on the word of God, and has, probably, often communicated the amount of her knowledge to the Indians. I remarked to her, that, as she had had greater advantages than the people among whom she had spent her life, it must have been in her power to have afforded them very important instruction, as to the duties we all owe to the great God and Saviour of the world. She said she used to teach her children when they were young. Pursuing my remarks on the benefit which she might still afford to the natives, whom she frequently sees, by speaking to them on the things of religion, she replied, with a quick articulation and considerable feeling, *the Indians, know what is right well enough, but they won't do it—they won't do it.*

From other sources we learned something of her other uncommon trials. After the death of her first husband, she came to the Genessee and married Kot-tam, a chief, who then assumed her name, but was generally called Gauh-da-ou, from the place where he lived. By him she had six or seven children, and has more than forty grandchildren. Of her sons, three were living a few years since. The youngest of these, being ambitious of the honour of his father's station in the tribe, he being dead, had recourse to murder, that there might be no competitor in his way for the sachemdom. He, accordingly, watched for an opportunity, when one of his brothers little suspected what was in his heart, and slew him. This was overlooked. Some time after, his murderous hand plunged a dagger into the breast of the surviving brother. The chiefs in council then resolved that he should atone for the repeated outrage upon the rights of humanity with his own life. The mother went forward to plead for him, stating that he was the only son she had left, and entreat-

ed, that he might not be taken from her. In tenderness to this old woman, the chiefs granted her a lease of her son's life, during her continuance in the world, with the understanding that, on her decease, the sentence already pronounced should be carried into immediate execution. Two years ago this young Romulus was killed by some of his countrymen in a drunken frolic at Squanke Hill.—(To be continued.)

A NARRATIVE of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, Massachusetts, and New-Hampshire, during the last year.

THE General Assembly have now under their care sixty-two Presbyteries, fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already familiar. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them.

The Lord Jesus Christ, the only begotten, the beloved and coequal Son of God, has, in every age, had a church upon earth. The existence of that church commenced with the promise that the "seed of the woman should bruise the serpent's head." It has since subsisted amid the rage and persecution of surrounding enemies; and, in spite of the power and policy of hell, will subsist till the end of time, when its visible and militant state will be succeeded by a triumphant state in glory. That Church has not indeed, in every age, been alike visible and prosperous. Sometimes it has been confined to a particular family, and at others to a particular nation. Sometimes it has been hid like a grain of mustard seed in the earth, and at others, it has been comparatively a great tree, under whose shadow immortal souls have found security and peace. But amidst all the vicissitudes it has experienced, it has increased, and will increase until its borders shall be the borders of the earth; it has shone, and will shine more and more unto the perfect day. These remarks are illustrated and verified in the reports which the Assembly have received for the past year; a summary account of which they hereby transmit to the churches under their care. We have much to lament, but more to present as subjects of *congratulation and praise*.

The sources of lamentation to which some of the Presbyterian reports direct us; are *errors in doctrine and morals*; neglect of the duties of *family and social prayer*; coldness and indifference on the part of professing Christians; and the want of *labourers in the gospel vineyard*.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity, under the name of Unitarianism or Socinianism; and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them.

Immoralities in practice, have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned as too prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly."

Professing Christians have, in too many instances, manifested a lukewarmness, utterly inconsistent with their profession, and the obligations they are under to Him who has loved them and given himself for them. Regardless of the awful imprecation, "Pour thy fury upon the families that call not on thy name," they have omitted to bend before the family altar, and offer their morning and evening sacrifices; and, as if they questioned the justness of the requisition, "For all these things I will be inquired of by the house of Israel to do it for them," they have kept aloof from the meetings of social prayer, and neglected to present their united supplications for a blessing on themselves, and on the whole Israel of God.

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts of country to the south and west, comprising a population of thousands of souls, are represented as destitute of the ministrations of the word from any denomination of Christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and

ordinances ; in another, consisting of nearly forty churches, there are only eleven ministers ; and in another, out of twenty-eight, sixteen are vacant. Their lamentation is, "the harvest is great, but the labourers are few ;" and their cry to their Christian brethren is, "come over and help us."

While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for those among whom the above-mentioned evils exist ; they also call upon their churches to unite with them, in sentiments and expressions of gratitude and praise to God for his great, his unmerited, and his continued goodness. We have probably never heard so much nor had so much to tell of the wonderful works of God amidst the churches under our care. And we have only to regret, that the limits of this Narrative will not allow a detailed account of what has taken place in this portion of the heritage of God.

Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth, have been led to the fountain, and instructed in the first principles of the truth, as one of the best preventives against error and vice, in their more advanced years. Baptized children have, in many congregations, been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance : several instances were mentioned of young persons who frequently walked ten miles on the Sabbath, for the purpose of attending the school ; and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught.

The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly ; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the Church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God.

Additions have been made, during the last year, to the churches from which reports have been received, of seven thousand one hundred and eighty-six souls. To many of these the Lord manifested himself, not "in the great and strong wind, which rent the mountains, and brake in pieces the rocks," but in "the still small voice." They were the fruits of the ordinary operations of the Spirit in the word ; which, though not called revivals, afford a gradual accession to the church, of such as we trust shall be saved, and for which we owe to God our gratitude. But the most of that number, are the fruits of such numerous, extensive, and blessed outpourings of the Spirit of God, during the past year, as the Assembly has never before had the opportunity to record. These have been experienced in the Presbyteries of Rochester, Ontario, Cayuga, Onondaga, Oswego, Oneida, Troy, Albany, Columbia, Hudson, New-York, Jersey, Newton, Philadelphia, Grand River, Portage, Lexington, and Lancaster, and in the states of Connecticut, Massachusetts, and New-Hampshire.

In the Presbytery of Rochester, the congregations of East Riga, Ogden, Rochester, Ridgway, and Shelby, have received special communications of Divine grace ; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopelessly converted, and many more, in both these towns, are under serious impressions. The work has extended into adjacent towns ; and Skaneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onondaga, the congregations of Homer, Truxton, Smithfield, Virgil, Freele, De Ruyter, the second congregation in Lenox, Cazenovia, the second congregation in Onondaga, and the third in Manlius, have been visited by refreshing showers of Divine grace ; and more than 360 have been added to the communion of the church.

In the Presbytery of Oneida, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield, and New-Hartford.

In the *Presbytery of Otsego*, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the church; about 50 hopeful converts have not yet united themselves with the church, and 50 more are still under deep convictions. In Cooperstown 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of grace has begun, which is still progressing.

The *Presbytery of Troy*, reports an instance of special refreshing in the congregational church in Bennington, Vermont, which, though not in their connexion, is under the pastoral care of one of their members. In that place from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has also been made to the church in Lansingburgh, and 88 persons have been added to the visible church in Nassau, as the fruit of a work of grace.

The *Presbytery of Albany* have presented a most interesting and animating report to the Assembly. This report is printed: and the Assembly regret that its length is too great to admit its incorporation with this Narrative. They however recommend its perusal to all the churches which can obtain a copy; confident that it will gladden every christian heart. The additions to the churches, during the year 1820, as reported to that Presbytery, amount to nearly *one thousand four hundred*! Surely the Lord hath done great things for them, whereof we are glad.

In the *Presbytery of Columbia*, an outpouring of the Holy Spirit has been experienced in New-Lebanon and Chatham; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing: and we hope we shall not be considered officious, when we gratefully mention, that the Dutch Reformed congregations of Coxsackie, Kinderhook, and Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The *Presbytery of Hudson* state, that most of their congregations have been copiously watered with showers of Divine grace during the past year; and that the fruit has been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the church of Hopewell, 76 at Goshen, 199 at Bloominggrove, 57 at Ridgebury, 140 at Chester, 40 at Bethlehem, 196 at Westtown, 69 at Hamstead, 69 at Greenbush, and 17 at Forrestburgh, a congregation recently formed: making a total of *one thousand and thirty-seven*.

In the *Presbytery of New-York*, the Brick church has had a revival, which has resulted in the hopeful conversion of about eighty souls.

In the *Presbytery of Jersey*, the church of Elizabethtown have added about 60, as the fruits of the revival of the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened! and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The *Presbytery of Newton* report, that during the past year, *one hundred and eighty-five* persons, who before were strangers from the covenant of promise, and enemies in their hearts, have been visited with the renewing and consoling influences of grace, and received into the communion of the church; and they particularly mention the church at Newton, as having been visited with the special influences of the Holy Spirit; and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the *Presbytery of Philadelphia*, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestations of the Divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival, which is still progressing.

The *Presbytery of Grand River* report, that 15 townships, comprising 16 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church, and the work is still progressing in several other towns.

In the *Presbytery of Portage* the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The *Presbytery of Lexington* state, that in the missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The *Presbytery of Lancaster* state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit: that

on Marietta, Waterford, Belfre, Adams, and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

From the report of the delegates from the General Association of Connecticut, it appears, that a work of grace has begun in the course of the last year in New-Haven, which has ever since been extending to other towns; and that about 70 congregations, out of a little more than 200, are now sharers in the mighty operations of the Divine Spirit. The number of hopeful subjects of grace in the respective congregations has been from 200 to 300. This is stated to be the greatest work of Divine grace enjoyed by the churches of Connecticut, since its first settlement, except the revival in 1740—41.

From the report of the General Association of Massachusetts, presented to the Assembly by their delegates, it appears that, in many churches in their several associations, there has been a time of refreshing from the presence of the Lord, which resulted in the addition of many hundreds to their communion.

From the report of the delegate from the General Association of New-Hampshire, it appears, that a glorious work of grace has been carried on in Boscawen—extending to both the parishes in that town, and also into some of the neighbouring congregations. It also appears that in the town of Bath, a time of refreshing from the presence of the Lord had been enjoyed, the result of which is the addition of 103 to the communion of the church.

While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of Divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people shall never be without his blessing; yet he has reserved to himself the prerogative of watering his churches with copious showers as He in his wisdom sees fit.

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of forgiveness only through the atoning blood of the Lord Jesus Christ—and dispositions to walk in all the commandments of the Lord, have marked the exercises of their respective subjects.

These subjects have been of all ages and classes, from eighty down to ten years of age. The old and stubborn oak, and the young and tender plant have alike bent before the wind that “bloweth where it listeth.” Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own him as their Lord and Redeemer: and Infidels and Universalists have been humbled by the doctrines of the cross, and warned their neighbours of the dangerous and soul-destroying errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society: the multiplication of, and regular attendance upon meetings for social prayer; and a growing liberality towards the support of the gospel and benevolent institutions throughout our land.

In addition to these wonderful and heart-cheering events, for which the Assembly offer unto the one God, Father, Son, and Holy Spirit, their united and hearty thanks, they rejoice that they are also able to inform the churches, that the state of religion, in the different colleges within our bounds and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youth in Union College, Schenectady; in the College at Princeton there are 25; in Dartmouth College, New-Hampshire, there are about 70; in Jefferson College, Pennsylvania, and the University of North Carolina, there are several more; in Yale College, at New-Haven, there are about 90; and in Hamilton College 48, professors of religion.

The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American Churches.

The Theological Seminary at Andover, contains 112 students, and is in a flourishing condition.—The Foreign Mission School at Cornwall, in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopefully pious.

The Theological Seminary at Princeton, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of

sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country, and of the world, for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, "saying, Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

With this retrospect of the past, and these animating prospects of the future, we close our narrative of the state of religion within our bounds:—hoping that those evils which exist, either among professing Christians or others, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found more engaged at the throne of grace, and follow their prayers with corresponding endeavours for the advancement of the interests and the extension of the limits of the Redeemer's kingdom.

We have, *Christian Brethren*, the greatest cause for gratitude, and the greatest encouragement to persevere. We have the promise that in the latter day Israel shall blossom and bud: that its boughs shall be sent out to the seas, and its branches to the river; that it shall spread itself like a goodly cedar, and be a dwelling place for the fowl of every wing. The Lord shall build up Zion, and comfort all her waste places. He will make the wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving and the voice of melody. I, the Lord, will hasten it in his time. Animated by these precious and faithful promises of God, continue your prayers and exertions; and then we may confidently hope, that ignorance, and vice, and delusion, will be banished from our borders, and that, these and other clogs being removed from its wheels, the Redeemer's chariot will soon ride in majesty, and triumph over this western world.

"Amen: even so, come, Lord Jesus, come quickly."

Published by order of the General Assembly:

Attest.

WILLIAM NEILL, Stated Clerk.

Philadelphia, May, 1821.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

REPORT.—(Continued from page 55.)

THE annual report contains extracts from the quarterly reports of the various schools in the Union, from which we select the following, as being the most interesting: at the same time it shows the efficiency of even an approximation to the local system, which has been urged in the work of Dr. Chalmers, which is noticed in the former part of this and other numbers of our work.

School No. 23, attached to the Baptist Church in Vandam-street.—Our present statement will embrace a comparative view of the whole period since the last annual meeting; during which time one hundred and ten names have been added to the register; twenty-one regularly dismissed by certificate, either in consequence of leaving the city, or moving to districts too distant to attend; two only have left us without notice. These changes leave one hundred and eighty-seven regular attendants, white boys, from four to seventeen years of age. Our present conductors are two superintendents, a secretary, and fourteen teachers, occasionally assisted by the elder boys.

The school comprises eighteen classes, in four divisions, viz. 1st division, nine reading classes in Bibles and Testaments; 2d division, three classes, exercised in second reading lessons and spelling; 3d division, four classes, in first reading and spelling lessons; 4th division, two classes, in A, B, C. About twenty have been advanced one division since the commencement of the year. Most of the Testament classes have regularly received the monthly rewards for the Scripture proofs. The average of attendance, for the last six months, has been at nearly one hundred and fifty. A table, giving a precise statement of attendance every month, is annexed. We have repeatedly been gratified by seeing all present within ten or fifteen, and once within four. This pleasing circumstance may be attributed to our regularity in visiting absentees; from which practice many other advantages also result. A

door opened to the child's house, will always keep him in some good measure of restraint, and such vigilance carries conviction to the minds of both parents and children of the concern felt by the teachers, and opens a way for obtaining an insight into the characters and habits of the parents, as well as the dispositions of the children. The attentions of our pastor (the Rev. Mr. Smith) contribute much to our prosperity. He fails not to encourage us by every exertion consistent with his other engagements. Last Sabbath the customary half-yearly sermon was addressed to the parents and children, the greater part of whom attended. We find it a great means of bringing the families to the house of worship even at other times. All the families connected with the school, to the number of one hundred and forty-two, have been regularly visited three times the past year. The last stated visits were made the present month, when it was ascertained, that of one hundred and eighty-seven boys, one only is sick; eleven anticipate changing residence too distant to attend, which will leave one hundred and seventy-six on our register after the present month.

As every fact connected with a real reformation in the morals or manners of the subjects of our charge, is important to establish the usefulness of this Institution, we will not omit to mention such as are remarkable, of which we can speak confidently.

The most striking instance is a lad twelve years of age, of open disposition, but strong passions. He attended Sunday School occasionally for four years, but was inattentive, and of bad habits. Previous to last May, he came only when brought in the morning, and absented himself both from home and school till night, though always severely chastised for it by his father. He was also an habitual truant from week-day school. Neither persuasion nor severity could enforce his attendance at either. All means, in the hands of his parents, failed of reclaiming him: he grew rather worse, and the few times he attended with us, he was so insubordinate that it was frequently urged by the teachers that he should be expelled. He, however, remained, and attended the last anniversary, but was dismissed from the assemblage for *misconduct*; from which time he attended no more till the first week in June last, when the visitor advised with the parents, and recommended an entire change of treatment, which was directly followed. The rod was entirely discarded. The boy was detained at home, for an interview with the visitor, who, in the presence of his parents, exposed to him his wicked and ungrateful conduct. Contrary to our anticipations, a silent attention was obtained, and so much influence was gained over him, that he not only with tears confessed his transgressions, but promised, the ensuing week, to set out with new resolutions. He did accordingly attend the next Sabbath. The superintendent had determined to reverse the order of things also at school, and no longer reported his absence, but his attendance, and always with a word of commendation to his parents of his improving conduct. His ambition was excited sufficiently to bring him under the *full influence* of good precept and example. We frequently reminded him to attend *early*, as we might want his services with the younger classes; and to these he was sometimes called. This course of treatment continued for three months, when we thought it safe to let him fall in with the usual routine of the school, which was done without losing any ground we had gained: and we now have the satisfaction to state a complete triumph! His punctual attendance is marked on our rolls every Sabbath but one since last June. He has also, in all that time, never failed to obtain all the usual monthly rewards, even the prizes for proofs; and before this time he was never known to commit a *single verse* to memory. In a late visit to his family, it was ascertained that he had been equally attentive at his daily school, and his father has not had occasion to correct him for six months past.

Thus was reclaimed from vicious habits, and bad company, a boy who, had he continued to receive the same treatment a few months longer, in all probability never would have been reformed. He now may rise to reputation and usefulness in society.

Five other instances of this nature might be stated, which were equally happy in their results. The parents of one of them with surprise expressed their gratitude to the visitor, stating that so great was the change in the conduct of their child, that it gave them the greatest hopes for the future.

The following facts obtained during our late visits, offer important matter for reflection, and powerfully plead the necessity of the benevolent exertions of this Society. The population of the one hundred and forty-two families attached to the school amounts to eight hundred, of whom four hundred and twelve are adults. Of the whole number sixty only are professors of religion, and these are out of thirty-seven families. Thirty-six of the parents are intemperate—two of them mothers! The whole number may be thus classed:—Thirty-five, reputable; sixty-two, indifferent; and forty-five, careless. The children of the first class of parents are doubtless no small means of ensuring good order in the school,—every one of their

parents indirectly influencing all under our charge. It will also be perceived, that eight hundred souls are connected with this school, the greater part of whom may be supposed to be, either directly or indirectly, influenced through the personal intercourse of the visiter, or the instruction brought home by the children; the tracts and Bibles distributed, and the lending of them out of the place of worship, by the children, of which last instance we have frequent testimony in regard to careless and ignorant parents, whose attendance can be secured in no other way. We are therefore not without hope that many may, by such humble means, attain to that faith which cometh by *hearing* the word of God! If such are the important circumstances brought to light by a view of a single school of one hundred and eighty-seven boys, drawn out of one hundred and forty-two families, we will leave the reflecting philanthropist to decide how important must be the connexion with Sunday Schools, of those families out of which more than nine thousand children are drawn to fill the classes of these schools in this city. It is calculated to convince the most sceptical mind of the high character and utility of such institutions, and to kindle the zeal of those hitherto most indifferent to its interests.

We beg leave, at the close of our report, to notice the flourishing school attached to St. John's Chapel, because our districts ran into each other. We have no doubt shared in the happy influence of their intelligent visiting committee, that traces the same ground with us; and, in some instances, we have children from the same families attending both schools. The prosperous condition of that school is a striking instance of the happy results of that system of *social visiting*, the punctual exercise of which will doubtless confer the high character on Sunday Schools which they so justly merit.

School No. 10, continues to preserve the respectable rank which it has always held in the Union.

School No. 10, attached to St. George's Church.—This school consists of one superintendent, twelve teachers, five assistant teachers, two visitors of absentees, and one hundred and twenty-four scholars. During the past year, two hundred and three scholars have been admitted, one hundred and fourteen transferred to School No. 24, and one hundred and thirty-nine dismissed. During the same time, there have been purchased by the scholars, with tickets, &c., four Bibles, nine Testaments, fifteen hymn-books, fifteen First Part, and five Second Part Spelling-Books. Added to these, several rewards of Bibles and Prayer-Books have been presented by our beloved Pastor to those boys who have excelled in committing Scripture to memory.

We rejoice to observe, in many of our scholars, much improvement, both in reading and behaviour; and it is gratifying, when looking around our school, to behold several of our pupils who were among our number four years ago, and who still continue punctual in their attendance.

Our library now consists of about 500 volumes. Regarding it as an important auxiliary to the cause in which we are engaged, we are constrained to recommend the collection of a library to those schools which still remain without one. The greater part of those parents whose children attend our school are unable to own any book except the Bible. By means of our library, they have it in their power to employ many of their leisure hours in profitable reading; and that they do so employ them, we have the most satisfactory evidence. They not only manifest an anxiety to improve the privilege themselves, but are found extending it to their neighbours. By thus introducing into their families the reading of those books which are calculated to draw their attention from "things temporal to thing eternal," we anticipate the most happy results.

School No. 11, attached to the Baptist Church in Mulberry-street.—At no period within two years past, has the school been so well organized, the children so attentive, or their conduct so orderly, as at the present time. The number of scholars on the Register is one hundred and eleven, of whom sixty generally attend at a time. The school is conducted by one superintendent, one secretary, nine teachers, and four visitors of absentees, who also collect new scholars.

Our school was formed on the 3d day of March, 1816. Since its commencement, there have been admitted seven hundred and thirty-four scholars. Seven teachers and eight scholars have been seriously impressed since their connexion with the school, and have publicly professed their faith in the Gospel.

UNITED GENERAL PRAYER MEETING.

THE sixth United General Prayer Meeting was held in the Mariners' Church, on Tuesday, the 5th inst. In the absence of the Rev. Dr. Milledoler, who was expected to preside, the Rev. Dr. Spring led the meeting. The order of exercises was nearly the same as at former Meetings. Addresses were delivered by the Rev. Thaddeus Osgood, a most zealous and faithful Missionary, who labours in our frontier settlements and in Canada, and the Rev. Mr. Smith, of this city. The Rev. Dr. Spring, and the Rev. Messrs. Lyons, Smith, Baldwin and Boyd, engaged in prayer. The number of persons present was not quite so large as at the last meeting, but the interest which Christians have felt in uniting, on these occasions, in prayer for an outpouring of the Holy Spirit on our city, does not appear to be lessened. We hope, however, to see more attend in future, of *all* denominations of Christians. The following paper was handed to one of the committee of arrangements, by a gentleman who was present at the solemn celebration of the Lord's Supper on the Sabbath before last, but it was not read at the meeting.

Further account of the Revival in Bloomfield, N. J.—The work of the Holy Spirit, which God was pleased to commence in Bloomfield a few months since, still progresses with increased success.

Every week witnesses new converts to the Redeemer. Christians are more engaged than ever; the common topic of conversation is the salvation of souls, and the burden of every prayer the outpouring of the Holy Spirit. The last sabbath (3d June) was a day of deep interest and solemnity—it was their communion; between twenty and thirty of the new converts, for the first time, sat down to the Sacramental table, in fulfilment of the dying injunction of their Redeemer, "*do this in remembrance of me.*"

Different ages, from fifteen to threescore years and ten, composed this accession to the fold of Christ. Among the number of these young disciples were seen the old man of seventy, and his grand-daughter of sixteen. It was a high privilege to witness so interesting a scene.

In West Bloomfield (a part of the parish) it is said there is not a single family uninterested in this great subject. Those who are not already hoping in the mercy of God through Christ, are inquiring with the deepest anxiety the way of eternal life.

The intelligence which we have received from several towns in Connecticut, and in this state, is of the most encouraging character, and shows that where Christians are earnestly engaged in using the means which God has given them to promote his glory, and their own eternal interests, they have been blessed with his special favour.

For the Christian Herald.

OBITUARY.

DIED, at Hightstown, N. J. on Friday the 2d March, after a short illness, Mrs. EUNICE SEGER, wife of the Rev. John Seger, in the 35th year of her age. That Mrs. Seger had been in a state of grace for more

than fourteen years, was generally believed by those who were acquainted with her professions and manner of living. But the circumstances of her death were rather remarkable. About two months previous to her death, and with entire composure, she repeatedly said, "I shall not live but a few weeks;" and but two weeks before her departure, (and while in health,) in the presence of her husband and family, she deliberately said, "I shall live but about a fortnight longer." The Tuesday previous to her death, feeling slightly indisposed, she said to the physician, "Doctor, speak your mind freely; I know I cannot live; but I am prepared; my peace is made with God." The night before her death, at about 9 o'clock, she requested the family to be called together, it being near the usual time for family worship, selected a Hymn, read it, parcelled out the lines, and united in singing it. During the night she had three fits; after the last, her reason was restored, and she took an affectionate leave of her husband and children, turned over in the bed, closed her eyes, and in a few minutes (about 7 o'clock in the morning) expired, without a struggle or groan.

For the Christian Herald.

NEW EPISCOPAL CHURCH.

THE corner stone of a new Episcopal church, to be called St. Luke's Church, was laid at Greenwich on the 4th inst. at one o'clock, P. M. The ceremony was performed by the Right Reverend Bishop Hobart, who was assisted by the Rev. George Upfold, M. D. Rector, and most of the clergy of the city. The church is to be a plain but neat edifice, with a tower projecting from the front: it will contain upwards of one hundred pews on the ground floor. Although the strictest economy has been studied in the plan, yet it is expected that the building will be a model for neatness and for its just proportions. But a few months since there was no administration of the holy ordinances according to the forms of the Protestant Episcopal Church in this part of the city, and probably there would not now be any, were it not for the laudable exertions of a few gentlemen who have gathered together a very respectable congregation and organized a church. The erection of St. Luke's Church is a continuance of these exertions—the ground being a gift of Trinity Church (which has acted on this occasion with its accustomed liberality).—The same individuals have added to the appropriation of their time and attentions, their individual responsibilities for the cost of the edifice. To defray these expenses, they look, and look with confidence, to the liberality of their fellow Christians. The members of the congregation are ready too with their mites, which must, however, be small, as they now, out of very limited incomes, support the church. We trust, therefore, that the benevolence of Christians, and particularly of those of the Protestant Episcopal Church, will be active towards this object. The ceremony was witnessed by several of the vestries of the other churches, and a number of very respectable persons. It is perhaps unnecessary to add, that the service was remarkably solemn and appropriate.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

BETHEL UNION.—(*Concluded from page 59.*)

Success in schemes of Christian benevolence will always become a spur to enlarged efforts, until mankind “shall know the Lord from the least to the greatest.” The Spirit of God expands our views as we advance in the Christian field of labour; and so far from indulging our ease, and permitting us to say with Lamech, “I will call this Noah, (my rest,)” for this same shall comfort us concerning the work and toil of our hands,” he urges us to go *forward*; to EXPECT GREAT THINGS; to ATTEMPT GREAT THINGS; and he produces a sleepless activity that presses the soul onward to more mighty exertions, until the knowledge of Jehovah “shall cover the earth, as the waters do the sea.”

Impelled (it is humbly presumed) by such a Divine stimulus, the Minister and his friend, already mentioned, ceased not to promote alike the interests of the Floating Chapel and the Prayer Meetings. But in the year 1819, the former appeared so prosperous and so firmly established, that their chief attention, for some months, was devoted to the latter, well aware that “Praying breath was never spent in vain.” They calculated thus:—If the Ark has regularly 800 seamen worshipping on board every Sabbath day, and the river Thames is supposed, generally, to bear on its surface 7000, there must, therefore, be abundant opportunities of itinerating, during the week, from ship to ship, and either preaching or holding Prayer-meetings in the numerous tiers both above and below the Ark.” This conclusion induced them to suppose that something more must be done to promote Religion among Seamen on the Thames, and that, as the Port of London Society superintended all the concerns of the Floating Chapel, it would be advisable to form another Institution to manage all the affairs of the Prayer-meetings, and the occasional Itinerant Preaching from tier to tier. This, it was presumed, would be of essential service to the general good of seamen in the port of London.

The project was mentioned for some weeks to many active friends of seamen, and approved. Two public meetings were held in different ships, in the Upper and Lower Pools, where it was fully discussed and agreed upon. The *Bethel Society* was therefore organized.

The Preliminary Meeting was held in the British and Foreign School-Room, White's Grounds, Southwark, when the Rev. G. C. Smith, of Penzance, took the Chair, and, in a full and respectable assembly, it was determined to name the Institution, “*The Bethel Seamen's Union.*” This meeting adjourned to the City of London Tavern, when Captain Sir George Mount Keith, Bart. R. N. presided, and the Society was most fully and publicly established, with the addition of “*British and Fo-*

reign" to the name, at the desire of a respectable merchant and ship-owner from the North of England.

The reasons which guided the judgment and produced the decision of those who were most active in forming this new Institution, regarded first the *Prayer Meetings*. They were now becoming very numerous, and held almost every night in the week on board of different ships, but, in a general sense, they were isolated, unconnected, and under no particular control. Itinerant preaching from tier to tier was in the same condition. By the Bethel Union they all now form one compact body, are suitably regulated, and hold their Monthly Meetings on each other's station, where brotherly love is thus happily promoted.

Secondly. *Christian candour* was of real importance. The captains and sailors who were religious belonged to different denominations on shore, and it was greatly to be feared in their religious meetings there would be too much eagerness to promote the dogmas of a sect, and too little regard to the general good of seamen, irrespective of names or sentiments.

The Bethel Union has accomplished this great point.—*Afloat*, its friends know no sect or party. *On shore*, each one joins where he pleases, and attends what place of worship is most agreeable to his views.

Thirdly. A SAILOR'S MAGAZINE had been long projected, and the plan tendered to others, but was declined by them. This appeared an object of primary importance to the Bethel Union, and it has succeeded in eleven months beyond the most sanguine expectations.

Fourthly. *The Bethel Flag*. This signal for Divine worship in ships was so well received, and could so easily be established, that it seemed truly important that captains should generally be encouraged to adopt it, and measures be used to establish it under the direction of Religious persons in every seaport of the United Kingdom.

Fifthly. *Bibles and Tracts*, it was thought, should be brought into more general circulation among sailors. This, it was presumed, the Bethel Union, by its general itinerating system and multiplied agents, could most essentially promote.

Sixthly. "*Foreign Sailors*, it was feared, had been much neglected, and the Bethel Union, by its extensive connexion and general efforts, it was imagined, might be instrumental in awakening the attention of foreign nations, and promoting every plan which might be adopted, in the same way as the British and Foreign Bible Society. Such were the chief points to which the attention of the Bethel Union was happily directed, in opening their campaign at the close of last year.

The Committee proceed next to give a review of their labours, and mention the formation of Auxiliary Societies at Wolwarth (Letter A) and Hoxton, (B.)

The next event in order of time which distinguished the progress of the Society was the introduction of its plans into Scotland. Lieut. E. S. of the Royal Navy, who had been particularly active in the formation of the Bethel Society, left London in December last, to take charge of a ship at Greenock. Immediately on his arrival, he applied to some ministers to address the seamen of that port, and subsequently hoisted a Bethel Flag on board his ship, and commenced religious meetings on board the ships in that port.

From his labours, as the zealous agent of the Bethel Union, ORIGINATED the noble Institution of the "*Greenock Seamen's Friend Society*."

In the same month of December, a respectable merchant of Newcastle, and a member of your Committee, engaged to introduce the Society to general notice, during a tour he should make through the northern parts of England and Scotland.

On his arrival at Edinburgh, he despatched a note on the subject to the Rev. Mr. Henry, of Leith, by whose noble exertions and indefatigable perseverance, that truly valuable Institution, the "*Edinburgh and Leith Seamen's Friend Society*," was launched forth, and is now actively engaged in promoting the Divine glory among seamen.

The example of the English had awakened the zeal of the Welch, and several religious meetings have been held on board of the Welch ships, where the worship has been conducted in the English language; but many natives of the Principality being anxious to instruct the seamen who are but partially acquainted with English, have formed a Cambrian Society for the purpose, and they have established preaching in Welch every Sabbath on board a ship off "*Pickle Herring Stairs*." The signal they hoist is a red flag, with the word "*Pregeth*," or "*Preaching*." They have also begun a course of prayer-meetings from the shore in the Welch language, and a signal flag, with the words "*Cyfarfod Gweddi*," or "*Prayer Meetings*," has been lately presented in behalf of this Society. The seamen of Ireland are also contemplated with peculiar regard by this Institution; and your Committee has heard with great satisfaction that the Bethel Flag has been hoisted at Cork. A communication has also reached them from an active friend of the Society in Dublin, with some interesting particulars relative to the establishment of ship-meetings in that port.

Thus in one year the "*British and Foreign Seamen's Friend Society and Bethel Union*" has had the happiness to see a multitude of pious agents and zealous friends raised up by Divine Providence, and brought into active operation, promoting this great cause in the most gratifying manner through the most distinguished ports of Great Britain.

It is with real satisfaction the Committee have also to announce, that they have established Bethel Flags and devotional meetings among ships and seamen in the following seaports of England since the public meeting in this place last year, viz. The Scilly Islands, Penzance, St. Ives, Penryn, Portreath, Plymouth, Teignmouth, Exeter, and Gainsborough. A noble institution, called the "*Bristol Seamen's Friend Society*," has also been formed; and five companies of pious men, twelve in each company, are now engaged every week, hoisting Bethel Flags from the floating harbour of Bristol to the basin at Clifton. Portsmouth has also imitated these excellent examples, and a plan of the society formed there, having been just received, will be read this evening.

During the last month two very respectable and interesting societies have also been formed at Chatham and Sheerness, under the direction of naval officers, ministers of the gospel, and other gentlemen, who are desirous of promoting the spiritual interests of soldiers as well as seamen. This new plan has been cheerfully incorporated into the measures of the Parent Society.

Bethel Flags have been despatched to Chatham and Sheerness, and

will, we trust, be hoisted, for the glory of God and the spiritual happiness of seamen, at every convenient season.

Your Committee record also with great pleasure, the zeal of a pious captain of a pilot vessel from Gravesend, who takes every opportunity of hoisting the Bethel Flag in the "Downs," while he lies there waiting for East Indiamen, or other large ships bound up the river.

On the subject of decent boarding-houses, the Committee cannot at present enter into any particulars. It has occupied a large portion of their attention, and some efforts have been made.

The Committee have made arrangements for erecting a Sailor's Church on shore, in Tooley-street. The following are among the reasons offered for this measure.

The Committee consider it of real importance in a national point of view. We have a chapel afloat wholly appropriated to seamen, but *we have not one on shore*. North America has set us the example, and New-York has raised by subscription a MARINERS' CHURCH. Your Committee cannot rest satisfied without being able to do the same.

The Bethel Union attributes much of its success (under Divine Providence) to those invaluable publications, [Tracts ;] and they refer with pleasure to the usefulness of Tracts among Seamen, published in the Tract Society's Reports and in the Sailor's Magazine.

A correspondence has been opened with New-York, in North America, and all the documents of the Society forwarded to the zealous minister who preaches to sailors in the New Mariners' Church there. The publications of the Society have also been applied for, and forwarded to an eminent merchant in Philadelphia, with a view to form a similar Society in that city. A Bethel Flag is preparing for the United States, as a present from the Society to those transatlantic brethren whose hearts the Lord has graciously touched in this holy and blessed cause.*

The Bethel Flag has been established at the following ports, or measures preparatory have been taken for that purpose, viz : St. John's, New-Brunswick, St. Petersburg, and other ports in Russia, Charante, Hamburgh, Madeira, the Bay of Honduras, and some other ports.

Missionaries, preparatory to leaving their native country, now so generally visit the prayer-meetings on the Thames, and unite with the sailors, that there is every reason to hope that many months will not elapse before the object of the Bethel Flag, and the interesting cause it espouses, will be known and valued in every part of the globe.

The Society has by Divine aid struck out a new path of usefulness ; it opposes none. The Almighty has raised the Institution, and the instruments he has called to the work have launched it forth. It has been under weigh more than twelve months, and this is the Report of its cruise. It will still steer a steady course, unawed and uninterrupted by any vessel in the seas, determined not to rest until it has circumnavigated the globe. Like the Discovery Ships, it will penetrate the highest latitude, and by Divine grace convey the flame of Jesus' dying love from the torrid zone of Christian zeal in London to the Frozen Ocean,

BETHEL FLAG.

On Sunday, the 3d inst. the anniversary of opening the Mariners' Church in this city was observed by appropriate religious services. The elegant "BETHEL FLAG," presented to the Society by the "British and Foreign Seamen's Friend Society and Bethel Union," was hoisted on the church for the first time, as a signal for Divine worship. A flag-staff about 30 feet high had been raised on the ridge-pole of the church at the end fronting on Roosevelt-street, and a convenient railing placed round it to insure safety to the person who goes up to hoist the flag.

The flag is made of blue bunting, 18 feet long and 9 1-2 feet wide, the word "BETHEL" in white letters occupies the middle ground, and below the letters is a DOVE, with an OLIVE BRANCH in her beak, represented as directing her course to the staff; above the letters in the upper corner, is a small brilliant STAR.

In the morning the Rev. Mr. BALLANTINE, of the Baptist Church, preached, on 1 Tim. i. 15. Afternoon, the Rev. W. M. MURRAY, of the Dutch Reformed Church, preached on Matthew xxiv. 14, and in the evening, the Rev. Dr. SPRING, of the Presbyterian Church, preached on Heb. iv. 9. The sermons on this occasion, were all exceedingly appropriate, and were heard by large and attentive audiences. In the afternoon the church was not full, but there was a considerable number of seamen present. Three collections were taken up for the benefit of the Society's funds, amounting to one hundred and fourteen dollars.

It was gratifying to the friends of the Society, to witness so large a number of captains and seamen present, who appeared to take great pleasure in coming to *their own church*.

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

THE Anniversary of this institution was celebrated in Dr. Romeyn's Church on Wednesday last. JONATHAN LITTLE, Esq. President, took the chair at 4 o'clock, and the meeting was opened with prayer, by the Rev. Dr. ROMEYN. The Annual Report was then read by DIVIE BETHUNE, Esq. first Vice-President of the Society. A motion to accept the report, and that it be printed under the direction of the Board of Directors, was made by the Rev. THADDEUS OSGOOD, the indefatigable Missionary, who has long laboured among the destitute inhabitants of our frontier settlement, and in Canada, and seconded by the Rev. JOHN SOMMERFIELD, of London.

Each of these gentlemen addressed the meeting on the importance of the Institution, the Catholic principles on which it is founded, and the obligation of Christians, and especially merchants, to give liberally to its support. A collection amounting to *one hundred and twenty-seven dollars* was taken up, and the meeting closed with prayer, by the Rev. Mr. Sommerfield. The meeting was large and highly respectable, and we earnestly hope that this anniversary has tended to draw the public attention to a more favourable consideration of the high object of the Society.

NEW-YORK BETHEL UNION.

A NUMBER of merchants and other gentlemen, who feel deeply interested for the welfare of seamen, met on Monday afternoon, the 4th instant, at No. 216 Pearl-street, to devise measures for promoting the establishment of Prayer Meetings on board of ships and other vessels while lying in our harbour. JONATHAN LITTLE, Esq. was called to the chair, and Mr. HEMAN AVERILL was appointed Secretary. After a free conversation and mutual interchange of sentiments on the subject before them, it was thought most advisable to form a society to act independently of the Port Society, although it should at the same time co-operate with that institution in the great business of "promoting the Gospel among seamen."

It was therefore unanimously resolved to establish a Society to be called the "NEW-YORK BETHEL UNION." A constitution was adopted and a board of Managers appointed consisting of thirty-five gentlemen, many of whom are captains in our merchant service. Most of the gentlemen had been previously consulted on the subject, and it is hoped they will all take an active part in the pleasing duties assigned them.

DIVIE BETHUNE; Esq. was appointed President, and HORACE HOLDEN, Esq. Secretary.

The Managers have had a meeting and taken measures for carrying into immediate effect the object of the Society.

We hope the benevolent ladies who feel a desire to aid in this work will prepare two or three Bethel Flags for the Society.—The one presented by the Bethel Union of London can be seen as a pattern.

THE STAR OF BETHLEHEM.

ONCE on the raging seas I rode ;
The storm was loud, the night was dark ;
The ocean yawn'd, and rudely blow'd
The wind, that toss'd my found'ring
bark.

Deep horror then my vitals froze ;
Death struck, I ceas'd the tide to stem ;
When suddenly a star arose,
It was the star of Bethlehem !

It was my guide, my light, my all ;
It bade my dark forebodings cease,
And thro' the storm's and danger's thrall,
It led me to the Port of Peace.

Now safely moor'd, my perils o'er,
I'll sing first in night's diadem,
For ever and for ever sing
The Star—The Star of Bethlehem !

TO READERS AND CORRESPONDENTS.

"PEREGRINUS's" other communication ; "Z;"—"Lines on the death of a Lady;" "MARINERS' CHURCH JOURNAL for May;" shall have a place in our next. We have been obliged to omit the letter of the Rev. Mr. Pilexy, of the Great Osage Mission, announcing the melancholy intelligence of the death of Mrs. Newton, her infant child, and Mr. Patterson, a boatman.

Intelligence has been received of the safe arrival at Sierra Leone of the Colonists, who sailed from Norfolk.

We would state, that the facts contained in the article, entitled "The Jew," p. 69, may be relied upon.

ERRATA.

It should have been mentioned in our last, that the article "Hints for the General Union of Christians for Prayer, &c." was published in London, in March last, without any knowledge of the fact, that similar meetings were already established in this city ; also, that we are informed, on good authority, that that paper was drawn up by the Rev. W. WARD.

Page 39, near the top, for "paper," read "prayer."

The Christian Herald.

VOL. VIII.

SATURDAY, JULY 7, 1821.

No. IV.

Miscellany.

REMARKABLE CONVERSION OF MR. A——.

To the Editor of the Christian Herald.

MR. EDITOR,—The following instance of hopeful conversion occurred, some time since, in this city. The writer having related the principal circumstances to some christian acquaintances, it was judged that they would prove interesting to the friends of true religion, if not instructive to some of its rejectors; and he was decidedly advised to give them to the public.

Your obedient servant,

VERUS.

MR. A. is a gentleman of respectable connexions, good natural judgment and disposition, and of more than ordinary taste for mental improvement. He enjoyed the advantages of a christian education, which he appeared highly to appreciate, until, in his search after books, he unhappily fell in with an insinuating French writer, from whom he imbibed the principles of infidelity. He now began to more than question the sacred character of the scriptures. He tried them by the principles which his unsanctified heart suggested, and pronounced them fraught with contradictions and absurdity. From respect, however, to the feelings of a beloved mother and sister, he did not avow his sentiments so openly, and with such frequent repetition, as do some unbelievers. It must also be mentioned to his credit, that he retained, in general, the moral and amiable habits to which he had been carefully bred.

How long he persevered in rejecting the obligations and divine origin of christianity, the writer is unable precisely to state. He was, however, gradually led to suspect, that he might have adopted his opinion of the sacred writings too hastily; at least, without having sufficiently considered the arguments, which may be adduced in their favour. Being naturally of a reflecting turn, and independent in his inquiries, he set himself to consider whether he had gained any thing by rushing into the night of infidelity. The result of his inquiries was, that there existed one modification of christianity, which promised him more *quietness* of mind, if it did not rest upon better evidence, than infidelity itself. He accordingly became inclined to the flattering hypothesis of the Universalists; and, after some months attendance at their place of worship, declared himself fully established in it. From this time, he exhibited the appearance of one decidedly settled in his religious opinions; and by no means ashamed to acknowledge and defend them. He even considered it his *duty* to disseminate them, as he had opportunity. As to the possibility of his being deceived or involved in destructive error, he *manifested*, and, as he afterwards informed me, *experienced*, no uneasiness. His confidence in his opinions was so great, that he uniformly beheld those who discarded them with min-

gled regret and pity ; and sometimes longed for the opportunity of evincing their supporting power on his death bed.

It was during this stage of his religious belief that the writer became acquainted with him, and was induced, by the particular request of his Christian mother, to attempt to shake his confidence in Universalism. The effort proved unsuccessful. He was easily drawn into a free discussion of several points remotely affecting the subject ; but defended himself with much promptness, and exhibited a power of discrimination which really did honour to his understanding. I became more interested in him than ever, while the conversation had no perceptible effect to prejudice his feelings against me : on the contrary, he continued rather to seek than avoid my society. We several times renewed our friendly discussions, and as often closed them with no appearance of success on my part. He generally professed a sincere desire to follow truth, and a willingness, if wrong, to be convinced of his error ; but never failed of intimating that his opinions continued the same.

The time was however near, which was to make severe trial not only of the *reality*, but also of the *foundation* of his confidence. A malignant fever, which dissipated his strength and threatened him with speedy dissolution, filled every heart with anxiety in his behalf. He only remained unmoved and fixed in the opinion, that he had nothing to apprehend from the approach of death. Nor was his confidence the effect of delirium, insensibility, or the secret expectation of recovery. His mind continued to be sound, and he appeared fully aware of the threatening symptoms of his disease. He had, at this time, no communication with persons of his religious creed ; nor did he request it, but persevered in declaring that his opinions were still the same.

It was while he lay in this situation, that his pious sister hastily entered my house one evening, with the afflicting intelligence that her brother seemed to be dying, and urgently requested me to call and see him. I accordingly hastened to the house of affliction, and found the family, particularly the mother and sister, overwhelmed with the trying dispensation. The alarm, however, was premature. He awaked out of the deathlike swoon into which he had fallen, and appeared nearly as well as he had done for some hours before. I could not lose what threatened to be my last opportunity of suggesting a few thoughts to him on his exposure to death, and the immediate necessity of his being prepared for the event. I did not, however, think it expedient, in his present debilitated state, to dwell on the points of difference between us. When his attendants and friends had retired from his bedside, I observed to him, in a low tone, that there were some important truths which we held in common,—as that it is our bounden duty and our privilege to repent of all our sins and believe in the Lord Jesus ;—that it is unquestionably prudent for us to perform faithfully whatever Jesus Christ has so evidently enjoined, although such obedience might not be held *indispensable* to our salvation ; and that it is a serious thing to put the finishing hand to the work which God has allotted us in this world of trial ;—concluding with the inquiry, “do you think that you have given these subjects their proper attention ?” He in reply assented to the truth of what I had stated, and frankly acknowledged that he had been very deficient in the performance of these acknowledged duties. He manifested a willingness to make them the subject of his meditations ; expressing,

at the same time, his apprehension that life was drawing to its close. He was asked if he wished me to pray with him; to which he coolly answered, that "he had no objection," but not without intimating, that "we still differed in our views of religion." He has since assured me, that he felt, at that trying moment, no apprehension of his being exposed to the wrath of God, and no shuddering fears of death.

It would be impossible to describe the anxious feelings of his pious mother, at this dreadful hour. She had been, from the first of his sickness, even more concerned for the welfare of his soul, than desirous of his recovery; and had obtained a kind of assurance, that God would thus far grant her petitions in his behalf. The same impression had been more deeply made on the mind of his praying sister. But his steady adherence to his religious principles, the increasingly weak state of his mind, and the apparently near approach of death, were beginning to undermine this pleasing confidence; and it now appeared to them but too probable that he would expire with only that hope of future happiness, which they regarded as being like the spider's web.

In this state of anxiety I left them, after being their mouth to God in a short prayer, to relate the situation of the sick man to my family, and unite our supplications for him around the social altar. Several pious individuals had, by this time, become acquainted with his circumstances, and, I have reason to believe, earnest in their requests to God for him.

I retired to rest with the painful expectation of hearing of his death in the morning. The morning arrived, and I received an early and surprising message from the family. The information was not that he had expired, but that he had experienced during the night a remarkable change in his religious feelings, and was anxiously waiting a visit from me. I lost no time in calling upon him, and found the information correct. He had, indeed, experienced a change in his opinion of himself and his condition, as a sinner before God, which was amazing. I could not have believed him capable of enduring the overwhelming views of his depravity and fearful circumstances which he now expressed.

"I wish to acknowledge to you," he said, with a countenance which spoke more forcibly than even his own words, "how proudly and ungratefully I treated your kind endeavours to convince me of my errors; and that I now perceive my mistake."

"But have you at length discovered, that you were wrong in believing in universal salvation?"

"Yes, I *know* that I was wrong in believing in it."

"Are you then convinced that you richly deserve to be condemned of God to an eternal hell; and that there is actually such a place reserved for impenitent sinners?"

"Yes, I certainly *know* that there is such a place, and that I deserve to have my portion in it."

"It would appear that you have very different views of your character, in God's sight, from what you expressed the last evening."

"Yes, I am like one who has come to himself; and I now see, that I am a poor miserable sinner. O, what a proud heart I have got! It was my proud heart that made me an infidel and a universalist. I would not submit to understand the Bible as it actually reads. My *pride* led me to say to you, the last evening, that we still differed in our religious opinions. I believe that I have the proudest, blackest heart on the face

of the earth. Oh, pray for me, that my proud heart may be humbled in the dust."

"But do you think that you are *now* justly exposed to the wrath of God, and that, dying in this state, you must go to hell?"

"O, yes, I deserve to go to hell, and I don't know but it is entirely too late for me to escape it. If I might be made a plant in any part of Christ's garden, it would be an unspeakable mercy. But I am too great a sinner to expect it; there is nothing in me but pride."

I did not think it prudent to prolong my visit, though he had expressed his desire that I would converse and pray with him till he died. But I ascertained, before leaving him, that this change in his opinions was instantaneous, and unaccountable to himself, except as he ascribed it immediately to God. It was some time after his conversation with me on the subject of his preparation for death, that he began to experience any uneasiness relative to his spiritual condition. Nor did this uneasiness, or rather the indescribable agony which he then felt, appear to spring from what I had said, or any thing which had before been suggested to his mind; but from an instantaneous, irresistible impression that there is an awful hell, and that he had but just escaped it. He seemed to have this prison of the wicked laid open before him. In one moment, he lost all hope of future blessedness, on the ground of universalism, and found himself thrown upon the unmerited compassion of God. During most of the night, he expected to be in hell before the return of morning. He would have his sister awaked to pray for him, and seemed desirous of employing his last moment in religious conversation and crying for mercy to Him who is able to help in time of need.

Nor did this sudden change effect merely his opinion of his own character and religious circumstances. He obtained an entirely different view of the world of sinners around him. The Bible was become to him a new book. "No words," he observed to me, "so exactly express this change, as those which are applied to the prodigal, 'And when he came to himself.' I only wonder that I have never seen things in this light before."

Having directed him, in a few words, to Jesus Christ, as the safe and only refuge for dying sinners, I put up a short prayer by his bed-side, and left him for some hours to his own reflections.

On my return, I found him still in the same frame of spirit, except that he now dwelt more, in his conversation, on the particular sins of his past life,—his infidelity—his perversion of the word of God from its literal import—and his proud rejection of the christian advice which had, at different times, been given him. He expressed his wonder that God had borne with his pride for so long a time, and particularly that he had passed by the haughty expression of his feelings the last evening. "O," he repeatedly exclaimed, "why did he not then cast me down to hell!" He insisted, almost exclusively, on my praying that "his proud heart might be brought down to the dust." It was still his apprehension, and that of his friends, that he would not probably survive the day. He accordingly refused to consult his strength, but improved every opportunity of warning those who visited him, to escape from the coming wrath. To one who had been united with him in his former principles, he made a most solemn address, prefacing it with an affecting allusion to the certainty of his own mistake, and its unhappy consequences. "I

thought," said he, "that I was sufficiently prepared, and not afraid to meet the king of terrors ; but I now find that my former principles will not support me. No more can they give you support in the trying hour. Prepare then, my dear ——, prepare to die." He seemed extremely desirous to efface from the minds of all, the impressions which his life or conversation had made in favour of Universalism ; assuring them, that he not only found no refuge in that system, but knew the very contrary of it to be the truth of God.

For several long hours, his christian friends were held in awful suspense respecting his "latter end ;" and particularly his mother and sister, who spent much of the day in crying to God, with many tears, that he might yet be rendered an evident subject of his grace, and monument of his sovereign mercy. Nor were they left to supplicate in vain. He appeared at my first interview with him in the morning, to be singularly impressed with the entire and deep depravity of his nature—sincere in confessing and renouncing his sins—and bereft of all hope of salvation from any source but the unmerited grace of God. He had not yet dared to throw himself into the arms of Christ ; but the Holy Spirit was gradually preparing him to find peace and joy in believing. Never had I so clearly perceived the certainty and progress of his gracious work in the heart of another. I could observe at each successive conversation with him, that his soul was turning more and more to the ungrateful and hated character of his sins ;—was gradually breaking down into that humility and contrition of spirit, which is, in the sight of God, of great price. His fears were giving place to a feeling sense of his unworthiness to obtain mercy ; and his anticipations of hell, to the persuasion that so proud a heart as his could not possibly enjoy the bliss of heaven. He began now to abhor himself, as possessing that character which fitted him to be only an outcast from God ; and to desire, first of all, that he might be cleansed from his iniquity, and rendered a meet temple for the Holy Ghost to dwell in. Indeed, the work of the Spirit within him was so evident, and so plainly progressive, that I almost feared to suggest to him any advice, lest it should unhappily retard its completion. I could not refrain from observing privately to his pious relatives, "The Lord has manifestly taken this work into his own hands ; and what he has thus remarkably begun, he will certainly finish."

It was late in the afternoon when he began to express some degree of faith in the Lord Jesus Christ, as the all-sufficient Saviour of sinners. "I think," he observed as I approached his bed-side, "that I am a little better, both in body and mind."

"But how are you better in mind ? you have not, I would hope, become more indifferent to the subject of your salvation ?"

"O, no :—but my mind is more tranquil. I think I can leave this subject with Christ. Perhaps I am deceived in my feelings, but they are very different from what I have experienced before now." In this composed frame of mind, with some intervals of doubt, arising from a knowledge of the great deceitfulness of his heart, he continued for two or three days. "My heart," he would sometimes say, "has certainly deceived me once, and I am much afraid that it will do so again !" But as his strength increased, his views of the sufficiency which there is in Christ, for even the very chief of sinners, became daily more permanent and happy. The

following Sabbath proved to him a day long to be remembered. "It is the first Sabbath," he remarked, "that I ever enjoyed; and it really appears to me that I am in a new world—I am astonished at the revolution which has been effected in my religious views and feelings. I sometimes almost doubt whether that which I experience is a reality, and am ready to ask myself, 'do I not dream instead of actually enjoying it?' Never, till now, have I known what happiness is."

It was, perhaps, a mercy to Mr. A. that the joys of salvation were thus gradually imparted to him; as a larger measure of them might, in his debilitated state, have proved fatal to life. He continued to mend, from the time that his spirit became composed, resting in Christ, until he was restored to his former health. And I am happy to be able to say, that the hopes which his christian friends indulged of his evincing, by his future conduct, the genuineness of his conversion, have not been, in the least, disappointed. He is now a professed and acknowledged friend to those soul-humbling doctrines of Christ, and that devotedness to his work, which he once decried and despised. What will be the *termination* of his religious course, I shall not venture *certainly* to predict; but his acquaintances are now united in acknowledging the mighty change which has been wrought in his conduct, and that he affords uncommon evidence of being, in truth, what he professes himself, a disciple of the meek and lowly Jesus.

I have already exceeded the limits which I had prescribed to myself, in composing this narrative; but I cannot conclude, without just advert-ing to the solemn warning which it suggests to such as are placing their hopes of future happiness in the universal doctrine. Mr. A. was once as confident of safety from this source, as any of them can possibly be; and had he died in this confidence, his companions of the same creed would have pronounced his death happy, if not triumphant. But what would actually have been the consequence to his soul? The Holy Spirit has disclosed it; and Mr. A. lives to rejoice and bless God, that he is rescued from a misapprehension of the true Gospel—from a delusion which only fostered his pride, and lulled his apprehensions of danger, while he was actually passing on to the condemnation of the wicked; that he was led to discover the unsubstantial nature of his foundation, before the entire fabric of his hopes sunk in irrecoverable ruins. He looks upon his rescue from Universalism, as a deliverance from going down to the eternal pit. Others there are, who do not obtain like mercy from God, but are manifestly given up of him to persevere in their confidence, until they experience its fatal effects in that world where the mistake shall never be remedied, and hope never come.

For the Christian Herald.

THE SQUIRREL.

It is one of the greatest advantages arising from the benevolence of the present day, that it instils a spirit of philanthropy into the tender bosoms of the rising generation. We see liberality beginning to display itself in almost every professing Christian; and the children of our country are often seen to extend their little hands to aid in the great

cause of spreading the Gospel. I have met with several instances of late, which much interested me, only one of which I shall now relate.

It was Sabbath eve, when, at a friend's house, we were all sitting in the piazza, conversing about the exertions now making for the heathen. It was a lovely evening, and the conversation most interesting. "Father," said little Harriet, after listening a long time to our conversation,—"Father, do these little heathen children wish to learn to read the Testament?" "Many of them are very anxious for this; and all would be anxious, did they know its value." "But, father, have they all got Testaments, if they did know how to read?" "No, my love, few of them only ever heard any thing about the Testament—about God—about Jesus Christ!" "Will half a dollar buy *one* Testament, for *one* little heathen girl?" "It would." "Oh!" sighed the little Harriet, "how I wish I had half a dollar! Father, may I sell any thing I've got, if I can get half a dollar?" "Yes," said the Father, smiling at his daughter's simplicity. The conversation here ended.

Almost every child has some toy of which he is peculiarly fond. Harriet's toy was a beautiful tame gray *squirrel*, which she had brought up, to which she was excessively attached. It would eat from her hand—attend her in her rambles, and sleep on her pillow. The pretty little *Jenny*, for this was its name, was suddenly taken sick. The little girl nursed it with every care, and shed many tears over it as it died on her pillow in her lap. Her father endeavoured in vain to console her—assuring her that Jenny was now insensible to any pain or trouble. "The end of his life has arrived, and he is now no more: but when my little daughter comes to die, if she is a good girl, her immortal spirit will only leave this world to *wig* its way to a world happier than this. Be comforted, my daughter, or you make your father unhappy. Why do you grieve so?" "Father," said the weeping Harriet, "did I not love my squirrel?" "Yes." "Did you not say I might sell any thing I had for half a dollar, and send a Testament to the heathen children?" "Yes." "Well, I was going to sell my pretty squirrel to Mr. ———, who was to give me half a dollar for it, and *I was going to send a Testament to the heathen*; but now my Jenny is dead."—She ceased, her speech being choked by her sobs. The Father was silent—a tear stood in his eye—he put a silver dollar in his daughter's hand,—and the little angel dried her tears, rejoicing that Jenny's death would be the means of sending *two* or *three* Testaments to the heathen, instead of *one*!

PEREGRINUS.

For the Christian Herald.

THEOLOGICAL SCHOOL OF THE REFORMED DUTCH CHURCH.

To a heart exercised by grace, every thing relating to Zion is interesting—every thing connected with her extent, and embracing her highest welfare, cannot but be the subject of joy and gratitude. Materials for such interest and joyful gratitude are in the present day exceedingly abundant; not only in the vast conquests of the *Great God the Saviour*, in lands where idolatry has, for many ages, ranged uncontrolled, and in our own, where the light of his truth is extensively shining,

but in the additions of different kinds which he is making to his kingdom.

It is not a secret, perhaps, to any of the readers of the *Christian Herald*, that a Theological School, under the care of the Reformed Dutch Church, has for several years been established at New-Brunswick, (N.J.) which is annually sending forth young men to the Gospel Ministry. Another session of this school has lately closed, with an examination of the proficiency made the last year. It may be safely said, without any deterioration to others, that no preceding examination has exhibited greater interest than this. The advances made in extensive, solid and systematic acquisition, by the School, during the last session, have been unusually great, and present a practical recommendation of it, to all who are turning their attention to preparation for the ministry, as complete as they could wish.

The class of the third year, consisting of Messrs. M. W. Dwight, S. P. Funck, J. Fort, P. Rouse, J. Ketcham, J. B. Ten Eyck, and J. Wilson, has been licensed to preach the Gospel, by the Classis of New-Brunswick.

While the internal state of the Seminary is flourishing, and promises so fairly for the church of God, it is to be lamented that the funds necessary for its continuance and enlargement are contracted. There is both individual and congregational capacity, in connexion with the Dutch Church, which might be used with perfect ease by its possessors, tenfold more than sufficient to establish their school on an extensive and permanent foundation. It cannot but be hoped that, as they value the good of their own branch of the gospel vine; as they value the interests of religion in general, the members of the Dutch Church will not turn away from the present very interesting, yet craving attitude of their Theological School, but unite hand and heart in the utmost exertion for its welfare.

Z.

APPLICATION OF DR. CHALMERS' LOCAL SYSTEM.

To the Editor of the Christian Herald.

SIR—In consequence of your recommendations of the plan suggested by Dr. Chalmers, of Glasgow, and of which you have given a detail in several numbers of the very interesting Magazine that you edit, the teachers of two Sunday Schools, in the city, united in the formation of a Committee for the purpose of pursuing the same plan in a district which they marked as their own. Taking the School-room as a centre, they described a circle of about half a mile in diameter; to each street, or section of a street, they appointed two as a sub-committee to visit all the habitations of the poor, find out all the children who did not attend any schools, and procure for them admission into the Free and Sabbath Schools. To ascertain the want of Bibles, and supply the people with them—distribute religious tracts, obtain medical aid and relief for the sick; and, in every possible way, endeavour to be useful to the inhabitants of the district. Three Sabbaths have passed since these visits commenced, and you will doubtless feel interested in their success.

One hundred and twenty-seven adults and children, who were in need of instruction, have been found, and the greater part of these received into the schools. Thirty-five Bibles have been applied for, and 17 distri-

tributed—114 tracts have been given, 13 sick persons visited, and as opportunities were offered, the Committees spoke to the people they visited on the great concerns of eternity. The Committees are received with respect, and the objects of their solicitude gratefully acknowledged the attention shown to their welfare. The only repulse that has been met with is from the Roman Catholics; and, in one instance, opposition was so far overcome by the judicious and kind reasoning of the Committee, that the Catholic agreed to receive the stranger's Bible, and gave 50 cents towards the payment, intending to complete it by weekly subscriptions. Several persons have subscribed for Bibles, but the greater part are too poor to give any thing. We have not as yet visited more than a quarter part of our district; for we find that, unless the work is thoroughly done, little benefit will result from our labours. We have found many mothers of large families who cannot read, are very anxious to learn, but are not able to leave their little children in order to attend a School: to assist these, two of the Female Teachers in the Committee have given up the privilege of the afternoon service, on the Sabbath day, in order to teach them in their houses. We cannot too highly recommend the plan pursued by Dr. Chalmers; and from what our own experience of its excellence has taught us, we are perfectly convinced that incalculable benefit would accrue to the poor of this city were it generally adopted.

A VISITER.

Intelligence.

ENGLAND.—SCHOOL FOR AFRICAN YOUTH.

For the Christian Herald.

PROFESSOR GRISCOM, of this city, has favoured us with the following extract of a letter, which he received from a benevolent lady in England, containing some important intelligence, and useful hints on the subject of communicating to native tribes a knowledge of their own languages. A few years ago several of the Seneca Indians were exhibited in London; and having become uneasy in their new situation, this benevolent lady sought them out, and endeavoured to administer comfort to their distress. She found herself unable to understand them without an interpreter, and immediately began to write down their language, some specimens of which, as well as of the books prepared for the African youths under the care of the Committee, she transmitted to Professor Griscom.

L— G—, near Sheffield, 2d month 14, 1831.

ESTEEMED FRIEND,

Having yesterday met unexpectedly with a friend from New-York, T— M—, and entered a little into conversation with him, respecting your interesting neighbours, the Seneca Indians, I was not willing to pass by the opportunity kindly offered by him, of conveying a few copies of the little outline of their words of common use, which I was attempting, when I had the pleasure to meet with thee in London; also, an early essay of the same kind, which was begun last spring in one of the African languages. It has for several years been a very prevalent feeling in my mind, that one of the first steps to be taken for

the welfare and improvement of the uninstructed tribes in different parts of the world, is the cultivation of their own languages, as the most facile medium of their communication with others, and as, indeed, the principal means of their obtaining that knowledge which is to be imparted either from the conversation or writings of people of other nations and tongues.

The people of England long and vainly attempted to supersede the language of the Welsh, the Irish, and the Highland Scotch, by the introduction of the English; but it was found that though the reading and repeating English, was attained by the schools, it was as words without meaning, so long as their own languages were not taught in the schools, for these must of course be wanted as the interpreting medium, excepting in such matters as signs alone might interpret. They are now adopting with success, another system, and teach in each district the native language. A few friends in London united themselves in the spring of last year, as a committee to take charge of two young men, natives of Africa, with a view of training them as teachers for a school proposed to be formed on the African coast, in which the native language of that district should be taught. Four others are now sent for from the same country. Two females to be trained for a girls' school, and two young men, if such can be obtained, and are disposed to come, who are well versed in the oral language of their own country, and likely to assist in translating in due time, Scripture lessons from the English into their own language.

Elementary lessons for the proposed schools are now preparing, yet not intended to be printed until confirmed or improved by the testimony of the Africans, who are expected in the ensuing summer. From the specimens which I have heard of the different languages of Africa, the Watoof, the Mandingo, and the language of the Santees, as spoken on the Gold Coast, they appear much more easy to be reduced to writing, than those of the Indians, being more articulate, and the sounds more simple. Yet, the writing of even the Indian languages, will no doubt be found practicable when fully attempted in any district.

The three simple principles of avoiding the adoption of any letters not sounded in the word, of keeping each consonant to one sound only, and of making the vowels long or short according to their place in the syllable; these three principles will give great facility in forming the orthography of a new or unwritten language, and render it much more easy to read what is written, than a more complex system could do. As our Africans have some knowledge of English, we are spared the disadvantage of communicating with them by interpreters, as was the case with respect to the Seneca Indians in London. But imperfect as the sketch is which I now take the liberty to submit to thy notice of the Seneca words, I feel persuaded that if the kind friends who are engaged in promoting their improvement, would take the trouble to revise and improve upon it, they would soon, with the assistance of the Indians themselves, extend the design, and form elementary lessons in this language more correctly. The Indians might, no doubt, soon be taught to aid the design materially. This fine race of people are generally considered as far superior in natural ability, if I rightly understand, to their brethren of Africa; and one of our young Africans, in rather less than twelve months, has acquired so far a knowledge of reading and writing, as to be able to put down with facility short sentences of his own forming,

both in his native language and in English. It is proposed that a suitable friend, if one offers, shall accompany them on their return to Africa, to assist in the establishment of the proposed school, and, probably also in the cultivation of land, in which they have had a little instruction and practice.

Some inquiries, as to the language, a suitable school station, and other circumstances of interest, are now prosecuting under the direction of the Committee, and it is hoped that the result will be reported in the course of the ensuing summer.

The Africans and Indians have a strong claim upon us, and what my heart earnestly desires for poor afflicted Africa is, that *her own children* may, by the aid of their European and American brethren, if Divine Providence shall be pleased so to help and direct, be made instrumental of extensive good to one another,—that simple modes of instruction may be adopted and schools supported,—native schools by native teachers.

The conscientious disposition evinced by the two young men, now under care for instruction here, is greatly satisfactory. They attend friends' meetings, and their deportment there is solid and agreeable. They look forward with much interest to the time, when they hope to be made instrumental of good to the dear children of their own country.

My friends S. & S. S——h, and myself, would be much interested in receiving any farther reports on the inquiries, &c. on pauperism. I intend enclosing a copy of a report of an Institution, on an extensive scale, in this town, for bettering the condition of the poor, which has been valuable, though certainly capable of much improvement.

Should any of the enclosed elementary books be thought suitable for your English schools among the Indians, a parcel would be presented, much at their service.

If the Indian vocabulary would be of any use, the remaining copies may at any time readily be sent to New-York. I expected to have seen the Indians again before they left England; and to have revised a few reading lessons, as given by the interpreter, chiefly scripture passages, but not having the opportunity, on account of their speedy departure after their return from Ireland, these lessons were not printed.

Requesting that thou wilt kindly bear with the freedom of my communication on a subject so interesting, and excuse any error of judgment that may appear in the remarks that have been made, I must conclude with sincere desires for your success in every engagement, for the welfare and advancement of the various classes of mankind, some of whom deeply suffer at present from circumstances which they have but little power to control. But the Judge of the whole earth will do right, and all their oppressions and depressions are known to Him.

GERMANY.—THE JEWS.

JOURNAL OF MR. FRIEDENBERG.

To the General Committee of the London Society.

Berlin, July 17, 1820.

GENTLEMEN,—It is with lively feelings of gratitude that I sit down to give you an account of my late journey, undertaken in the Society's cause.

When I set out from Berlin, (the 18th of April,) several causes contributed to render my mind heavy and downcast, and, consequently, unfit for the work I was going to undertake. Hence, I confess it with shame, I travelled as far as Frankfort on the Main, without doing any thing that deserves being mentioned. When arrived there, I was all on fire to see my father and brother, and to visit the paternal roof which I had quitted eleven years before, and not seen since. I therefore made but a short stay at Frankfort, and hastened to Aschaffenburg. The feelings that overwhelmed me at the approach of my native place, can be of no interest indeed to the Society, but what individual can contemplate without concern the joys starting in the breast of man when, after a long, long absence, he again is blest with the sight of his country, of the spot where first he saw the light of day? Not unmixed, however, with sorrow was my approach. The day of a thousand endearing recollections of youthful scenes was sadly beclouded by the one, that a vast gulf was now fixed betwixt me and my relations, and, what was the heaviest aggravation, that that gulf was *religion itself*! Here none of you, Gentlemen, will be able to feel as I did. Oh, why is so little pity shown by Christians to a Jewish proselyte? is it not because they know not what it is to be a branch plucked off from the tree of family, which, let it be placed ever so near its own trunk, is left a withering solitary sprig? These were the sensations and the fears that passed my mind, as I was walking along the beautiful avenue to Aschaffenburg, though joy at last was the master-feeling as I entered the town. God was pleased to confound my fears, and to let reality surpass my boldest hopes. Instead of meeting me with neglect, or with the impaired confidence of a disappointed father, I found nothing but affection and parental tenderness. Thus God himself has again paved the way to hearts, which Jewish prejudices on the one side, and youthful rashness on the other, had for so many years destroyed and shut up. A mother of a rare and feeling mind, I have indeed lost during my absence, and if God's ways were as ours, I should have asked, "Why hast thou bereft me of her? would she not have been the best channel through which I might have communicated thine eternal truth to the rest of the family?" But, blessed be his name, he still does all things well. The Christian professor who gave lessons in our house many years, and who by his moral and modest behaviour, could not fail to gain the confidence of my mother, was called to her two days before her death, and he has expressed to me his conviction that she died—in the faith of the Redeemer. "Though," said he, "she never discovered herself to her son, the precious gift of faith still seems to have been implanted into her soul at your separation, and it has grown and ripened, and I am persuaded now bears fruit unto eternal life." This indeed is not known to the rest of the family, they would not have been able to bear it at that time. But I was not to go away with this single joy. My arrival and stay at Aschaffenburg so wrought upon my brother, a young man of ability and fire, that he confessed to me on my neck, his heartfelt conviction *that I had done right in embracing Christianity*, and that nothing but our father (who is yet unenlightened, and also fettered to Judaism by a newrimonial connexion) could prevent him from following my example. At that moment I embraced as fit to communicate to him the great discovery of our tutor, viz. the happy death our late mother had died, and

it failed not to make its proper impression on his powerful and feeling mind. Thus, Gentlemen, the fire God has kindled in my family has not remained confined to one soul, it has spread around, and who knows whether its beneficial influence will be stopped after it shall have penetrated every member of my own family. "Open thy mouth wide, and I will fill it," is the gracious promise: it is indeed distant as yet, the fulfilment of my hope, respecting the other Jews of Aschaffenburg. For no sooner was I gone, than they expressed the most evident marks of religious hostility against my father and brother, for having retaken up a *משנה* in the family. One respectable Jew excepted, (who is not far from the kingdom of God, and with whom I am in intimate correspondence,) they all do what they can to grieve my poor father; those who had pecuniary demands upon him pressed him sore, so that he would most certainly have been ruined in his little trade, had I not imparted to the utmost of, yea, far beyond, my power. Their pretence is, that I have set the Society's books in circulation among them and the Christians there.

When re-arrived in Frankfort, Mr. Mark introduced me to a nearer acquaintance with the state of our cause in Frankfort and its neighbourhood. I had an hundred evidences, that Mr. M.'s stay at Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. With so many disadvantages from ill health, we must regard it as a most evident mark of God's favour, both to the cause, and to Mr. M. individually, that he is enabled to do so well as he does. He is very much visited by the Jews, both by such as are persuaded of the truth of the Christian religion, and by such as seek the truth. His whole heart is engaged in the matter, and the Moravian brethren there, are faithful and zealous fellow labourers with him. I shall enclose the copy of a letter to his landlord, the lay preacher of the brethren, which shows how he is looked up to by Christians. At my departure from Frankfort, he was on the point of going to Stuttgart; in order to improve the favourable impression made by the baptism of Mr. Goldberg and family, to the formation of a society, but I do not know whether circumstances favoured his intention.

Marburg, the sole university of Hesse Cassel, was the next place where I endeavoured to erect our standard. The dear and excellent Van Ess, an old correspondent of yours, received me with cordiality and interest. His own biblical, and other engagements, indeed, prevent him from taking a very active part in this particular cause; but, I am persuaded, he will do as much as he can.

There are but twelve Jewish families living in Marburg; they have lately built a new synagogue, and through the influence of an able and excellent young member, we may hope that a better spirit will, in time, be infused into their worship. I had several conversations with this young man, and one with a neighbouring Jew, who, in the French time, was ecclesiastical member of the Jewish Consistory. They are both very liberal in their religious opinions, and not far from the truth. The former is universally esteemed by Christians for his candour and sincerity.

Mr. Van Ess had given me a letter of recommendation to the Rev. Dr. Ruppertsberg, Lutheran minister at Hesse Cassel, where I arrived at the

beginning of June. Dr. R. is a man that will assist in every good work, and he seems to be the most evangelical of all his brethren in the place. I visited several of them, but found they knew little or nothing about our Society and its views; they all, however, received the tract, No. 17, entitled "Attempts," &c. and the prospectus, with interest, and as the Hesse Bible Society distinguished itself for activity from some neighbouring Societies, we may hope that our cause also will be favoured at Cassel. There live at Cassel about 130 Jewish families. Liberality of sentiment in religion seems not to be the prevailing character among them. I made the acquaintance of two very scientific Jews; the one is editor of the Hesse newspaper, the other a private tutor. But the latter, with whom I had some particular conversations, is exceedingly zealous for the ceremonial law, and averse to the Christian system, to me quite a phenomenon, as I have hitherto found that progress in science, and indifference to externals kept pace with each other among the modern German Jews. At Cassel I made also the acquaintance of a young Curlandish Baron, who is making his tour to Switzerland, and who though a man of the world, is not a worldling, but possesses a very feeling heart. He embraced our cause from the side of tenderness, and pity towards the Jews. As he has Jews on his own estate, and as there are many in his country, (now under Russian dominion,) I gave him some tracts, and we promised mutually to remain in epistolary correspondence.

At *Eisenach*, I chanced, in the inn, to make the acquaintance of a very pious neighbouring minister, who interested himself much for the cause.

At *Saxe-Weimar*, I visited the legation-counsellor, Falke. This excellent man offered to assist us in our great work. You may easily imagine that I shall avail myself of his correspondence. His excellent and Christian hints on education may be very useful to us, if ever we succeed in erecting a school at Schlichtingheim, in Bohemia, as was hinted to you by the late Rev. Mr. Nitschke.

At *Weisenfels*, a little Prussian town near Leipzig, I made the valuable acquaintance of the worthy superintendent, Schmidt. He has the episcopacy over no less than eighty-eight churches. The mode of ecclesiastical government has lately been changed from the Consistorial into the Synodal form. Now this worthy man promised to MAKE THE CAUSE OF THE JEWS A CONCERN OF THE CHURCH, and to lay it before his clergy at the next Synod, to be held in the present month of July. On my return here, you may imagine it was one of my first employments to send him as many copies of the tract, No. 17, (Attempts,) as I could well spare.

But the place where our cause has through my humble endeavours been most cordially embraced, is Leipzig. The late formation of an *independent* Missionary Society there was not a little favourable and preparatory to my views. The persons I visited were the following, the Magistrate Volkmann, the Court-counsellor, (Hofrath,) Suabedissen, Tutor of the prince of Hesse-Cassel, who studies at the university of Leipzig, the Rev. Professor Lindner, the Rev. Mr. Sander, Mr. Tauchnitz, &c. They unanimously agreed to make our cause an *appendix* (an expression of one of them) to their Missionary Society, which is the sooner practicable as it is formed independently of that at Basil. Mr. Volkmann promised to recommend and plead our cause at Dresden, where a Missionary Society has lately been formed upon the same principles, and

where he is well acquainted and greatly connected. The excellent Suabedissen showed himself ready to plead the same cause to his young prince, who, he said, was always ready to promote a good work, though too young to take an active part in any. Rev. Professor Lindner will be my correspondent, and I expect daily his communication about the success of his proposal to the committee of their Missionary Society. The young Mr. Tauchnitz, as well as Rev. Mr. Sander, are burning to do something in the matter, and I was happy to hear that the former is going to receive books directly from you. He also told me that the Jews are opening next fair a synagogue at Leipzig, on the plan of our new-fangled one here, and the first professor has allowed them the saloon where the theological lectures are read, the fair being just during the vacations. At Leipzig itself, the number of inhabiting Jews is very considerable. Since my return, I have been informed they are erecting another of these temples at Königsberg in Prussia also.

Since my return, I have been gratified with the acquaintance of two or three proselytes, who are real Christians indeed. But they have become so subsequently to their baptisms. The one has been but lately awakened, and on his departure from here (he is an officer in the army), wrote to me a letter so descriptive of the fervency of his love to Jesus, that I cannot help sending you withal a copy of it. The history of the other is very remarkable. His mother lived at Halle, his father was one of the first Counts in Silesia, hence the circumstances were so at his birth that his Christian guardians (Chancellor Memeyer, &c.) decreed he should be educated neutrally to either religion till come to years of discretion, when he should choose for himself. But through his mother's persuasions he embraced Judaism in his thirteenth year, was sent to Amsterdam and circumcised there. He became a very strict Jew till about his nineteenth year, when his conscience became uneasy about his choice, and he took baptism, notwithstanding all the remonstrances and threatenings of his bigoted mother. He then married a Christian woman, but continued without the experimental knowledge of Christ a year longer, when, upon hearing a sermon of an evangelical minister, he became serious, and now walks as becomes a disciple of Christ. He is a man of some parts, and of great theological inclinations, I think he might be usefully employed in our cause, for which he feels particular interest. His temporal circumstances are deplorably low, as he has the care of a family (and of a sickly one) to bear.

My severe indisposition under which I have laboured, and still do so, since my return, has delayed this Report so long. My pains were so aggravating, that I have been obliged to discontinue all my studies and employments, and the physicians tell me I must go to a sea place, if I wish to recover my health and spirits.

May the Lord further our work, and let his blessing rest on the endeavours already made for his glorious name's sake. Amen.

I am, &c.

G. G. FRIEDENBERG.

BIBLE SOCIETIES.*From the Rev. Professor Leander Van Ess.**Marburg, 14 March, 1821.*

ALTHOUGH I have long delayed returning my heartfelt thanks to your Committee, for the last grants of 500*l.* and 300 florins; you will not, I trust, consider this delay as a mark of weariness or cessation in my Biblical work. On the contrary, you may hail it as a pleasing evidence of my continually increasing, and even overwhelming labours, in disseminating the Scriptures; labours which demand the sacrifice of almost all my time and strength. To this may be added, the work of publishing the Old Testament, the printing of which proceeds rapidly, twelve sheets being already struck off. Independent of this, I have experienced a severe trial in the illness of my Secretary, who has been confined to his bed for two months; in consequence of which, all the business, whether relating to the receipts or disbursements, devolves upon me.

Herewith you will receive my half-yearly account, from July to December, 1820, as examined and countersigned by the Committee, by whom all the original documents are inspected. In the absence of one of the Committee Members, on account of indisposition, I supplied his place by calling in the Rev. Mr. Ritter.

At the desire of your Committee, I have considerably lessened the gratuitous distribution of bound copies; hence it arises, that the number distributed is comparatively small. I exhort all my correspondents to pay the amount of binding, which, indeed, is sometimes done; but, in consequence of this condition, a voice, I may more correctly say, a cry of vehement desire and hunger for Testaments, gratuitously bound, was raised by those unable to pay for them. Thus, at the very period when I refused bound Testaments, gratis, the call for them has become more importunate and incessant on every side.

By means of my reply to the Bishop of Coire, which was published in several public papers, many Catholic Clergymen and School Inspectors in the Rhenish provinces have been remarkably encouraged and stimulated to persevere undauntedly in their endeavours to introduce my New Testament into the Schools under their superintendence. Some of the districts contain from fifty to eighty parishes, and a still greater number of schools. I receive the most numerous applications from Upper and Lower Lusatia, from Silesia, and the Bohemian frontier. These applications are chiefly for bound Testaments, gratis.

I have addressed a circular letter to all the Bible Societies in Germany, &c. which contains pressing solicitations for support, as the demands flowing in upon me, both for Catholic and Protestant Bibles and Testaments, are so numerous, that the British and Foreign Bible Society, with all its good-will and readiness, considering the large demands made upon its funds, cannot assist me to such an extent as its Committee, and as I myself, should wish. I hope to receive assistance from Russia, Amsterdam, &c. for defraying the cost of binding.

Above all, I beg you will present my most heartfelt thanks to your Committee, in the name of many thousands, for that Christian liberality by means of which they have been supplied with the word of Salvation.

For myself, I owe it to your Society to express my warmest gratitude for their continued confidence, in placing at my disposal the rich abundance of their Christian love. I shall never cease to devote all my powers to this sacred work, till death shall call me away.

Have the goodness to commend me to the kind regard and to the prayers of the honoured Members of your Committee, and to all friends of the cause. I stand in real need of their supplications, that both my body and spirit may not sink under my accumulated burdens.

From the last printed account, published by Professor Van Ess, it appears that the number of copies of the New Testament circulated, of his own version, up to the 31st of December, 1820, amounts to 394,967; besides which, he has distributed 5394 New Testaments of other Catholic and Protestant versions, in various languages, and 8749 Catholic and Protestant Bibles. In all, 408,210 copies of the Holy Scriptures have been put into circulation through the Professor and his friends.

POLYNESIA.—SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.—(Continued from p. 51.)

This interesting mission has occupied several pages in our late numbers, and we are sure our readers must have had great pleasure in the important information to be derived from knowing the wonders that the Lord is working in behalf of these "isles of the sea." The Missionary Herald, from which we copy most of the accounts of the missions under the direction of the American Board, contains the journal of the Missionaries up to the early part of July, and letters to the 2d of August. From these we shall endeavour to draw a faithful summary, with such extracts as we deem most interesting.

Petition to settle at Woahoo.

On the 10th of August "all the brethren went on shore to make one more effort to obtain what seemed to all desirable." "The difficulty of obtaining wood and water at Kirooah," the residence of the late king, Tamahamaha, "was an objection of no small magnitude, to settling altogether at this dry and barren place." After much delay in waiting for the arrival of the chiefs and influential persons, "the king and queens, as they are called, and all the principal chiefs, except *Roka* and *Tamoree*, from all the islands, were now at this village." "Before any decision could be made, two youths presented themselves near the king's dwelling; prepared for a public dance; two thousand people were soon collected to see this childish amusement."

The application was now formally made, and after making many inquiries, and raising objections, which were answered by the Missionaries, it was finally decided by ballot that brother Thurston should remain at Kirooah. "Though some of our fondly anticipated plans are overturned by this separation, yet we are consoled by the full conviction, that our duty requires it, and by the happy reflection, that we proceeded with deliberation and prayer, and according to the best means of judging which were in our power."

First Settlement of the Gospel in Oahyhee.

April 12. A busy, trying, joyful and memorable day. Brother T. and Dr. H. with their wives, and Thomas Hopoo and William Tannoce,

landed and took up their residence at Kirooah. The day was spent principally in selecting and removing their effects from the brig, dividing to them such portions of the common stock, as seemed desirable and necessary for their immediate use, and making the best arrangements in our power, for their comfort and usefulness. As the brig lay about a mile from the shore, the boats were employed all day in transporting the baggage, &c. to the beach, and several of the king's men, with one of the brethren, in removing them from the beach to a small house formerly occupied by Dr. Elliot, now designated for the temporary use of the mission. After tea, those of our number, who had willingly determined to commence their work here, took leave of the Thaddeus, and of most of the remaining members of the mission family, and repaired to their lodgings on heathen shores. They were accompanied by Mr. Bingham and Capt. Blanchard, and, with particular instructions, mutual counsels, and affectionate salutations, they were commended to the grace and protection of Him who said, "Lo I am with you alway," and were left to the peculiar privations and enjoyments of their new and untried situation.

At a late hour in the evening the king was found diligently engaged with his book, having begun in earnest to learn the rudiments of the English language, and made pleasing progress for two or three days. Taking leave of him, we weighed anchor, and immediately sailed for Woahoo.

Thus in the name of our God have we set up our banner on the benighted shores of Owhyhee, and have stationed a little feeble band to support it there. May the blessing of the God of Jacob rest upon them, make their house a Bethel, their instructions a light to those who sit in darkness, and their influence a perennial stream whose gentle flow shall fertilize the barren waste, and make glad the city of our God.

Description of Kirooah and its Vicinity.

Kirooah is a considerable village, containing two or three thousand inhabitants. It has a battery of 20 or 30 guns, and a garrison of about 200 soldiers. It is built upon lava and sand. The face of the surrounding country is not pleasing, as it appears to have been formed by volcanic eruptions, rising gradually from the shore, until it swells into a mountain, at the distance of 6 or 8 miles to the east. Cocoa-nut trees line the beach, together with a few low shady trees; and further back a tree yielding a species of oil-nut, which the inhabitants burn instead of lamps. About four miles back from the bay, bread fruit, bananas, sugar cane, sweet potatoes, and mountain toro, are produced, and a variety of vegetables here and there, where a little soil can be found to support them. There are no streams of water at Kirooah. The inhabitants generally use brackish water, which they find near the shore; or the water that is caught in the rocks; but the chiefs send back several miles for the water which they drink, which is found fresh and cool in caves and natural reservoirs. The case is similar at Karakakooa. But the country southeastward from Kirooah, at the distance of 15 or 20 miles, which Mr. Chamberlain and Mr. Whitney explored, has an excellent soil, well adapted to agriculture; yet not very well supplied with living streams, or favoured with successive rains.

13. Last night we left Kirooah bay. We have lost sight of Owyhee, and passed Mowee again. Several of the family feel the motion of the brig so sensibly as to be sea-sick. The same persons were affected in a

similar manner, whenever we had a rough sea, during the whole of our passage from America.

[The Missionary Herald furnishes the following brief particulars of the Mission, which bring down its history to the latter part of July.]

On the 14th of April the *Thaddeus* anchored at Hanaroora, in Woahoo. On the 19th the missionaries landed with their effects. They were kindly welcomed to the islands by American and British sea captains, and other temporary residents; were accommodated with houses, till they should be able to possess houses of their own; and speedily entered upon the regular labours of their mission. On the 14th of May, they opened a subscription for an Orphan School Fund, which was so patronized by American and British visitors, that within two months, more than three hundred Spanish dollars were subscribed. The general state of the mission is given in the joint letter of the missionaries, published in the preceding pages.

Mrs. Loomis was made the happy mother of a fine son, the 16th of July. This was the first white child ever born in the islands.

At the last dates, *Krimakoo*, the prime minister, was very desirous to have one of the missionaries live with him; and it was determined that Mr. Loomis should comply with his request, and reside, for awhile, at Toeaigh bay.

Thomas Hopoo and John Honooree were very exemplary. Thomas was daily and laboriously engaged in the duties of the mission, and was in high favour with *Reho-reho*.

It is painful to add, that William Temnooe had discovered signs of defection from the strictness of the Christian life, soon after he arrived at the islands. Various attempts were made to reclaim him; but they were ineffectual, and he was formally and solemnly separated from the church, about the 20th of July. He has many friends in this country, who entertained strong hopes of his piety. They will not cease to pray, that he may be brought to repentance, and saved to the mission.

The determination of Dr. Holman to settle by himself, on the island of Mowee, was regretted by his associates. Let us hope, that if this measure should prove to be injudicious, he will cheerfully abandon it.

On the whole, the state of the mission is extremely encouraging. Many signal interpositions of Providence in its favour have already been experienced, and should be gratefully commemorated. The same God, who has sustained and cheered the missionaries hitherto, is able to give them complete success.

The Christian community in this country has felt a great interest in the reception, which these islands of the sea should give to the heralds of the cross. Many fervent and importunate prayers have been offered daily, since the first preparatory measures were taken for the mission, that God would open a door of access to the pagan islanders. Such a door appears to be opened. The missionaries are received; the natives are willing to be taught; the voice of prayer and praise is heard; and the truths of the Gospel are communicated. There is good reason to hope, that Christianity will henceforth maintain a stand, where it has been so recently planted, and will finally prevail and prosper among these benighted children of Adam.

Let every friend of missions, then, while he rejoices on account of the divine goodness to this attempt to honour the name of Christ among

the heathen, come before the Lord with a *thank-offering*, suited to express the sincerity of his *gratitude*, and the high estimation in which he holds the missionary cause. Let not the claims of millions be disregarded; especially let not the wants of our own missions be unheeded. Happy would it be for the cause of the Gospel; happy for a perishing world, if the various exhibitions of God's favour to missions were to encourage all the professors of godliness to redouble their exertions, and to urge forward the work of converting the Gentiles, as a work reasonable, practicable, obligatory on Christians, imperiously demanded, infinitely desirable, and supremely important.

That this effect may be produced, every disciple of Christ must make the call of his Lord personal to himself. He must say, not with his mouth only, but with his heart, *Lord, what wilt thou have me to do.*

Destruction of Idolatry at the Sandwich Islands.

It may be interesting to some of our readers to peruse the following paragraphs of a letter, written by one of the mates of the *Thaddeus*, who had previously been much acquainted at the Sandwich Islands. The letter is dated July 22d.

"I shall not undertake to give you a detail of the voyage, or of the reception which the mission has met with at the islands, for you have it from a more able pen. I congratulate you on the highly favourable reception of the mission.

"The great and important revolution which has followed the death of *Tamamah*, has opened the way for Missionaries, and seems to insure them success. But they have a great work before them; having ignorance and the remains of superstitious prejudices to combat.

"The great events of the revolution seem wrought by miracle. It was with astonishment that I heard, '*Owhyhee's* idols were no more.' The great change was most apparent to me. Knowing, as I did, their former attachment and deep-rooted prejudices in favour of their *toboo's*, and their superstitious reverence for their vain *akooahs*; that they were 'no more' was what I could not realize, until I had trodden on the ruins of some of their late altars of abominations, and seen the ashes of their once sacred idols mingled with the dust.

"I now have the pleasure of seeing a part of the Missionaries comfortably situated at this place, having already commenced their work, and appearing to enjoy many pleasures of domestic life, while all branches of the mission are enjoying the respect and confidence of the natives.

"The king was the first to become a pupil; and the by-word among all classes of the natives is 'the A, B, C.'

"Sir, I doubt not that the blessing of God will crown all their labours with abundant success, both in civilizing and Christianizing this nation."

UNITED STATES.

An Account of a Mission among the Senecas and Munsees, performed in 1820, by the Rev. Timothy Alden, President of Alleghany College, addressed to the Rev. Abiel Holmes, D. D. of Massachusetts, Secretary of the Society for propagating the Gospel among the Indians and others of North America.—(Concluded from page 82.)

FROM the white woman's tract we set our faces for *Weaskoi*, on another reservation still further up the *Genessee*. On our way, we turned aside to view a great natural curiosity, little frequented and probably never described, the falls in the river at *Nunda*. With some difficulty we descended a precipitous bank, and passed over a bottom to the margin of the river, where we stood upon a solid shelving rock, and looked down the frightful chasm. We saw before us the sheet of water falling ninety-six feet upon a rocky foundation, from which the spray rose in a thick mist, and exhibited a well defined rainbow. Two other falls are above, and within a mile and a half of the one we visited. At the uppermost, the whole river has a perpendicular descent of sixty-seven feet, and, at the intermediate fall, that of one

hundred and ten feet, as we were credibly informed. The want of time, with the inconvenience of access, prevented us the gratification of beholding more than one of these three cataracts, which, in time of a high rise of water, must be awfully tremendous.

On our route, we ascertained, that the Indians of the Weskoi settlement were searching the woods for ginseng, for which they had been promised two dollars a bushel, by a gentleman then manufacturing the roots of this plant into that transparent state in which they command in China a generous price. As the road into that region was of a very forbidding aspect, and as it could be of little advantage to visit deserted huts, we took our direction for the Buffalo Creek aborigines, with whom I had engaged to spend a Sabbath; performing missionary labours, from place to place, among the white inhabitants, as I had done in all my peregrinations.

On Thursday, the 21st of September, we had the pleasure of witnessing the operation of the Indian school, conducted by Mr. James Young, his lady, and Miss Low. It is in a midway situation between two of the principal villages on the Buffalo Creek, and is under the patronage of the New-York Missionary Society.* The house, lately erected, is well calculated for the object of the institution, and is furnished with a fine-toned bell of one hundred and fifty pounds weight. The lower story, divided into a competent number of apartments, affords comfortable accommodations for the worthy and indefatigable mission family. The upper story, consisting of one spacious room, the chimney being in the centre, with the fixtures, and appurtenances for reading, writing, ciphering, sewing, knitting, and spinning, is very convenient for the complex business of this flourishing seminary. The building, on the plan of its construction, may be considered as a good model for such an aboriginal establishment. We were gratified at the order and decorum which marked the conduct of the pupils, both male and female, and at the proficiency they had made in the various branches, to which they had attended. The school is daily opened and closed with prayer and a hymn in Seneca, which many of the children, of both sexes, instructed by Mr. Young, sing with great propriety, and exhibit a very interesting scene. Dennis Cusick, son of the venerable interpreter at the Tuscarora village, near Lewiston, had recently spent considerable time at this place, and had left numerous pieces of writing, of different hands, showing a skill in penmanship seldom surpassed by any one. He has a natural taste for drawing, and some of the specimens of his ingenuity in this art, which we had opportunity to examine, indicate a genius worthy of encouragement.

The Sabbath school connected with this establishment deserves a special notice, and I regret that it was out of my power to see it. Here the little Indians and squaws assemble, from Sabbath to Sabbath, trudging through the bushes, in some instances, four and five miles, to the amount of eighty, *to hear of Heaven and learn the way*. There is, however, considerable want of constancy in their attendance, as is the case at all the aboriginal schools with which I am acquainted.

The habits of Indians militate with that system of confinement and application, which is essential to a rapid progress. While some parents exercise their authority and cause their children to profit by the privilege gratuitously offered, others, feeling little anxiety on the subject of education, suffer their children to act as they please. Many, again, are obliged to keep their sons and daughters at work on their lands, during the summer, so that, at that season, not more than fifteen boys have attended the school, at this place, from day to day, and about an equal number of girls; the last winter, however, the average number of the former was forty-five, and that of the latter twenty-five.

I had an interview, this day, with Pollard, now the head chief of the Senecas on this reservation. I gave him, with the aid of Thomas Armstrong, an account of my mission at Cataragus, Tonnewanta, and Squanke Hill, and of the readiness which many manifested in those places to listen to the solemn truths of religion. With a smile on his tawny face, which developed the grateful feelings of his heart, he replied in this manner; "I thank the Great Spirit for giving you health and strength to visit your red brethren again. I hope the time will soon come, when the Indians and all people, every where, will unite in calling on the name of the Lord, and take the way of God through Jesus Christ."

In the evening, we were at the regular meeting of the Indians at the council-house, where, after singing their principal tunes, I had opportunity to address a goodly number of fellow creatures on the things which pertain to our everlasting peace. Tell Peter, an exemplary chief, as the people were about to disperse, arrested their attention by a statement he made relative to some one, who had been

* Now transferred to the "United Foreign Missionary Society."—Ed.

sick, and whose field of oats was suffering for want of attention. He invited the men present to assist, the next day, in cutting and securing the oats, to which they cheerfully acceded. Such instances of kindness to the unfortunate are frequent with the Senecas.

Snow and Little Johnson took care of our horses on this and the former occasion, while we continued in the village, and would receive no compensation, alleging, that they wished they could do more for the encouragement of ministers, who take pains to come and instruct the Indians.

Sabbath, 24th September. The council-house was well filled with the aboriginals, and amongst them were six chiefs; Pollard, Young King, White Chief, Tall Peter, Seneca White, and White Seneca; and a number of people from Buffalo. The text I used, at this time, was the 19th and 20th verses of the 28th chapter of Matthew.*

After a short intermission, the religious exercises were renewed, and Mr. Hyde continued the train of thought in a plain, pertinent, happy, and interesting manner. The greatest decorum marked the behaviour of the numerous audience. The attention was very gratifying, and the singing would have delighted any one, who feels an interest in the spiritual welfare of these natives, who seem to be just emerging out of darkness into the glorious light of the gospel. Tall Peter, and Seneca White closed the two meetings with prayer. The latter, in a speech of some length, recurred to the leading topics of discourse, enforcing with his own arguments their importance, and particularly what had been represented in reference to the duty of family worship.

On the following day we took our departure from this reservation, and our leave of the faithful labourer in this vineyard, Mr. Hyde, his worthy consort, and family. It is truly wonderful to witness the apparent alteration for good, both temporal and spiritual, among the aborigines of this place, since my mission in 1818. This is to be attributed, in no small degree, under Providence, to the edifying example of the mission family, and to the reiterated christian instructions of that man of God, who, at times, almost overwhelmed with difficulties, which I have not time to unfold, has persevered, passing by good report and evil report, aiming at the interest, honour and glory of his divine Master, by exerting, for a series of years, his best talents in the best of causes; and who has now the heart-cheering comfort and joy, from the present aspect of his charge, of anticipating what God will shortly do for the salvation of this long neglected people. He has acquired much of the dialect of the Senecas, by a long intercourse with them, and by the aid of Thomas Armstrong, for several years an inmate in his family, his able interpreter, whose kind services repeatedly afforded I have to acknowledge, and who is his assistant in translating portions of the book of God. It is highly important that Mr. Hyde should be encouraged in his labours to furnish this people with the words of eternal life.

It is worthy of special remark, that the family of the christian party, in the course of the two last years, have cleared more land, made more enclosures, and raised more grain, than they had ever done before in five times that period. Last year, they had a thousand bushels of corn more than their exigencies required. In former seasons they would have suffered for want of bread, but for the kind contributions of the benevolent among their white brethren. In a moral and religious point of view the alteration is equally great, and must animate those individuals and societies, heretofore pitying, and, in the spirit of the gospel, exerting themselves to give them the light and the comfort of the truth, to persevere, and not to be weary in well doing.

We took our course through Isshua and Big Valley, to the Alleghany reservation. The improvements and population of the western counties, in New-York, have increased with astonishing rapidity since my first visit to those regions in 1817.

As we were entering the Indian territory, I was severely threatened with the prevalent fever, and with difficulty could I proceed, yet daily travelled, except the Sabbath, which we spent at Warren, till we arrived at Meadville.

Thursday, the 29th September, we reached the hospitable mansion of Jonathan Thomas, on the Tu-ne-sas-sah, a small creek which enters the Alleghany, below Cold Spring, or, in the language of the natives, Te-u-ne-ko-ne-u. Here we had a cordial reception, as I have had, repeatedly, in times past. Joseph Elkinton, who, for several years previously to the Council of June, 1819, had diligently and successfully taught the school at Cold Spring, had recently arrived from Philadelphia with a respectable deputation from the Society of Friends in that city.

Mr. Thomas, with the characteristic love and good will of the Friends, has long

* The sketch of the sermon preached on this occasion we are obliged to omit for the want of room.

exercised his talents and influence to raise the standard of morals among the natives in his vicinity. By his mild and amiable deportment, by his example and counsel, and by his many offices of benevolence, much good has been done to this aboriginal people. His patience, however, has been often tried by the ignorance of all, the obstinacy of some, but the jealousy of more. Indeed, the latter trait in the Indian character will probably be the last to yield to any culture which Christian benevolence may attempt. It seems a thing almost impossible to convince the natives of the wilderness, that white people have no sinister purposes in their endeavours to meliorate their temporal and spiritual condition. Much allowance, however, ought to be made in apology for their jealous apprehensions, when it is considered how often, and in how many different ways, they have been treated ill by the unprincipled among the white people.

Last year I turned aside, while on a Presbyterian appointment, and spent a little time at this place. It was soon after the noted Council of June. Blacksnake, who had ever been a friend to Mr. Elkinton's school, was carried away by the influence of Red Jacket, and returned with the resolution to abolish the school. A Council was called, at which I was present. This chief entered into a full statement of his fears, as to the result of all the kindness the Indians had experienced from the Friends, representing that so much could not be done for them without the expectation of some future remuneration, and that, perhaps, in the issue, they would be driven from their lands into the woods, far towards the setting sun. Mr. Thomas replied by giving an induction of particulars.

When the Friends first undertook to instruct the Indians of that reservation in agriculture, various mechanical employments, and to read, write, and cipher, Mr. Thomas, the superintendent, with his family, occupied a tract of their land. He made an extensive clearing, enclosed it with good fences, and put it into a high state of cultivation, that the natives might see of what their territory was capable. When the place at Tunesassah, adjoining their reservation, was bought by the Society, Mr. Thomas removed, leaving the buildings and all the improvements he had made for the use of the Indians, without asking any compensation. Nothing had been requested for the numerous implements of husbandry, and the various tools necessary in the several mechanical exercises to which they had now become accustomed, and never would. Could they not believe him? Had he ever deceived them in any one thing? Blacksnake had expressed a willingness that the school should be continued near their land, and that those who were disposed to send their children, should do it still; but his wish was, that every one should pay the tuition of the pupils he might furnish. Mr. Thomas replied, that it was perfectly agreeable to him that any of the Indians, who chose, should pay for the schooling; but stated, that some years before, when the chiefs insisted on it, such was their importunity, and such their gratitude for the kindness of the Friends, he had accepted twenty dollars of the money from their annual public grant; and what use did he make of it? He shortly after added forty dollars to the sum, bought a fine yoke of oxen, and presented them to the Indians. Blacksnake said he knew all this to be true. Well, said Mr. Thomas, I will now tell you what I shall do with the school money you or any others may please to pay. It shall all be laid out in books, paper, slates, and pencils, and given to the pupils of the school. Mr. Elkinton told him that the garden, which, at his leisure, he had cleared and fenced, and which was very productive as well as beautiful, would also be left for the use of the Indians without the expectation or the wish of any reward. By the time the business of the Council was brought to a close, this chief seemed to think it was best to let the school proceed as usual. It has, however, been suspended for a while, but, in all probability, will soon be renewed. The children of the school were much attached to their teacher, who, by a judicious management, has led them on to important acquisitions. He offered, on the publication and introduction of Mr. Hyde's little books, sixpence to every one who would learn and repeat the Lord's prayer in Seneca and English. The proffered premium had the desired effect. The children were encouraged to write letters, which they generally addressed to their master, and Mr. Thomas. Many of these pieces of English composition, from the young aboriginals, were presented to me, which it would gratify the Society for Propagating the Gospel to see.

I was too unwell to attempt an address to the Indians here, even if an opportunity had been presented. We passed down the Alleghany, calling at several of the cabins by the way, till we arrived at Jen-ne-sa-da-ga, where I hoped to have had an interview with Cornplanter. He was not at home; yet we had particular information, as to the present state of his mind. In my last journal, I gave some account of his mental derangement. This has, unhappily, continued to the present period,

to a certain extent, and he seems to have lost, even in his most lucid intervals, his former impressions, which he has often expressed in the strongest language, in reference to the truth, the excellence, and the importance of the Christian religion. [See *Alleghany Mag.* for Nov. 1816.] All his representations, for nearly two years, have been in favour of the ancient aboriginal mode of worship. Hence, the pagan party, on Buffalo Creek, not long since, sent for him to a council, thinking to strengthen their cause by the aid of one, who had formerly been the most popular and influential chief in the Seneca nation. He readily attended, and endeavoured, by an address, to prop their tottering system; but, the powers of his mind were so impaired that no notice was taken of his public speech.

While we regret the situation of the once venerable, thoughtful, and seemingly not only almost persuaded, noble spirited Kiendtwohke, and the cloud, which still hangs over one half of his tribe, there is great reason to rejoice at the smiles of Heaven, which, at length, are beginning to beam, with glad some rays, upon this long neglected people. God, in the wisdom of his providence, has prepared the way for rendering the blessings of religion, pure and undefiled, to all the territories of the Senecas. A few years since, no missionary could have the sanction of the chiefs for delivering the messages of grace. Now, there is not only a willingness in a majority of these chiefs, but an eagerness and anxiety, to hear and understand the words of eternal life. Some have been under deep convictions, and a few, it is conceived, have chosen that good part, which will never be taken from them. Soon may we expect to see churches organized, and the ordinances of the gospel duly administered, in a region, which the prince of darkness has ever claimed, and the present opposition gradually subsiding, till all these tawny sons of the forest shall flock to the standard of the cross. This happy period is fast approaching. The angel now in the midst of heaven having the everlasting gospel to preach to every nation, kindred and tongue, will shortly reach his utmost bounds, and soon will the poor savages of the American wilderness, with the heathen of every clime, commence the everlasting song of redeeming love.—(*Communicated for the Christian Herald.*)

OBITUARY.

THE REV. THOMAS SCOTT, *Rector of Aston Sandford, (E.)* was called to his eternal rest on the 16th of April last, after an illness which confined him to his bed five weeks.

For seven or eight years past, says the *Christian Observer*, various infirmities had confined Mr. Scott to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32.) and administered the Lord's Supper; and in the evening he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold; and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with fever, which continued, with some variations, till his fatal termination at the period already mentioned.

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to him! His breath (so to speak) gradually ebbed away, and that he ceased to breathe, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who, by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

THE REV. DR. WORCESTER is no more. He died at *Brainerd* on the 7th of June.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE
PORT OF NEW-YORK.

Annual Report, Presented June, 1821.

JONATHAN LITTLE, Esq. *President.*
MR. RUFUS DAVENPORT, *Treasurer.*
MR. P. PERIT, *Corresponding Secretary.*
MR. H. AVERILL, *Recording Secretary.*

ALTHOUGH for the last twenty years, schemes of Christian benevolence have been gradually put into operation, it was not, till about three years since, that public attention was in any special manner directed to the moral condition of seamen. The bravery of this interesting class of men in war, and the value of their services in time of peace, had indeed for a long time been fully appreciated. The ports and waters of the old and of the new world had alike borne testimony to their valour and enterprise, and public honours had not been wanting in the celebration of their achievements, but notwithstanding that their situation exposed them to peculiar temptations, as well as to the greatest dangers, and to sudden death, the Christian community did not seem to realize the importance of raising their moral views, and of leading them to a course of life, by which they might be prepared for greater usefulness in this world, and for a crown of glory in the world to come.

Some Bible and Tract Societies, and a few benevolent individuals, it is true, had directed a portion of their attention to the religious welfare of seamen. There have not been wanting in the British navy, for many years, pious officers and sailors, whose influence has been sensibly felt, and in the merchant service, instances have occurred of similar exertions, attended with happy effects; but as a community, this portion of our fellow beings was, till very recently, neglected and forgotten; with little exception, they were daily dropping into a watery grave, or falling a prey to battle, or to unhealthy climates, or to the still more certain destruction of various indulgences, without any to remind them that they were immortal beings, or to rouse their attention to the importance of their eternal concerns.

To use the words of a late London report, "the moral and religious condition of our seamen has been most deplorable. Darkness has covered our ships, and gross darkness our sailors. They have been without Christ, strangers from the covenant of promise, having no hope, and without God in the world. A man of war has been proverbial for every kind of wickedness, and a sailor but another name for a lawless being, neglected by man, and apparently abandoned by God,—given up to his

own heart's lusts, to work all uncleanness with greediness, his places of resort on shore have been infinitely more fatal than winds, or seas, or storms; for in these, thousands, and tens of thousands, have made shipwreck of body and soul; whence they have been hurried unprepared to meet an angry God."

In the year 1818, a simultaneous effort was made in Great Britain, and in America, to meliorate the condition of Seamen. In Great Britain, the Port of London Society commenced its operations by opening a floating Chapel upon the Thames, since followed by like exertions in other parts of that kingdom; and in this country the society for promoting the Gospel among seamen, may be numbered amongst the first engaging in the laudable work, by its erection of the Mariners' Church in this city, now accompanied with similar establishments, though not on a scale equally extensive, in other parts of the United States.

It is more than three years since the society for promoting the Gospel amongst seamen was first organized; but as circumstances have hitherto prevented the board of Directors from laying a formal report before their constituents, they conceive that it will not be uninteresting to glance at something more than the proceedings of the past year.

For a year previous to the formation of this institution, the Rev. Ward Stafford, while engaged in christian labours among the poor of the city, had directed a part of his attention to the moral improvement of seamen. The encouraging manner in which attentions were received, led him to urge on a number of merchants and shipmasters, the importance of a more extensive effort in the promotion of this object. The first meeting took place in the month of May, 1818, when the incipient measures were adopted. The association had many difficulties to contend with, and many prejudices to overcome, and it was not till the fall of the same year that a commencement was made of the work, by fitting up a school room capable of accommodating 400 persons, and by engaging the Rev. Mr. Stafford, to whose exertions in the cause so much was due, to officiate both as a pastor and preacher for seamen. In this place public worship was regularly maintained till May, 1820, and it was soon perceived that sailors were not only willing to attend on the ordinances of religion, but that many of them regarded such attendance as a privilege and a pleasure.

In the course of six months, more than 800 seamen called upon Mr. Stafford, either to converse on religious subjects, to take leave of him, or to solicit Bibles and Tracts. Their language and conduct on these occasions, afforded a convincing proof, that the exertions thus made for their benefit, met with their cordial approbation, and drew forth their grateful acknowledgments. Stimulated by this success, notwithstanding that the general embarrassment of the country rendered it a very unfavourable moment for obtaining pecuniary aid, the board ventured in February, 1819, to purchase most of the land which forms the present site of the Mariners' Church. The limited state of the society's funds, however, and the difficulty of obtaining assistance, delayed the erection of the building, which was not completed till the summer of the following year, the foundation having been laid in October, 1819. In the execution of this work, a grateful acknowledgment is due to many individuals, whose assistance has been liberally given, either in the shape of

loans or donations. The institution is also much indebted to the exertions of the "Marine Missionary Society," which charged itself with paying the salary of the officiating minister.

An act of incorporation was obtained from the state legislature in April, 1819, giving the usual powers to the association, under the title of "The Society for Promoting the Gospel amongst Seamen in the Port of New-York."

On the first Sabbath of June, 1820, the building was solemnly dedicated to Almighty God. The day, it is trusted, will be long remembered by the numerous body of seafaring persons assembled on that interesting occasion, amongst which were many, whose correct deportment and attentive countenances, spoke a language not to be misunderstood.

The dedication services were performed by ministers of the Presbyterian, Episcopal, and Methodist denominations; and it is not one of the least interesting features of this institution, that it presents the novelty of an establishment, in which all sectarian views are discarded; that it affords at least one spot of neutral ground, on which the clergy of all christian denominations may officiate, and where christians of every name may co-operate in promoting the interest of their Redeemer's kingdom. As an evidence of the reality of this circumstance, it is necessary only to allude to the united general prayer meeting for the outpouring of the Spirit, which is held on the first Tuesday of every month in the Mariner's Church, and which is regularly attended by christians of almost every denomination in the city.

The Rev. Mr. Stafford having resigned, some time since, the charge which he held under the society, and its want of means precluding the further employment of a stated preacher, the institution has depended for some months on the Rev. Clergy of this metropolis, and those who occasionally visit it, for a gratuitous supply of the pulpit. Most of these gentlemen having very liberally promised their assistance, whenever it might be needed, the board have considered it a duty to apply to all of them in turn, and while the directors gratefully acknowledge the important aid thus received, they have pleasure in adding that, from the friendly disposition so generally manifested, there is reason to hope this aid will be as freely continued.

The board, however, being fully aware that something more is necessary for their purpose, than the mere supply of the pulpit, and having witnessed the good effect of pastoral attention to the wants of seamen, a suitable person has been employed at a small expense to visit them in their houses, to lead their minds, by familiar conversation, to a knowledge of religious truth, and to a sense of its importance, and to persuade them to profit of the privileges which the institution affords them.

The Rev. Henry Chase has been engaged in the performance of these duties the last quarter. His attentions, as well as those of his predecessors, appear to have been gratefully received, and these interviews are usually marked with that frankness and warmth of feeling so characteristic of sailors. In his last report, he says, "In all these visits, with one solitary exception, I have been received in the most friendly and cordial manner; your object has been highly approved, and the mariners called upon, have promised to attend the church service and the prayer meetings as often as possible. It was very encouraging, in some instances,

when leaving these men, to be followed by repeated and pressing invitations to call again, and by their earnest wishes, that ten thousand blessings might settle on my head."

It has been made the duty of the same person, in his visits, to distribute Bibles and Tracts. These have in general met with a favourable reception, and the directors cannot refrain in this place from expressing their obligations to the New-York Religious Tract Society, and to the Marine Bible Society, for the means they have very liberally afforded of effecting so useful a distribution.

A devotional meeting for seafaring persons is held every Wednesday evening, in a room in the basement story of the Mariners' Church. These meetings are conducted by the pastor before mentioned, and your board have the gratification to state, that the attendance on these occasions is gradually increasing, and their deportment in many instances not only correct, but solemn and devout.

The prominent object of the society being to provide for seamen the means of regular attendance upon the public worship of God on the Sabbath, it was found necessary, in order to secure this end, to appropriate the lower floor of the church entirely to the accommodation of seafaring persons and the male friends of the institution, leaving the galleries for the use of the female members of the families of those for whose use the building was erected.

By this arrangement a barrier is removed to the attendance of many who might otherwise from diffidence or backwardness decline entering a more mixed assembly. It affords, at the same time, to the society, a better opportunity of judging themselves, and of convincing the public, how much this class of persons avail themselves of the benefit thus afforded them. The result has surpassed the most sanguine expectations of the board, and satisfactory evidence has been afforded, that the arrangement made of the house is the only one which can secure to the building its peculiar character of a *Mariners' Church*. It is hoped, that every reflecting person, far from being offended at this measure, will be sensible how much better it is that others should suffer a trifling inconvenience than to risk the possibility of restraining a single seaman from taking his seat.

The part of the house allotted to Mariners is capable of containing above 600 persons. Already it has been as well filled, in proportion to its size, as the churches of the city usually are; seamen have been much more easily prevailed upon to enter this place of worship, than was at first supposed, and the increasing interest excited amongst them, in respect to it, warrants the anticipation that the time is not far distant, when throngs of willing and devout worshippers shall return from their wanderings on the ocean, to give thanks, and to renew their vows, on this spot, to the God of Heaven, whose mercies they have so often experienced.

Numerous incidents have occurred, highly gratifying to the directors, as throwing a pleasing light on the character of those whose welfare has been so much the object of their solicitude; amongst others it may be interesting to mention, that a letter was received by the secretary from one of the crew of a British vessel, who, in the abundance of his heart, could not refrain from expressing the rude but pious overflowings of gratitude, in the contemplation and enjoyment of privileges so freely extended to himself and his fellow seamen.

It may be proper to add, that in addition to the other purposes to which the Mariners' Church is applied, a flourishing Sunday school has been opened in it, where the children of the neighbourhood, and especially the children of those who are engaged in maritime occupations, are instructed on the Sabbath in reading and in the rudiments of the christian religion. It is the design also of the board, when the state of their funds will admit of it, to open a weekly school for the gratuitous instruction of adult seamen, in such branches of science as may be more peculiarly useful to them. A periodical work, entitled "*THE CHRISTIAN HERALD AND SEAMAN'S MAGAZINE*," edited by a member of the board, is now published under its patronage, the design of which is to afford them useful and interesting matter of contemplation, particularly such as relates to their moral and religious improvement. The directors hope in process of time to enter upon further plans for the advancement of this class of their fellow men, in knowledge, piety and virtue.—(To be Continued.)

For the Seaman's Magazine

THE DYING SAILOR.

I WAS pleased, Mr. Editor, or rather shocked, at the recital of the following circumstance, as lately given me by a lady for whom I have the highest esteem, who was herself a witness of the scene. If you think proper, you are at liberty to use it. I give it as nearly as I can in her own words.

I had just landed from the steam-boat, and was walking to the public house, when a dismal groan caught my ear, and arrested my steps. I paused in order to ascertain whence the sound proceeded. It was immediately repeated, and I imagined it came from a mean looking house, or rather hut, just before me. Approaching the door, I heard some one breathe in great distress. Upon entering, I discovered, in the further corner of the room, on a bed of rags, a form that appeared hardly human. On the opposite side of the room was an aged woman, trembling under the burden of years, bending over, and endeavouring to rekindle some almost lifeless embers. I approached her and said, "Whom have you there so sick?" "A poor miserable young man," she replied, "whom nobody else would receive. Poor fellow! he has not long to live, and I want to do all I can for him!" Perceiving, from his appearance, that the cold hand of death was upon him, I seated myself by him, and thus spoke to him: "My young friend, do you know that you are dying?" "I'm glad of it," he replied; I asked, "are you prepared?" "No," said he, "nor never shall be; and the sooner I know the worst of it the better." "The worst of it? do you know what you mean?" "I wish you would let me alone; I don't know why you are thus troubling yourself about me," said the poor creature, as he attempted to turn from me. The exertion caused great pain, and again he groaned most piteously. "Why," said I, "do you groan at such trifling pain as this?" "*Trifling pain*, indeed," said he, "if you endured it, you would not call it *trifling*!" "It is *trifling*, compared with the pain, and torture, and torment of hell. And, let me tell you plainly, for it is high time you had *felt* the truth, that the moment the breath leaves you, you will plunge into the lake of fire and brimstone, where you will spend an endless eternity in weeping, and wailing, and gnashing of teeth." "I know it," he replied, "I know it. I know all that you can say. I have had a religious education, pious parents, and kind friends; but I have lived a dreadful life, and God is now sending on me such punishments as I deserve!" "If you have had a religious education, you know that the greatest sinner can be saved." He quickly replied, "talk not to me of a Saviour—for I have slighted him; nor of a God—for I have despised him. Tell me not of a heaven for the righteous, and their eternal happiness—for I am doomed to hell! I am already there. Already do I feel the gnawings of the worm, and the burnings of the fire; and my soul loves the curses of the damned!" Then, with a clenched fist, he smote his forehead, gnashed his teeth, and, with a muttered curse, attended by a heart-rending groan, the soul of Richard F—— entered on eternity. My heart sickens, even now, at the remembrance of this scene, and I cannot dwell upon it without horror.

I learned from the old woman that this young sailor was a knowing, though head-strong boy, till he was 15 years of age—that his first steps in iniquity, were swearing, and at the billiard table. Gambling necessarily produced intemperance, and, at the early age of 22, he fell a victim of dissipation, as I have related.

PEREGRINUS.

GOOD NEWS FROM THE SOUTH.

Extract of a letter addressed to the Editor, dated Philadelphia, 12th June, 1821.

DEAR SIR—I mentioned in my last that a captain of a large ship invited us to hold a prayer meeting in his house, which has been attended to, and had a respectable company. Another captain came forward, and said “the prayers of the Mariners’ Church have been answered for me and my vessel; I sent in my request to be remembered there when I left the port, and have been miraculously saved. My vessel struck upon Cape Look Out Shoals, and was in great danger of being lost, when a strong breeze sprung up and carried us off without any one being injured.” He then requested to have a prayer meeting on board of his vessel, which was attended to with much pleasure. We had several ministers on board; the cabin and state rooms were crowded, and the deck well covered with a very attentive audience. An Episcopal minister, who stood holding the man rope which led to the cabin in his hand, gave an excellent exhortation, which was followed by others, and interspersed with fervent prayers—the captain appeared much engaged, and was very thankful. A sailor who came from New-York, said he had a very wonderful preservation from death just before he arrived. He said, that himself and another sailor was ordered up to take in a top-gallantsail, when a thunder storm came on—he had just got his part done and got below the crosstrees, when the lightning struck the top-gallantmast and his shipmate, who fell dead upon the deck. “Oh,” said he, “it makes me tremble when I think how near I was to death, and not prepared for that change.”

The attention among the seamen seems to increase: many of them at this time are gone on their voyages, but we hear very favourable accounts of their conduct from many vessels, and from many witnesses, although it is to be lamented they are not all so; some remain careless. Some of their wives are much engaged in seeking their salvation; one has come from a great distance every Lord’s day through the last winter, in the most unfavourable weather, and after weeping, now has obtained a comfortable hope. Last Lord’s day another, who was deeply affected, and like to faint, was led out into the open air; but no sooner recovered, than she returned and waited to tell her case after worship was over, which was very affecting and rational—she made no noise, and appeared a decent and sensible woman. Her husband, a sailor, just come in from sea, could not tell what to think of it, but was very complaisant.

I shall be thankful for any information that may be useful to our poor seamen. The more I am with them the more I feel attached to them. They come to see me as if they were my children, and offering me their presents of oranges or canes, and any thing they think I will accept from them. One came last Lord’s day to tell the distress of a brother sailor he had to leave in New-Orleans, who fell from the rigging and broke his leg; he had to leave his Bible with him, which he said appeared to be his only comfort in a distressed place—but, said he, I will buy another before I go away again, for I am determined never to be without one. I told him as he had given his Bible to this distressed man he should have one without buying, which he thankfully accepted. They followed me after worship to tell of their voyages, and where they expect to go again, and desire to be remembered in the prayers of their Church for all their voyages. Some say that their captains are greatly altered for their comfort, and encourage them in reading the Bible and other good books—but others say their captains give them no encouragement, and ask them if they want to bring on a storm by reading the Bible. May the Lord convince them it is the best way to escape an eternal storm. May the Lord pour out a spirit of prayer upon all his people, to pray for these poor, exposed, interesting people.

I remain, &c.

JOSEPH EASTBURN.

For the Seaman's Magazine.

THE MARINERS' CHURCH.

ON Sabbath morning, 21st January last, a new *flag*, the signal for meeting, was hoisted at the *Mariner's Church* in Philadelphia. This flag was procured by the exertions of Miss Elizabeth White and sister, of the Northern Liberties, in collecting subscriptions for the purpose. It was made by Mr. Dunton at a very low charge, and gratuitously painted by Mr. Woodside ; so that, with the money obtained, besides the flag, several chairs have been purchased for the use of the Church, and some tracts for distribution.

The flag is in size, 13 by 8 feet, with an azure field, and white border. The symbols are—on the top, the morning and evening stars ; in the centre, a dove on the wing, with an olive branch in her mouth ; and at the bottom, an anchor. Inscription—"MARINERS' CHURCH."

The Rev. Mr. Eastburn, the stated preacher, addressed the congregation from the four last verses of the 6th chap. Hebrews. He spoke of the stability of the Christian's refuge as predicated of God's immutability ; and of the necessity for sinners *actively* to endeavour "to obtain salvation," by "*flying* for refuge to lay hold on the hope set before them in the gospel." He illustrated the import of the doctrine by referring to the emblems on the flag ; that as the *evening star* indicated the approaching darkness of night, so the *shades* of death were advancing ; and as the *morning star* denoted the dawn of day, so the light of everlasting day would rise upon every soul, who, like the *dove* that "found no rest for the sole of her foot," would fly to Jesus Christ, the Ark of safety, and thus become personally interested in that heavenly hope, which, as an *anchor*, would secure him from shipwreck, and insure him an abundant entrance into the haven of rest.

The following hymn, of which a number of printed copies were presented by Mr. Mentz, was sung on the occasion.

A MARINERS' HYMN, C. M.

Presented to the Rev. JOSEPH EASTBURN, a Pilot of JESUS CHRIST, the Captain of his Salvation, and now cruising in the ofing of Eternity.

Written by the Rev. J. W. Scott, and sung by the Congregation in the Mariners' Church in Philadelphia, on Sabbath, 21st January, when the new Flag of the Church was hoisted.

While o'er the swelling sea of life
Poor sinners heedless sail,
Their guilty passions drive them far,
Till cheering prospects fail.

Then gloomy storms and fearful roar
Of tempests threaten death ;
And yet all hands despise the name
Of GOD who gives them breath.

But oh ! how merciful ! how good
Is He whom sinners hate !
He kindly sends his Pilots out
To warn them of their fate.

[Along the dang'rous coast of Time,
The Pilots hail each crew—
' The gulf-stream sets to endless wo,
' The dismal port's in view !]

' See hoisted high the *flag* of love,
' By heav'nly breezes waved !
' Here Sailors, stop, and orders hear,—
' Obey, and you'll be saved.

' The Captain of Salvation calls,
' O wretched Seamen stay !
' Now change your course and heav'n-ward steer,
' The Pilots show the way.

' Then, like the *stars of morn and eve*
' Your future days shall prove ;
' Nor storms of death your hope destroy,
' For CHRIST your souls will love.

' The *dove* of peace portends the land
' Of joy and holy rest ;
' There JESUS dwells and makes his saints
' With him forever blest.

JOURNAL OF THE BETHEL FLAG.

THE NEW-YORK BETHEL UNION commenced holding Bethel Prayer Meetings on board of vessels last month, and hitherto the success of the plan has equalled the expectations of its most sanguine friends, and has, we presume, convinced the most incredulous, that seamen will assemble for Divine worship and attend to the concerns of their souls, when the means are adapted to their peculiar circumstances. The number of attendants, the good order and decorum, the interest manifested by captains and sailors at these meetings, have surpassed the anticipation of all; and we do most earnestly pray, that God will continue to prosper the work so happily commenced; that he will revive his own work in the hearts of Seamen, and train up a people to praise Him, amongst those who have so long neglected his word and ordinances, and lived without hope, without Christ, and without God in the world.—*And He will do it.* God is ready to bless us even before the request has gone from our lips; He will hear the cries of his people, as soon as they humbly and earnestly present their petition, for the conversion of seamen. It is only, then, for Christians to pray and to labour, and the Mariner shall be ready to receive the proffered blessings of the Gospel, and to offer himself, his soul, and his body, to be a reasonable, holy, and living sacrifice unto the Lord his God.

Friday, June 22.—This morning the Bethel Flag was hoisted at the mast-head of the ship Cadmus, Capt. W. at Pine-street wharf.

At 8 o'clock in the evening, a committee of the society, with several friends from the shore, and a considerable number of sea captains and sailors, assembled on the deck of the ship under an awning, and Divie Bethune, Esq. President of the Bethel Union, opened the meeting by stating the object and plans of the society, and inviting the cordial co-operation of captains and their crews, in furthering the benevolent designs of the Board.

Mr. T. read the Seaman's Psalm, (107th Ps. Dwight,) which was sung with great animation and feeling. Capt. C. P. led in prayer, a hymn was sung, and the Rev. Dr. Spring delivered a short and appropriate address. Capt. H. prayed. After singing another Hymn, Mr. L. B. made the concluding prayer. The President then informed the seamen that the Mariners' Church, in Roosevelt-street is open three times every Sabbath, and urged them to attend, and to inform their shipmates and fellow seamen of the Mariners' Church and Bethel Flag. He recommended to them the SEAMAN'S MAGAZINE, and requested them to procure, and read it.

The christian doxology was then sung, and Dr. Spring pronounced the benediction. Upwards of 50 suitable tracts were distributed to the seamen present, who received them with many thanks. The evening was remarkably still, and we were pleased to observe many seamen, and others, on the wharf and on the vessels lying alongside the Cadmus, lending an attentive ear to the interesting and solemn exercises.

Thus we have witnessed the first essay of the Bethel Union, under circumstances which promise great success in promoting the establishment of prayer meetings among seamen.

(To be Continued.)

TO READERS AND CORRESPONDENTS.

"ERASMUS;" "A SUNDAY SCHOOL TEACHER," in answer to Query No. 1;" "Address of the Presbytery of Westchester," and several other communications, are received. We are unable to complete the "Mariners' Church Journal for May" for this number, not having been present all at the meetings.

An account of the Religious Celebration of the FOURTH OF JULY, in the Mariners' Church, is also unavoidably postponed to our next.

* We repeat the Query No. 1, for the information of those who may desire to offer remarks upon it :
 "What are the best means of making Union Quarterly Meetings interesting?"

The Christian Herald.

VOL. VIII.

SATURDAY, JULY 21, 1821.

No. V.

Miscellany.

For the Christian Herald.

SKETCH OF THE LIFE AND CHARACTER OF MR. ROBERT MUNRO.

MR. ROBERT MUNRO was a native of Scotland, and descended of pious parents, who devoted much of their time to his religious instruction. In childhood, he was taught to fear his Maker, to read the Holy Scriptures, to repeat the questions of the Shorter Catechism, and commit to memory various Psalms, Hymns, and other devotional pieces. He was regular in seasons of retirement to his closet. At the time he left his parents, he entertained a respect for the Lord's day, and desired to be a christian. Until the 20th year of his life, the influence of parental instruction on his outward conduct may be clearly traced. But shortly after this period, he came to America, when he soon lost every good impression from his mind, giving evidence at the same time of the most confirmed habits of vice. Though he had evidently never been made a partaker of the Divine nature, we must admit, that the change in his principles was great, when he deliberately adopted the following opinions, which we take from his own record.

1st. Denying the Bible to be a rule of conduct.

2nd. The special Providence of God.

3d. The doctrine of the Trinity.

4th. The necessity, or obligation of prayer.

He had now become a deluded infidel, and such principles could not fail to lead their possessor into vice. The fruits of such opinions were seen,

1st, In a neglect of all Divine Ordinances.

2nd, Violating the Sabbath by sinful amusements.

3d, Profane swearing, abuse of talents, neglect of every duty.

4th, Ingratitude to parents and teachers, and above all, murmuring at the dispensations of Providence, for circumstances which his own extravagance had occasioned.

During a long season, it pleased God to give him mingled evidences of his displeasure and compassion. Often was he visited by the deepest remorse of conscience, and to this were added various incidents, and remarkable escapes from death. He has recorded not less than twelve instances, in which the Divine goodness was signally displayed in preserving his life. Often have we heard him recount these interpositions in his behalf, and dwell with an elevated heart on that rich passage, "Thou shalt remember all the way, which the Lord thy God led thee these forty years, in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not."

Hitherto, from his arrival in America, Mr. Munro had been a resident in the District of Columbia; but in 1802 he received an appointment, as a public agent in Detroit, Michigan territory. Of the three years which he spent in that place, he always spoke with melancholy recollections, for there he pursued his accustomed habits of vice, until a providential circumstance compelled him to pause. About this time, a conflagration took place, which consumed a great part of the town, and swept away all the little property which he had there accumulated.

He was now cast friendless and poor on the wide world; it is impossible to present a picture of the state of his mind at this melancholy period. From the commencement of his difficulties at Detroit, he had been overtaken by a succession of the most mortifying circumstances, wounded pride, disappointed ambition, gloomy prospects, attended, however, with occasional glimmerings of hope. In this state of mind he resolved on a voyage to the West Indies, with a view of seeing his brother, a resident in the island of Jamaica, a gentleman of great wealth and influence.

He embarked from the city of New-York in the month of February, 1806. He was now cast on the world at large, evidently dejected and unhappy. The weather was cold, and in a few hours after setting sail, it was discovered that the vessel had sprung a leak, but this deluded wanderer began now to view all consequences with equal indifference. In this state, he opened two packages, which were addressed to him, containing the Bible, Rippon's Hymns, and the Refuge, from a lady in New-York, and Doddridge's Rise and Progress, from the venerable Mrs. Graham. Not having access to his own books at this time, and needing some solace, he read the Refuge; with a few of the hymns of Cowper, on account of his admiration for the genius of the author.

At this period Mr. Munro was in declining health, and calculated that he should probably never recover. But a storm, which took place during the voyage, threatened him with a more speedy dissolution than the ravages of disease, and nothing but a special Providence saved him from a watery grave. After the storm had subsided, he felt some effects from the books which he had read; a state of doubts, fears and wishes, whilst he attempted, occasionally, to raise his thoughts to his Creator.

Such was his situation when he reached Jamaica, where all the allurements of pleasure were addressed to him, so well calculated to destroy serious impressions. But his reduced state of health made him averse from gay society, and even the appearance of a stranger gave him the deepest distress.

In this situation he passed several months, feeling the want of something which he did not possess. In the day time, he felt weary of life, and in the shades of the night, he waited anxiously for the morning beam, which he called his comforter. At length these painful feelings were partially removed by an excursion of pleasure to the mountains, and the charms of polished life took renewed hold on his heart. But He, who had determined to call him by his grace, condescended once more to awaken him from this delirium. An attack of yellow fever, accompanied with great weakness of breast, disclosed to him fresh discoveries of the vanity of the world.

After a partial recovery from the fever, he determined to retrace his steps to America. The reason of this determination appears to have

been, that he did not wish to give pain to his relatives, by witnessing his death, for the weakness in his lungs had increased to such a degree, as to leave but little hope of a permanent recovery. He took leave of his brother with a sorrowful heart, so that the boatmen, who conveyed him to the vessel, could not help remarking how he wept. He set sail, and after a long and perilous voyage, reached the city of Alexandria. Soon after his return, as his health unexpectedly improved, he thought it his duty to seek some employment, which might yield him a comfortable support. Ample encouragement was given to believe that the President would soon appoint him a public agent at Detroit, to collect the moneys due on the sale of public lands. But a dread of falling into his former vices, caused him to decline an appointment, so politely and generously proffered.

But whatever serious impressions Mr. Munro might have had, it was evident, they were not sufficiently strong to withstand any very powerful temptations. During his years of darkness, he was always peculiarly attached to the pleasures of the ball-room. He had resisted many signal displays of Providence in his behalf, but that instance of the Divine goodness was about to take place, which was to be most happy in its consequences: a severe fall, whilst engaged in dancing, and by which his wrist was fractured, was the incident to which I allude. It produced pain so excruciating, that it had well nigh terminated his life. The substance of his reflections was now so various, as not to admit of description. The succession of unfortunate events which he had experienced, the circumstances which led to the last-mentioned incident, the singular manner in which it took place, and the severe pain which it occasioned, all conspired to produce a gloomy desperate state of mind, which neither asked for, nor wished any solace.

In this state of mind he wrote a letter to his brother in the West Indies, giving him a narrative of his misfortunes. This letter concluded with the following words, which, considering his impenitent state, are not a little remarkable: that "these were medicines, intended by the Author of nature to improve the heart, and, by withdrawing its affections from the scenes of life, to form that disposition of mind which is necessary to qualify it for happiness in a future world."

It was, in all probability, whilst writing the above sentences, that the first ray of spiritual light streamed forth upon his mind; for it occurred to him most impressively, that the solace of which he spoke, might actually be applied; that the many incidents he had experienced ought to be attributed to something more than chance; and he prayed, for the first time, that they might be sanctified to his present and future benefit. Thus commenced the happy consequences, that changed the iron rod into a sceptre of love.

He began by devoting the dusk of the evening to reflection, and sometimes to prayer. He read occasionally some chapters in the psalms, and the prophecies of Isaiah, but as yet experienced no deep convictions of sin; his impressions were dark and fluctuating, without any settled purpose, nor was he punctual in the few duties which he attempted. After these occurrences, which took place in the city of Alexandria, he returned to Washington, where he happened to lay his hand on a volume of *Blaise*, which he read with eagerness, particularly his sermon on the advantages of prayer; and he continued occasionally to peruse the Scrip-

tures; but he was principally employed in searching for passages to palliate his conduct, and to ascertain how far he might look to his Maker for the promotion of worldly prosperity. The duties of the closet were somewhat better attended, and this was all the progress he made in the first two months. With this he would probably have been satisfied, had not Providence graciously prepared other means, to awaken in him a renewed sense of danger.

Shortly after this, being on a visit in Frederic county, in the state of Maryland, he passed several days in the company of a groupe of Christian females, who displayed in their conversation constant engagedness in religion. They eagerly watched for opportunities to strengthen his pious resolutions. In their conversation he felt gleams of joy and comfort, which he had not experienced for many years previously. He began to love virtue and abhor vice. He retired at night with a grateful heart, and arose to a repetition of the same enjoyments. The spring was just commencing, and every morning there was a fresh display of beauty, in the scenes of nature, which, with the continued attention of his friends, awakened a succession of pleasing sensations, whilst their exemplary piety produced new incitements and resolutions.

When engaged in ruminating on these late occurrences, in returning homeward, he felt, for the first time, an uncommonly vivid perception of his fallen, guilty state, which was immediately followed by a brilliant perception of the fullness and sufficiency of Jesus Christ. Whilst pondering in his mind the cause and nature of these impressions, the following words occurred to him with great force, "*It is I, be not afraid.*"

Immediately on returning to Washington, he became regular in his attendance on the sanctuary; and, seducing himself, for a season, from society, it pleased the Great Head of the church to smile on his inquiries into the nature and evidences of true religion.

In May, 1807, he, for the first time, made a public profession of religion in the Presbyterian church of Georgetown, District of Columbia, then, and at present, under the pastoral care of Dr. S. B. Balch. We lament, however, to record, that this public profession of the name of Christ was succeeded by a period of lukewarmness and declension. But that period was of short continuance. Though the seed of divine grace seemed to have died away in his heart, yet was there an imperceptible germ surviving the general decay, destined still to flourish in perennial beauty.

Not long after this period he received an appointment to the eldership of the church, in which he first made a profession; and, shortly after that, an appointment as a lay delegate to the General Assembly. After the rising of the Assembly, having some plans in view for his future establishment, he went on to the city of New-York. Here he spent several weeks, and he has often told the writer of this sketch, that his impressions were greatly deepened under the ministry of the Rev. Dr. Romeyn. At this time was probably laid the foundation of his future eminence in the divine life.

From this to the period of his death, the life of Mr. Munro furnished but few materials for the pen of the biographer, being considerably occupied in mercantile transactions. In the fall of 1817, he was united in marriage to Miss Catherine Crawford, of Chambersburgh, Pa. a young lady of engaging manners and fervent piety.

We now approach the closing scene of his life. His death, which took place in the spring of 1819, was attended by circumstances highly gratifying to the pious mind. He died of an enlargement of the heart. During the winter, immediately preceding his death, he was constantly confined to his chamber, but he was always accessible to a large circle of Christian friends, who never failed to be refreshed by his pious discourse. He spoke with delight of the works of creation, he dilated on the wonders of Providence—but, when he touched on the plan of redemption, he seemed to move forward in unlimited fields of truth. Then the rapture beaming from his eye, and the glow which kindled on his cheek, spoke forth the elevation of his holy soul. It appeared wonderful to him, that he, a worm of the dust, should ever have been made a vessel of mercy, and visited with such rich discoveries of the heavenly felicity; but he sought refuge here in the pleasing fact, that the more unworthy the individual the more is the divine mercy glorified in his redemption. “It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.” As he drew nigh to the gates of death, he was girded with supernatural powers for the conflict. “Although the figtree shall not blossom, neither shall there be fruit in the vine, the labour of the olive shall fail, and the fields shall yield no meat, yet will I rejoice in the Lord, and joy in the God of my salvation.” In this delightful frame he fell asleep. It was a moment sublimely awful. He died in a foreign land, far from his kindred, but his spiritual friends were gathered around him, and performed the last sad offices for one they deeply revered.

In reviewing the character of Mr. Munro, we are far from claiming for him an exemption from frailty. Errors in principle and practice still cling to humanity, even in its most sanctified state. Neither would we claim for him any extraordinary powers of mind, except when brought to bear on the great plan of redemption. But on this subject we have known very accomplished scholars listen to him with pleasure, and even with delight. His experience was formed on the model of the inspired volume—a diligent and profound student of the holy scriptures, the word of God dwelt in him richly, in all wisdom and spiritual understanding. “If any man drink of the water that I shall give him, that water shall be in him a well of water springing up unto everlasting life.”

Great must have been that change which led him to such reverence for the sacred volume; for once he had considered it in no other light than as a collection of fables; and it was his daily employment to hunt out its supposed errors, with sedulous and malignant curiosity. But now there was a tenderness, and even sublimity, in repeating such passages as the following—“Unto Him that loved us and washed us from our sins in his own blood.” “How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.” “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; that they which live might not henceforth live to themselves, but unto Him who died for them, and rose again.”

Religion was the great theme which occupied his conversation.—“Come and hear all ye that fear God, and I will declare what he hath done for my soul,” was his habitual invitation to the followers of the

Saviour. Whenever he beheld the image of the Saviour, that image he loved.

The love of retirement and prayer was the secret spring of his spiritual prosperity. Few men have better understood that new and living way into the holiest of all, which our Redeemer has disclosed. Before the mercy seat he wept, and wrestled, in the light of the morning and the shades of the evening.

His practice in the world corresponded with his high attainments in the closet. As a husband, a friend, the head of a family, an officer of the church, he was exemplary.

In this brief summary of his character, justice requires us to mention that benevolence which ever distinguished him towards professing Christians of every name. Though he deprecated that species of charity which smiles with complacency, even on the most fatal errors, yet, was he ever warm in his attachment to all who held those principles essential to salvation. But a few days previously to his death he expressed a wish that he might yet be able to visit a distant friend of the Episcopal church, whose virtues he highly valued, and by whose conversation he had often been edified.

From this narrative we learn,

1st. *The importance of a pious education.* Notwithstanding all his exertions, he could never entirely release his conscience from the restraints which it imposed. When pursuing vice with an eager and unfaltering step, he was still haunted by the recollection of a mother's prayers, a mother's tears. It has indeed been frequently remarked, that the children of pious parents are more vicious than the children of parents simply moral, and this defection is often attributed to the rigour of religious discipline. But this reasoning we reject with disdain. That the vices of persons piously educated are more frequently the subject of remark; that such persons are oftener assailed as more splendid trophies for the destroyer; and when the restraints of education are once successfully loosened, that their descent into the pit of profligacy is more impetuous, we hesitate not to believe. But when we look at a few instances of defection among the children of discipline, we are not to forget its mysterious influence, in training thousands of decided piety, whom it has polished into pillars for the spiritual temple.

2d. *The utility of Christian exertion.*—Never were the means of grace addressed to a more forlorn and hopeless subject. But his pious friends could not relinquish the hope, that, at some future time, he might be brought to partake in the blessings of the Gospel. When about to sail for the West Indies, his dejected situation touched the heart of the late Mrs. Isabella Graham, who interceded for him by special prayer, at a throne of grace. Richly must she have felt herself rewarded by his subsequent life, and those many hours of pious, edifying conversation which he afterwards passed with her, employed in mutually adoring the mysterious ways of Providence.

3d. *The excellence of Christianity.*—Should any ask, why we have developed that part of Mr. Munro's life, when the love of sin reigned with such a triumphant influence, we reply, to exalt Christianity, to display its adaptedness to the wretched state of men. This system can produce innumerable multitudes of penitents, who testify that they have

found forgiveness through the mercy it unfolds. Christianity is going on rapidly to the completion of her triumph. Wherever religion rears her monuments, whether on the banks of the Ganges, amidst the deserts of Arabia, in the crowded city, the huts of poverty, or the halls of science, on those monuments will be written HOLINESS TO THE LORD.

4th. We here behold the sovereignty of grace.—We may use with diligence all the means of grace, but without the divine blessing all will be in vain. Neither is he that planteth, nor he that watereth any thing, but God that giveth the increase. God will humble the pride of man, that no flesh shall glory in his presence. He is an infinitely glorious Sovereign. He touched the Universe, and it bloomed as a lively offering at his august feet.

Reader, art thou reconciled to this great Being by the blood of the Lamb?

B.

Snow-Hill, Maryland.

For the Christian Herald.

THE CHRISTIAN SLAVE.

It was a little past sunset, when I began to be anxious to find a place where, for the night, I might rest my weary body, after a day's ride under a sultry sun.—I was travelling in S. Carolina, and was not now far from a branch of the Cooper river. My reflections were pleasing, though tinged with melancholy, for I was far away from kindred and friends,—a stranger in a strange land. Whilst memory was recalling the scenes of reality, which like the visions of a dream, were now no more, a fancy throwing around me the veil of anticipated scenes,—I came to an old church. The county here is a dead level, and its surface is covered with thinly scattered pines. The church stood solitary; not a house in sight: it was built of wood, but was much decayed. The breezes of evening were gently sighing through the tops of the long-leaved pines which stood near, whilst still nearer stood several large live oaks, which spread out their aged arms, as if to shelter what was sacred. On their limbs hung in graceful folds the long gray moss, as if a mantle of mourning, waving over a few decayed tombs at the east side of the church. These oaks gave the place a very sombre and awful appearance; they seemed to stand as silent mourners over the dust of several generations; that had already sunk into the grave, and waiting in solemn expectation, that others would also soon come and lie beneath their shades in the long sleep of death. The time of day, and the sacredness of the spot, were so congenial to my own feelings, that I involuntarily stopped my horse.

My curiosity was now excited by seeing a very aged negro standing and gazing steadily on a small decaying tomb; he seemed to be intent, and did not observe me; his woolly locks were whitened by age; his countenance was manly, though it bore the marks of sorrow; he was leaning on his smooth-worn staff, the companion of many years. I was somewhat surprised on seeing this aged African silently meditating among these vestiges of the dead, and accordingly aroused him from his reverie; he started at first, but his confidence was soon gained. There is a spring in the bosom of every christian, which throws a joy into his heart, whenever he meets a fellow christian, during his pilgrimage here

below. I soon found the old negro to be an eminent christian, and we soon were acquainted. I inquired what motive induced him, at that hour of the day, to visit these tombs. Instead of answering my question directly, he gave me the following account of himself, in broken language :—

About 60 years ago, and this negro was living under his paternal roof in Africa ; he was the son of a chief of a small tribe, the pride of his parents, and the delight of his countrymen ; none could more dextrously throw the dart, none more skilfully guide the fragile canoe over the bosom of the deep. He was not far from 20 years of age, when on a fair summer's morn, he went in his little canoe to spend the day in fishing. About noon he paddled his bark to the shore, and under the shade of a beautiful palmetto tree, he reclined till the heat of noon-day should be past. He was young, healthy, and active ; he knew no foe whom he dreaded, he was a stranger to fear, and he dreamed only of security, as he slept under the shade of his own native tree. Thus while our sky is encircled by the bow of happiness, we forget that it may soon be over-spread with darkness. When this African awoke, he found his hands bound behind him, his feet fettered, and himself surrounded by several white men, who were conveying him on board of their ship ;—it was a slave ship. The vessel had her cargo completed, and was ready to sail. As they were unfurling the sails, the son of Africa, with many others of his countrymen, for the last time, cast his eyes upon his native shores. Futurity was dark, was uncertain, was despair ! His bosom thrilled with anguish, as he threw his last farewell look over the plains of his native country. There was his native spot where he had lived, there the home of his infancy and childhood, there the place where he had inhaled his earliest breath—and to tear him from these, seemed like breaking the very strings of his heart.

After a melancholy passage, during which this African was forced to wear double the irons, to receive double the number of lashes, that any of his companions received, on account of his refractory spirit, he was at length landed and sold to a planter in the place where he now resides. There is nothing new, nothing novel or interesting that ever takes place in the life of a slave—you describe one day, and you write the memoirs of a slave. The sun, indeed, continues to roll over him, but it sheds upon him no new joys, no new prospects, no new hopes : So it was with the subject of this narrative. His master was naturally a man of a very humane disposition, but his overseers were often little else than compounds of vice and cruelty. In this situation the negro lost all his natural independence and bravery. He often attempted to run away, but was as often taken and punished. Having no cultivated mind to which he could look for consolation—knowing of no change that was ever to take place in his situation, he settled down in gloominess. Often would he send a silent sigh for the home of his youth ; but his path showed but few marks of happiness, and few rays of hope for futurity were drawn by fancy's hand. Sunk in despondency and vice, he was below the brutes around him.

In this situation he was accidentally met by the good minister of the parish, who addressed him as a rational and immortal being, and pressed upon him the first principles of religion. This was a new subject, for he had never before looked beyond the narrow bounds before him ; nor had

he ever dreamed of a world beyond this. After a long conversation on this subject, the minister got him to promise that he would now "*attend to his soul.*"

After this interview the clergyman could not, for many months, obtain an interview with his new pupil, who most carefully shunned him. But, though afraid to meet his minister, he still felt an arrow of conviction in his heart. Wherever he went, whether asleep or awake, to use his own words, his promise, "me take care of soul, stick close to him." He now began in earnest to seek "the one thing needful." By the kindness of his master he learned to read his Testament, and to inquire more and more about Jesus. He was now very desirous to see his minister; and before a convenient opportunity occurred, he was in such distress of mind as actually to attempt two several times to kill himself. His minister visited him, conversed and prayed with him. "Oh," he would say, "God never think such poor negro, he no love so much sinner, he no before ever see such bad heart!" The mercy of Christ, and his compassion towards sinners were explained to him, and his soul was filled with "joy and peace in believing." He now rejoiced and thanked God that he was brought from his native shores, as he had a fairer country and purer enjoyments presented to his view, after the visions of this transitory world shall be over. He now became more industrious, and more faithful. By uncommon industry he raised money sufficient to purchase his own freedom. He next bought the liberty of his wife, and had nearly completed paying for that of his only daughter when she was liberated by the hand of death. His wife soon followed her, and left this world a perfect void to the husband and father. His every tie that bound him to earth was now broken. Having no earthly enjoyment left, he now placed his affections on heaven alone. It is easy for the Christian to make rapid progress in holiness when not fettered by worldly cares.

It was now dark, and I must leave my new acquaintance. I left him with his face wet with tears, still standing beside the tomb—the tomb of his old minister! This good man had been his faithful and constant guide, and though his ashes had been slumbering for years, the negro had not yet forgotten how to weep at their urn. I could not but admire the goodness, and the wonderful dealings of God, in order to bring men to himself. Happy minister! who hast been the instrument of covering multitudes of sins! Happy negro! his is not this world. Though no sculptured marble may tell the traveller where he may shortly lie—though he never trod the thorny road of ambition or power—though the trumpet of fame never blew the echo of his name through a gaping world—still those eyes, which will soon be closed in death, may hereafter awake, to behold, undaunted, a world in flames, and these heavens fleeing away.

SOLIVAGUS.

For the Christian Herald.

THE STRANGER.

THE following occurrence took place while I was on a visit to a neighbouring city. The only inducement to its publicity is, it may possibly fall into the hand of persons under similar painful impressions; and, through the smiles of a compassionate Saviour, be the means of their instruction and relief.

On the morning of May the 28th, 1821, as I was walking up one of the principal streets, a well dressed gentleman, apparently about twenty-five years of age, suddenly came to my side and said, "Sir, are you a minister?"—Yes, Sir.—"Are you in the habit of praying for the distressed?"—Yes, Sir, it is my pleasing duty.—"Then, Sir, will you, as you journey, pray for me?" By this time, coming to the corner of a street, and perceiving a shady place, I invited the stranger to step aside for a few minutes, and inform me the cause of his distress. He did so, and said, "the cause of my trouble is the anger of God against me for my sins. God has cast me off in wrath, and hid his face from me." How long, Sir, have you been under this painful apprehension? "About two years. I have read the Bible very frequently, but to me it has no light, no life—affords me no relief." Your case, Sir, is certainly severe; yet, you must not consider yourself singular in affliction. Job, with tears confessed, *I went mourning without the sun*, xxx. 28.; but, the sun of mercy arose again upon him, and his latter end was twice better than the beginning; and I hope the *sun of righteousness* will arise and shine upon you. You certainly, Sir, said right, that the Bible could give you no light, or life; for, it is only as the glass of the window which admits the light; and that light must shine, or certainly the window itself cannot give any. The Spirit of light and life from Christ must shine upon your mind through the medium of the Bible; then, all your clouds of thick darkness will vanish away, and *in God's light you will see light*. Perhaps you may not have sufficiently thought on this way of God's giving light and life to the soul of man; if so, you may now perceive your duty and privilege, under the pressure of your darkness, to pray for the Spirit of light to shine upon your heart. "Indeed, Sir, said he, I have not thought that this was the way for my relief. I am confused. The wrath of God upon me is so heavy that it bears me down. I have not a single spark of light; no, not one thing to give me hope. O, God, what shall I do!"—Looking at this gentleman's person, and perceiving him greatly debilitated, I inquired concerning the state of his health; to which he replied, "My health is greatly reduced; I dare not eat animal food; when I take a refreshment, which promises nourishment, it speedily produces an effect which agitates my whole frame; and, for aught I know, it operates on the mind, and makes me much worse; so that I may well confess that I am a very miserable creature." Sir, may I ask where you attend religious worship? "I sometimes go to the Moravian church. Last Sunday morning I was so distressed that I did not dare attend any place. In the afternoon it was the same, and shut myself in my room. I opened the Bible to read it, but to me it was all dark. In my distress I directly fell down on my knees and wept prayer, for I could not speak, for a feeling of the wrath of God pressed me down. Indeed, I expect no other than to go down to the blackness of hell for ever. Did you, Sir, ever meet with a case like mine?" It is a little singular that you should have addressed your inquiries to me this morning; for I can assure you that I have met with many cases like your own. I have the charge of two public institutions in the city of New-York, in which such cases frequently occur; so that you may take full liberty in making to me whatever communications your inclinations may dictate. Your painful apprehension of suffering the wrath of God in hell for ever is capable of relief; for, it is positively asserted in the

Scripture, that Christ, our great High Priest, and continual Intercessor, is able to save to the uttermost, them that come unto God by him. Heb. vii. 25. Now, Sir, the great thing for you to determine is, whether your soul, with all its sins and cares, does most sincerely and ardently desire to come to God only by Christ; then the conclusion is easy. For, Christ is able to save you to the uttermost, notwithstanding all your apprehensions of future misery. Likewise, be assured, that if the misery you feel should exceed the bounds of the ability of Jesus to relieve, then he cannot save to the uttermost; which, you must be disposed to confess, would upon Him be the highest reflection! To this the stranger replied, "What you say, Sir, is conclusive; but, what shall I say, who cannot take comfort from this, or any thing else. I often read such passages, but they are not for me. I take up the Bible, and constantly read it, and yet to me it is a dark and sealed book. Tell me what I shall do?" Suppose I recommend you to read, what I am in the habit of calling my favourite Psalm; it is the 103d. It may be to your advantage to confine yourself to the reading of this psalm only for some days, as it is frequently the case that persons under distress of mind turn from one passage of scripture to another without fixing upon any to their advantage. I will repeat three or four verses to you out of this excellent psalm: "*The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust,*" 8—14. "Yes, Sir," said the gentleman, "I will read the psalm, for I know that I am but dust indeed." I assured him, that if God had dealt with us according to our sins, and rewarded us according to our iniquities, he might justly have doomed all mankind to the depth of hell; he would not have given his son Jesus to die for our sins; no throne of grace would have been opened for us; nor would he have given one encouraging promise to approach his presence. At these sentiments he sighed, and apparently wiped away his silent tears. Will you be willing, Sir, said I, to tell me what sin in particular most weighs down your spirits? He replied, "I do think I have committed the unpardonable sin against the Holy Ghost, which will not be forgiven in this life, nor in that which is to come. This, with all my other sins upon me, make me distracted. Can you give me any advice?" I must inform you, Sir, that in my long intercourse with persons under great mental distress, I have generally found that when Satan, their great adversary, was about to fill up their cup of sorrow, he injected into their minds the apprehension of having that unpardonable sin; for this gives aggravating bitterness to all the rest. Although I strongly question the possibility of any person being capable of committing that sin, since the ascension of Jesus to glory, I will just say, with a view to your relief, that, if your soul be impressed with a sense of its sins in general, the necessity of a Saviour's mercy, and, as you have informed me, make strong efforts in prayer to your offended God, for light; through his word, to shine upon your heart, these lead me to indulge a persuasion that you have not committed the unpardonable sin.

donable sin against the Holy Ghost; and that your apprehensions of it arise merely from the force of temptation. I hope the Lord will grant you speedy deliverance of this evil snare, and visit your breast with the riches of his mercy! Besides, if you had committed that sin, you would now be careless both of its nature and its consequences; and, so far from a fear or dread, you would pursue a course of stupidity, hardness, and disobedience, and most certainly would not have possessed those feelings which you have this morning so freely described. To this statement, the stranger made no reply. I took the liberty of saying, Sir, may I ask your name? He replied, "I would rather withhold it; principally for the sake of my family connexions." He presented me his hand, while his heart appeared to be full of grief; thanked me for my advice, and we parted, possibly never to meet together again on earth. I regret that I did not solicit the favour of this gentleman to forward me a letter, should the Lord restore his mind to peace, though he should still choose to conceal his name.

JOHN STANFORD.

New-York, June 26, 1821.

A similar case to that of the afflicted STRANGER, is poetically described by Dr. Watts, in his 38th Psalm.

Amidst thy wrath remember love,
Restore thy servant, Lord;
Nor let a Father's chastening prove
Like an avenger's sword.

Thine arrows stick within my heart,
My flesh is sorely press'd;
Between the sorrow and the smart,
My spirit finds no rest.

My sins a heavy load appear,
And o'er my head are gone;

Too heavy they for me to bear,
Too hard for me t' atone.

My thoughts are like a troubled sea,
My head still bending down;
And I go mourning all the day,
Beneath my Father's frown.

My God, forgive my follies past,
And be for ever nigh;
O Lord of my salvation, haste,
Before thy servant die.

For the Christian Herald.

ADDRESS OF THE WESTCHESTER PRESBYTERY.

To the Ministers of the Gospel, and Christian Public of our acquaintance, the Presbytery of Westchester send Greeting:

BELOVED,

We are apprized of the reports in circulation, respecting this body, particularly in relation to the Doctrine of the Trinity, calculated to excite jealousies, and disaffection towards us. We therefore have thought it incumbent on us, for the usefulness and respectability of our body, and the promotion of the general cause of religion, to publicly declare our disavowal of those sentiments ascribed to us in those reports, and exhibit our sentiments to the Christian world.

As to those reports, and evil surmises, whether they originate in the imprudence, ignorance or malevolence of some, we do not undertake to determine.

The particular object of this letter, therefore, is to remove those aspersions cast upon us, by making an explicit declaration of our sentiments.

It is indeed difficult to select any system of doctrines of divinity, which perfectly accords with the mind of every individual of any ecclesiastical body: yet we are fully persuaded that we are unanimous in doctrinal opinions, as any association or Presbytery in the United States; and that we do not essentially differ from those who are generally reputed orthodox. We acknowledge ourselves to be Congregationalists in Church Government and discipline; but as it respects our views of the Doctrines of Grace, we are essentially the same as other bodies that are denominated Calvinists. Therefore, we would refer every person who wishes to know our sentiments, to our Confession of Faith and the Westminster Catechism, which we consider on the whole, as containing a concise and excellent statement of the Doctrines of the Gospel. With respect to the doctrines of ARIUS, SOCRINUS and SABELLIUS, (the last of which we have been reported as maintaining,) we unanimously reject them, as being unscriptural, and repugnant to the true Gospel of Christ.

From the 14th Article of our Confession of Faith, some have supposed that the Doctrine of Sabellianism might be inferred; but we do not put such construction upon it; but consider it a fair and full acknowledgment of the Divinity of the Father, and of the Word, and of the Holy Ghost, and that the inference is groundless. We do therefore publicly declare our belief in the Catholic Doctrine of the Trinity, which is explicitly taught in the word of God; and which, notwithstanding the Holy Ghost has not explained the mystery to us, has fully declared it, as 1st John v. 7. There are three that bear record in Heaven, the Father, and the Word, and the Holy Ghost; and these three are one. Matt. xxviii. 13. Go ye therefore teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Signed by Order of Presbytery,

SILAS CONSTANT, Moderator.

E. H. DAY, Clerk.

June 6th, 1821.

Our highly respected friend, at whose request we insert the above address, desires the Editors of the Religious Intelligencer, New-Haven, and the Boston Recorder, to give it a place in their respective papers.

Intelligence.

ENGLAND.—ANNIVERSARIES IN MAY.

WE received our London publications, for June, too late to introduce into our last number an account of the various anniversaries which are celebrated in London, during the month of May; we shall now give a concise sketch of the proceedings of these noble institutions, which are carrying on a powerful warfare against the Prince of Darkness, in various parts of the earth.

The following remarks of the London "Missionary Register," on the manner of conducting these meetings, are so entirely in accordance with our own opinions, we shall copy them. Wherever it can be rendered practicable, it would be found

highly beneficial to condense all expressions of thanks into one or two motions. Such grateful acknowledgment by the servants of Christ, for the aid rendered by their fellow servants to the cause of their common Master, has the warrant of Apostolical example; and may be rendered subservient to the increase of kind feelings and of Christian zeal: but its tendency to excess and to injury has been felt and lamented, and should be guarded against with care by all sincere Christians. The exchange of the Motions of Thanks for Resolutions which have reference to the proceedings of the year, has had the best effect where this plan has been adopted; as it leads the Committees of the respective Societies to bring before the Meetings a condensed view of those proceedings, and induces the Speakers to dwell on the actual business of the Society."

British and Foreign Bible Society.—Seventeenth Anniversary.

The Noble President of the Society, the Right Hon. Lord Teignmouth, having taken the Chair, at the Annual Meeting at Freemasons' Hall, on Wednesday, the 2nd of May, the Report was read by the Rev. John Owen, assisted by his son.

The Issues of Books and the state of the Funds were as follows:—

Issues of the Scriptures within the Year.

Bibles,	-	-	-	-	-	-	-	104,828
Testaments,	-	-	-	-	-	-	-	142,129
Total,	-	-	-	-	-	-	-	246,957

making, with the copies issued, at the expense of the Society, from Foreign Presses, since the commencement of the Institution, THREE MILLION, TWO HUNDRED AND ONE THOUSAND, AND SEVENTY-EIGHT.

Receipts of the Year.

Total Receipts,	-	-	-	-	-	-	-	\$396,243 33
In which are included—Contributions from								
Auxiliary Societies,	-	-	-	-	-	-	-	\$232,507 00
Sale of Bibles and Testaments, Reports, &c.	-	-	-	-	-	-	-	\$116,766 00
being nearly \$18,000 short of the Receipts of the Sixteenth Year, while the Audited Account exhibits the following increase in the amount of								
Annual Subscriptions,	-	-	-	-	-	-	-	\$716 00
Benefactions,	-	-	-	-	-	-	-	\$5,390 00
Congregational Collections,	-	-	-	-	-	-	-	\$4,960 00
Contributions from Auxiliaries,	-	-	-	-	-	-	-	\$5,270 00
The deficiency in the aggregate Receipts occurs chiefly in the amount of Bibles and Testaments sold, and in that of Legacies received.								

Payments of the Year.

These have amounted to	-	-	-	-	-	-	-	\$353,604 00
The Society is under engagements; which will become payable in the course of its current year, to the amount of about								\$178,000 00
In opening the Meeting, the Noble President remarked—								

I must express my sincere regret at the absence of one, whose presence at our Anniversaries has ever been cheered with congratulations, and whose pious, affectionate and impressive eloquence never failed to impart sympathetic feelings to all who had the delight to hear him. Your expectations will not be disappointed when I mention the name of Wilberforce: he has reluctantly submitted to the urgent entreaties of his friends, to deny himself the pleasure of attending this Meeting, in

consequence of the state of his health, which renders repose indispensable to the preservation of it.

The Earl of Harrowby, in moving the adoption of the Report, observed, in reference to the progress of the Society :—

It is indeed a most interesting and important page of Universal History ; but it differs in this respect from other histories, that, instead of being, as they are, chiefly a history of the crimes and the miseries of men—of their jarring interests, and the wretchedness which their crimes have brought upon the world—this contains a history of the diffusion of that Word, by which alone those crimes can be lessened, and those miseries alleviated ; and which, in due time—a time known only to that Being who rules over all—shall bring about a state, wherein Universal History shall become more and more barren of those events, which, since the creation of the world, have at once adorned and disgraced it.

The Bishop of Gloucester particularly adverted to the SEASONABLENESS of the present dissemination of the Scriptures :—

We live, my Lord, in times of an extraordinary description—of rapid, wonderful, and most important changes ; which we could not have foreseen, and the result of which we hardly dare to estimate. I would not hazard a political opinion on the subject, but refer merely to the fact.

Whatever alterations may take place in the form and constitutions of any of the Governments on the Continent, how inconceivably important is it that the only Oracle and Standard of right opinions, the only Prompter of right motives, should be universally distributed ; being the only means by which liberty can be prevented from degenerating into licentiousness. The ancient Superstitions, by which the judgments of men on religious subjects have been so long fettered and enchained, seem also to afford evident symptoms of decay and destruction. How important, then, that the Bible, which can alone supply equally the vacuities, and fill the opening left for new impressions, should be placed in every hand, set before every eye, and be ready to enter into every heart—that the light from above should anticipate or supersede the sparks of human kindling—and that, in such a fluctuating sea of opinions, each sect should find, in the Word of God, an anchor sure and steadfast !

To a most extraordinary extent, and with a rapidity almost supernatural, education is spreading in every direction. In France, above one thousand schools are said to have been established in five years, and to be in full and vigorous operation. How important, then, that the Bible should keep pace with the capacity of reading—should be, where admitted, the lesson of every child ; and, at all events, be at hand to satisfy his awakened appetite for information, and to teach him whose mind will be newly athirst after knowledge—that knowledge which alone makes wise unto Salvation !

But, above all, the seasonableness of our success is apparent from the extraordinary efforts which are now making in an opposite direction. The powers of Darkness cannot permit to remain, unnoticed and unopposed, this extensive invasion of their long comparatively unmolested reign. In our land, most particularly, as the strong hold of the Bible, the Spirit of Evil at this time labours hard to undermine and overthrow every principle of good, by infidel, by immoral, and by seditious publications. The Press is his favourite engine, and he is working it to the utmost. How incalculably important, then, that he should be met, in every case, on his own ground : and that the Press, which introduces the poison, should be made, universally, to furnish the antidote !

We extract the Address of the Rev. William Jowett, as it contains a narrative of interesting circumstances, in which he bore a share :—

I feel in some degree happy, that it should fall to my lot to address this Meeting, after the eloquent appeals which you have just heard ; because, as an invalid, this circumstance furnishes me both with an apology and a motive for passing over my ground as quickly as possible ; but, having been announced as one of the Secretaries of the Malta Bible Society, I should fail in my duty, were I not to express our deep debt of gratitude to this Society.

Perhaps few persons have more reason than myself to feel the greatness of this debt ; for, having assisted at the first Institution of our Malta Society, when we formed a resolution that the Version of Archbishop Martini should be the only

Italian Version circulated by us, I knew at that time of only one copy of that work WITHOUT NOTES in the island, and that single copy was in my possession. In a small company of Christians who assembled at my house for the purpose of reading the Scriptures, that copy was used; we read it in turn; and I have seen at my table the Syriac, the Arabic, the Hebrew, the Greek, the German, the English, the French, and the manuscript Maltese Scriptures, in the hands of the different persons assembled; while this single copy of *Majstai* went round from hand to hand, and each read five verses in his turn.

While we are bound to thank the Bible Society for giving us the Italian Scriptures, I may also state, that, not only was the scarcity of the Scriptures great, but the necessity for them also was evident from the desire to obtain them; and, in order to show how unacquainted with them many persons in the Mediterranean are, I might mention, that, one evening, one of our company, who had not arrived when we began reading, having entered the room, and it being announced to him that we were reading in the Gospel of St. Luke, he knew so little where to find the place, that he was looking for it in the Revelations.

The Churches of Greece, I hope, are reviving; and, while hearing the Report, I was happy to observe one thing, that though mention was made of Catholic and Protestant Opponents, not one word was said of Greek Opponents. Yet there is great reason for hastening to give the Scriptures to Greece; since not only in England, in France, and in Italy, may Infidelity be found, but I have seen, even on the classic soil of Greece, the works of Voltaire.

But I must proceed to offer a few observations respecting Abyssinia, and that remarkable Version of the Scriptures in the Amharic Dialect, to which the Report alludes. Were all the circumstances of this Version detailed, they would prove, that, although we may readily admit that miracles have ceased, yet there is often such a Providential coincidence of unforeseen circumstances, as evidently declares a work to be of God. Such circumstances have often occurred in the history of the Bible Society, and the present instance seems to call us to take our stand in Abyssinia.

This Version was undertaken, so far as appears on the face of printed documents, from motives chiefly literary; and thus we see how it pleases God to bring in the aid of literature, to promote His own glory. It was about the year 1806, a period when this Society had not long existed, and when it had yet to struggle through domestic controversies, the report of which never reached, and I trust never will reach the feudal Chieftains and hardy Mountaineers of Abyssinia, that this work was commenced in Cairo, by a learned Native. At the moment when I first entered on negotiation with the proprietor of the work, he had just received an interdict from Rome, which virtually restrained the printing of it. Had it taken its course to the Vatican, it might have slumbered there for centuries, instead of reaching, as it now has done, our literary friends in the Universities, by whom it will be prepared for the service of this Society.

How honourable is this event for our country! Nearly twenty years have elapsed since the British name was made known at the mouth of the Nile, by the thunder of our cannon. I have twice passed over that scene, by day and by night: all was still and calm: excepting the name of "Nelson's Island," there remains no memorial of the havoc and destruction, the groans and misery, which that scene once witnessed. There was silence still as death! Far different is the character in which you will now make our country to appear. Yours it is to visit the coy sources of the Nile with the Abyssinian Scriptures—to bring peace to the afflicted Natives—and to teach them a song of praise, which they will prolong for ever in the realms of bliss above. Nor can I believe that the blessing of this work will be confined to Abyssinia. Sure I am that Christianity, once reanimated in that country, whether she look to the right, to that land now falsely called "Arabia the Blessed," or, to the left, over those dense and barbarous regions of Africa, which no man ever yet called Blessed—she will certainly impart her benign character, and scatter blessings on every side.

I feel reluctant to say any thing which might seem personal, yet perhaps I might claim the congratulations of this Assembly, when I state that this is to me the anniversary of the day, when, for the last time, I trod the shores of Alexandria, ready to embark on the morrow with this invaluable treasure. Never did I feel so overwhelmed in the prospects of a voyage: Abyssinia seemed to me to say, "*Omnia mea tecum portas.*" Now these anxieties are exchanged for gratitude and joy.

Your congratulations, however, are perhaps more justly due to one, whom your Lordship brought to our recollection early in this Meeting, and whose absence and indisposition we all so much regret; when I allude to him, and to his interest in Africa, I feel myself as nothing. In these days of enterprise, that man is not to be

accounted the weary and worn traveller, who can relate a few hair-breadth escapes from death; but he rather, who, conflicting for twenty years with the storms of parliamentary debate, till he dropped anchor safe in the successful measure of the Abolition of the Slave Trade, even then enjoyed but little rest, but has ever since, for these fifteen years, been on a ceaseless cruise, chasing the Demons that yet sow misery on the shores of Africa, and defiance to British benevolence. But, my lord, when that distinguished individual whom we so highly honour, and not more honour than love, reflects on this great acquisition for Abyssinia, and combines with it the success which has attended the Missions on the Western Coast—when he remembers, that *as the lightning cometh from the east, and shineth unto the west, so shall the coming of the Son of Man be*—he may yet indulge hope for that afflicted Continent: and, should his present sickness be even unto death, he may lay his head with composure on his dying pillow, and feel that for Africa, as well as for himself, there is a more blessed region in prospect, *Where the wicked cease from troubling, and where the weary are at rest.*

In reference to the same quarter of the world, Lord Calthorpe expressed his gratification, as his Lordship had done at the meeting of the Church Missionary Society, at the state of many of the liberated Negroes in Sierra Leone:—

I cannot forbear referring to another scene of this Society's exertions, which seems to me to afford the most satisfactory evidence of the success which has attended its foreign operations. The beneficial effects which have resulted from the dispersion of the Scriptures in Africa, have been already proved by the pleasing information that the funds of this institution have been aided by contributions received even from that interesting portion of the globe; and I have just had put into my hands a paper, containing evidence of the same fact.

The extract which I am about to read is from a Report of a Speech made at the meeting of the Bible Society in Sierra Leone:—

"Gentlemen—Excuse me, for I can't talk plain. I thank the Lord that he has performed this great work—that he has sent the Bible. I was sold twice in my country; and it has pleased the Lord to bring me in this Colony. When I was brought here first, I was ignorant—I was blind—I knew nothing of Jesus Christ. I saw some people go to pray to God, but I did not know what they were about. It has pleased the Lord to send his servant with the Bible; and when he preach and proclaim the Word, then the Word struck me—then my eyes opened, and I saw what I am. By this I see that the Lord pitied poor men. About four years ago I was in the way of sin, but it has pleased the Lord to lift me up with His mighty hand. The Lord says, *Search the Scriptures: there you shall find eternal life.* I do search them, and I know the Word of God is the truth. God is no respecter of persons."

I have, perhaps, been the more disposed to introduce this extract, because, I confess, to my own mind nothing can more strikingly manifest the sovereignty of Divine Grace, and the real greatness of Christianity, than when its influence is thus shown on those who were lately the most despised of the human race. There is something in the attestation thus borne to the simple, original, and inextinguishable character of Christianity, which is in the highest degree consoling and elevating to the mind: and I am sure that the satisfactory evidence which we have thus afforded to us of the growing faith and hope and consistency of this poor African, will not lose any of its proper and delightful influence on our own minds, because we find, that, by it and the Resolution which I hold in my hand, the very extremes of Human Society are, as it were, brought into close proximity in the support of this great cause; and I am convinced, I could scarcely have adduced a proof of the benefit of this Institution more remarkable, than when it is found awakening such feelings in the minds of those who have but lately acquired the privilege even of human beings; and that I should not have brought forward an instance more gratifying to the illustrious Individual now present, who has always distinguished himself by his exertions in behalf of the unhappy negro Race.

This allusion of his Lordship was to His Royal Highness the Duke of Gloucester, to whom and the other Members of the Royal Family who patronize the Society, his Lordship was about to move the Thanks of the Meeting.

Church Missionary Society.—Twenty-first Anniversary.

ON Monday evening, April the 30th, the Annual Sermon was preached at St. Bride's Church, Fleet-Street, by the Rev. William Jowett, M. A. late Fellow of St. John's College, Cambridge, and one of the Society's Representatives in the Mediterranean.

At the Annual Meeting, which was held on Tuesday, May the 1st, at Freemason's Hall, the noble President of the Society, Lord Gambier, took the chair at twelve o'clock, and opened the meeting in that spirit of piety and devotion, which has so great a tendency to give a right direction and tone to the proceedings on these occasions.

From the Report, an abstract of which was read by the Secretary, it appeared that there had been an increase of about \$4,450, in both the Receipts and Expenditure of the year—the Receipts of the twenty-first year have been rather more than \$178,000, and its Expenditure \$179,000.

As the Resolutions convey a view of the chief points enlarged on in the Report, we subjoin some of them:—

—That the Report now read, be received, and printed under the direction of the Committee; and that this Meeting, on a review of the past year, desires to express its humble thankfulness to Almighty God, for the continued increase both of the means and opportunities afforded to the Society, of promoting the knowledge of Christ in the World; and that, feeling the necessity of earnest Prayer for the enlarged influences of the Holy Spirit on this Society, and on all the kindred institutions, this Meeting will labour to cherish the Spirit of Prayer, and affectionately urges a serious attention to this duty on all the Members of the Society.

—That this Meeting, recognising the obligation on the Protestant Churches to communicate, in every practicable way, the full light of the Holy Scriptures to such churches of Christ as are suffering under the want of that light; and anticipating the beneficial effect on Jews, Mahomedans, and Heathens, of the enlightening and purifying of such Churches—witnesses, with thankfulness and joy, the rapid diffusion of the Scriptures round the Mediterranean, and the share which the Society's Representatives have been enabled to take in this labour.

—That this Meeting witnesses with pleasure the increase of the Society's exertions among the Heathens and Mahomedans of the British Empire in the East; and begs to express its grateful acknowledgments to the Society's friends at the three Presidencies of India, for their kind and assiduous attention to its concerns; and to all those Civil and Military Servants of the Crown, and of the Honourable the East India Company, who, in various ways, have promoted the objects of the Society.

—That this Meeting regrets the necessity under which several of its friends have been laid of returning for a time from their labours, while it rejoices in the testimony borne by them to the prospects of success in the places where they have laboured; and the Meeting returns its cordial thanks to the Rev. William Jowett, for his Sermon preached at this Anniversary before the Society, and requests him to allow it to be printed with the Report.

This last Resolution had reference to the Rev. W. Jowett, the Rev. Marmaduke Thompson, and the Rev. Thomas Rock Garnsey, from Sierra Leone, who had all left their labours through indisposition, and were present at the Meeting.

Mr. Dealtry, in the course of his address, referred very feelingly to the views of the Missionary Cause with which Christians should be impressed as life draws toward its close:—

I rejoice, (he said,) my Lord, at the Catholic spirit which prevails through this Report; it speaks so honourably of the labours of other similar institutions. Dear as I love my own church, and this society, I sincerely rejoice that there are so many other institutions established for the same purpose, and prospering under the Divine Blessing; and I am persuaded, that in that hour when all the things of

this world shall appear in their real character—when vanity is inscribed on all earthly possessions—we shall feel most emphatically the importance of this Great Cause. The account in the Report of some legacies left to the Society, seems to show the propriety of the observation which I have just advanced. It brought to my recollection what I heard of an excellent lady who is now no more; when near death, she desired, by signs, to have a book read to her; several were brought, which did not appear to be what she meant: at length, the one was found to which she alluded, and, from the reading of which, she appeared to feel great pleasure. That book, my Lord, was the Missionary Register; and, whether it might be from hearing of the extension of the glorious Gospel, or from a contemplation of the depth of the riches of the wisdom and power of God which that gospel reveals, that she derived so much joy, I would ask, where is the individual who would not wish to possess the same feelings under the same circumstances? These, indeed, are the subjects on which we shall delight to dwell, if we are permitted to look down hereafter from the heights of heaven on this lower world.

Mr. Jowett and Mr. Thompson corroborated, from their own experience, the testimony of other Christian residents in foreign parts, in respect to the numerous openings for successful labour.

(To be Continued.)

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Extract from a "Summary of Proceedings of the General Assembly of the Presbyterian Church in the United States, in May, 1821." From the Presbyterian Magazine.

THE Assembly convened in the Seventh Presbyterian Church, in Philadelphia, Thursday the 17th of May last, and was opened at 11 o'clock, A. M. by the Rev. John McDowell, D. D. moderator of the preceding Assembly, with a very appropriate and animating sermon, from Mark xvi. 15. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature." His object chiefly was to impress on Christian ministers their duty of preaching the gospel as universally as possible, and on private members of the church, their obligations to promote by their prayers, contributions, and benevolent associations, the multiplication of well educated preachers, the establishment of missions, and the diffusion of the gospel among all the people on earth.

At the opening of the Assembly, more than one hundred commissioners were present. They elected the Rev. William Hill, D. D. of Winchester, Virginia, Moderator for the present year, and the Rev. Robert Cathcart, D. D. temporary Clerk.

On proper inquiry, it was ascertained that the *Revised Forms of Government and Discipline*, sent down to the presbyteries last year, had been adopted by a majority of them. Thirty seven was the smallest number of presbyteries which approved of any one article. The whole was, therefore, ratified and adopted by the Assembly, and has now become a part of the constitution of our church.

An overture from the Synod of North Carolina, recommending that all our congregations should annually employ the afternoon or evening of the Wednesday preceding the meeting of each Assembly, as a season of special prayer to Almighty God for his blessing on the General Assembly, was adopted.

From the reports of the presbyteries represented in this Assembly this year, it appeared that there are seventy-three young men assisted by them, in different stages of their education for the gospel ministry.

Monday, May 21, 1821, was principally occupied by the Assembly in receiving reports from the presbyteries and associations on the state of religion within their bounds; a summary of which may be found in the Narrative inserted in [our third number.] On this auspicious day, however, the Assembly unanimously adopted the following minute.

"Whereas the Associate Reformed Church and the Presbyterian Church in the United States of America, are one in their confession of faith and form of government; and whereas the Assembly knows of no reason why these two ecclesiastical bodies should not become visibly one Church, as we trust we are one in Christ Jesus, to the glory of God:—Therefore resolved, that Dr. Green, Dr. Blitchford, Dr. McDowell, Mr. Benjamin Strong, and Mr. Henry Southard, be a committee to con-

fer on this subject with a similar committee from the Associate Reformed Synod now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference as soon as convenient."

The Associate Reformed Synod on the next day appointed a similar committee, consisting of the Rev. John M. Mason, D. D. Rev. Ebenezer Dickey, Rev. John Lind, Mr. William Wilson, and Mr. Joseph Cushing. These two committees met in joint committee, with great cordiality, and having resolved unanimously, that an union of the two churches is both desirable and practicable, adopted the following articles as the basis of the same:

"1. The different presbyteries of the Associate Reformed Church shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other presbyteries in the united body, and shall attach themselves to the synods most convenient."

"2. The Theological Seminary at Princeton, under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated."

"3. Whereas moneys, to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of the Theological Seminary, were necessarily used in the current expenses thereof; which moneys so expended were assumed by the Synod as its own debt, at an interest of 7 per cent.; the united body agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a *Professorship of Biblical Literature*, in the Seminary at Princeton, analogous to that which now exists in the Associate Reformed Church: and until such professorship shall be established, the said interest or product shall be used for the general purposes of the Seminary."

"4. The theological library and funds, belonging to the Associate Reformed Church, shall be transferred, and belong to the Seminary at Princeton."

On the 23d of May, the foregoing articles were reported to the General Assembly, and by that body unanimously adopted. With this auspicious result, the Assembly's committee of conference were sent to the Synod; and soon after the Assembly received the corresponding committee of the Synod, who by their chairman, Dr. Mason, delivered the following communication.

"In General Synod of the Associate Reformed Church, Resolved, that this Synod approve of the plan of union agreed upon by the joint committees, and refer the same to the consideration of the different presbyteries, with an injunction to report their judgment to this Synod at its next meeting. By order,

"R. MCARTEE,
"Clerk of General Synod, &c.

"Philadelphia, May 23d, 1821."

Here the matter must rest, until the five presbyteries of the Associate Church have acted on the overture sent down to them, but we confidently expect that they will adopt the articles of union, and appoint commissioners to our next General Assembly; so that their Synod may be dissolved, and all its constituent branches be incorporated with us.

From the compendious view of the statistical reports presented to the Assembly, it appears, that there are at present under its care 12 synods and 62 presbyteries. Fifty of these presbyteries sent up reports to this Assembly, but they were not all perfect. Forty eight only reported on the number of communicants added the last year, and forty nine on the whole number of communicants. Forty eight have reported on the number of baptisms. Of thirteen hundred congregations, the whole number reported by 50 presbyteries, five hundred and seventy eight have reported the number of communicants added to them during the last year, to be 7,486; and 651 congregations the total number now in communion to be 71,364. Three hundred and seventy three congregations have reported the instances of adult baptisms in them during the last year, which amount to 2,101; and 494 the cases of infant baptism, which amount to 8,105. The 50 presbyteries, which have reported, contain 548 ministers of the gospel who have pastoral charges, and 188 who have not, giving a total of 734; and have under their care 103 licentiates and 101 candidates. The congregations within the bounds of these 50 presbyteries, which are statelly supplied, are 793; vacant and able to support a pastor, 103; united, able, 20; and unable, in their present condition, 318. It is to be regretted that 12 presbyteries should have made no returns; and that other large presbyteries should have reported little else than the names of their ministers and churches. Not half of the

1300 congregations reported, have stated their increase during the last year; we may warrantably conclude therefore, since the whole number of communicants in 651 congregations is upwards of 71,000, that the whole number in all our congregations cannot be less than 142,000. The number of ordained ministers in our connexion we estimate at 1000.

The Assembly divided the Synod of Geneva, and constituted the presbyteries of Niagara, Genesee, Rochester, and Ontario, into the Synod of Genesee.

Wednesday evening was occupied by the Assembly as a special season of prayer, and the narrative on the state of religion was read by the Rev. Stephen N. Rowan, New-York, the writer of the same, to a large and attentive audience. The address of the Rev. John Truair, of the Presbytery of Otsego, was animating, and all the other exercises appropriate.

Concerning the publication of the Revised Constitution of the Presbyterian Church, the Assembly resolved to have the copyright secured, and to appoint in each synod a committee of three ministers, which is to contract for the payment to the treasurer of the Assembly of three cents on each copy published, by any printer or printers, or booksellers, who may be disposed to print the work; to correct the proof sheets, and to authenticate the edition by their signatures. The profits arising from the publication, are to be equally divided between the missionary funds of the Assembly, and the funds of the Theological Seminary at Princeton.

The members of the several committees, respectively, are held responsible to the Church, for the accuracy of the editions which may be published under their superintendency. The committee of the Synod of Philadelphia is charged with preparing an index to the volume; and is required to publish the work as speedily as possible, that other editions may be copied from it.

To the constitution is to be appended a *System of General Rules for Judicatories*, designed to promote uniformity in the transaction of business. These rules have not been adopted by the presbyteries, and therefore form no part of the Constitution of the Church; but the Assembly approves of the same, and recommends them to all inferior judicatories to be adopted by them, *if they think proper*, for their own government.

The Assembly accepted the report of the Board of Missions, and directed the Treasurer to pay the sum of \$2,275 52 to the missionaries employed during the last year. The monthly consideration to be allowed to the missionaries of the board, in future, was by act of Assembly reduced to \$33.

In acting on the reports of the directors of the Theological Seminary, the assembly approved of the employment of Mr. Charles Hodge, by the professors, as a teacher of the original languages of scriptures in the seminary, for the last year; and authorized the professors to employ him, or any other person whom they might judge qualified, for the same purpose, for the year ensuing, at a salary of \$400. In addition to the unexpended balance of the last year's appropriation, amounting to \$448 44, the Assembly appropriated \$4,200 for the current expenses of the present year. With a view to the holding of the real estate of the General Assembly, in the commonwealth of New-Jersey, more securely than could otherwise be done, the directors of the seminary were authorized to apply to the legislature of said commonwealth, for an act of incorporation, to be reported to the next Assembly for adoption. The Assembly moreover assumed the payment of \$2,150 due for the professor's house in Princeton, together with \$850 for out-houses, fences, and a well; and directed the trustees of the General Assembly to borrow, on the best terms in their power, \$3000 for the purpose of discharging the debt. At a meeting of the trustees soon after the adjournment of the Assembly, Alexander Henry, Esq. loaned the said sum, on the bond of the trustees, at an interest of six per cent.

From the report of the Board of Education to the Assembly, it appears, that only five auxiliary societies have made returns of their proceedings. *The Presbyterian Education Society and its branches* have assisted 58 beneficiaries since they commenced their operations. Their receipts last year amounted to \$2,310. *The Education Society of Philadelphia* have assisted 17 beneficiaries since their organization; and have at present seven entirely dependent on their funds for clothing, books, board, and tuition; besides five others, whom they have assisted in part. This society has expended, in the last year, \$1,392 75. The Presbytery of Redstone has formed a society auxiliary to the board, and supports two young men who are pursuing their academical studies. The Presbytery of Miami has three beneficiaries, on whom they have expended in the last year \$180.

The Presbytery of Missouri have two beneficiaries under their care; but unable to support more than one, they ask that assistance from the Board, which, alas! it is unable to give.

RELIGIOUS CELEBRATION OF THE FOURTH OF JULY.

It is with no ordinary feelings of gratitude, and thanksgiving to God, that, amidst all the profligacy and noisy dissipation which marks the return of our country's natal day, He has enabled us, this year, to record its celebration, in one place at least, where the eye of the Christian may rest with a pleasing hope, that the dawn of a day of better things has actually arisen.

Notwithstanding our great respect for the venerable "Sage of Quincy," we could never approve his recommendation, that the people in all our cities, towns and villages should "celebrate this day by firing squibs, guns, crackers and cannon," and indulging in joyful mirth and glee. We believe it would be far more becoming a *Christian* country, to spend this day in acts of solemn worship, thanksgiving and praise to Almighty God, for the blessings which He has conferred upon us, by casting our lot under a "free and independent" government, which overspreads the fairest, the most rich and comely portion of the globe; one connected, fertile, wide-spreading country, blessed with a great variety of soils and productions, watered by innumerable streams for the delight and accommodation of its inhabitants. God has been pleased to give "this one connected country to one connected people, speaking the same language, *professing the same religion*, attached to the same principles of government," and permitted to "sit under their own vines and fig-trees, with no one to molest them or make them afraid." How, then, does it become a Christian people to shut the doors of their places of worship, and devote this interesting anniversary, made sacred by the blood of the patriots of '76, and more especially by the blessing of God upon their councils and efforts, to revelling and drunkenness? If professing Christians do not *minge* in these scenes, does it comport with their *professions* to remain silent spectators? Brethren, *these things ought not to be so. Let the wicked forsake his ways, and the unrighteous man his thoughts*, on this glorious jubilee; and let him return, unto the Lord his God. Let all our places of public worship be opened, that "the ringing of the bells" may no longer mock the emptiness of our rejoicing—let the ministers of the Gospel, with the people, go up to the house of the Lord, "and come before his presence with thanksgiving, and show ourselves glad in him with psalms." Let us "enter into his gates with thanksgiving, and into his courts with praise." Let the treasure which is usually squandered in idle, foolish, and sinful amusements, be brought as a free-will offering unto the Lord, for verily, "the people do perish for lack of knowledge."

Thanks be to God, more than one church has been open this day for hallowed purposes, and prayer has been offered up for the Holy Spirit to descend, and to dwell richly on our city, and we trust the Lord has heard, and will grant an answer of peace.

At sunrise this morning, the BETHEL FLAG was hoisted on the MARINER'S CHURCH, and the exercises commenced at half past 10 o'clock. The Rev. SAMUEL H. COX, who had been requested by the Committee of arrangements to deliver a discourse, opened the meeting by supplicating the throne of grace for a blessing on the exercises of the day. The 100th psalm was sung, and was followed by an appropriate prayer. The

discourse was founded on Isaiah lx. 12. "For the nations and kingdoms that will not serve me shall perish."

United General Prayer Meeting.

In the afternoon, at four o'clock, the Monthly United Prayer Meeting was held in the same place. The Rev. Mr. Ballantine (baptist) presided. He read an account of the revival of religion in Bath, N. H. Ministers of several different denominations engaged in prayer. The Rev. William Patton read the following letter, received by one of the Committee of arrangements. It is the third of a series* from the pen of an eminent Christian, who has been the honoured instrument of doing much for his Master's cause during the revival in Connecticut, and we hope it will be found as interesting and instructive to others as it has been to us.

Progress of the Revival in Connecticut.

New-Haven, June, 23, 1821.

MY DEAR SIR,—During the time which has elapsed since my letter of April 25, new instances of revivals have not occurred so frequently as they did at a former period, yet several have taken place, which have been important in their effects on the church, and animating to the hearts of christians. In most of those places where revivals began during the winter and spring, the good work still goes on; in some, with less vigour than formerly; and in others, in a most powerful manner. In this town christians have not slumbered; their prayers have been abundant, and have been offered up with faith and importunity; indications of a refreshing shower are becoming daily more visible; and a renewal of the displays of divine mercy are confidently expected by our praying people.

After an outpouring of the Holy Spirit, christians are very apt to feel as if God had done great things for them, and they ought therefore to rejoice, and be satisfied, and not be so importunate as to ask for still greater favours; forgetting that giving does not impoverish the Almighty giver, and that withholding does not enrich him. They are apt to overlook this great truth, that the glory of the Divine Being is increased in exact proportion as sinners are brought into his kingdom. With these views, they relax their efforts; they cast off fear; they restrain prayer, and the blessing no longer descends. But why should revivals stop? why should not all the people of a town be converted? Is not God still willing to be gracious? we know that he is; but we know likewise, that he will be inquired of by the house of Israel, the church of God, to do it for them. I have been informed that in one town in New-England, there has been a revival for ten years, and it still goes on. Why should it not continue until the Millennium? why should it not continue until the judgment day?

There are some facts which have come to my knowledge, which, perhaps, it may be interesting to relate. In a village at the distance of eight miles from this place, where our brethren have laboured from week to week, a revival commenced during the winter, and I believe still continues. Previous to the commencement of the gracious work, there were eleven brethren and sisters of the church in the village, and during its progress, twenty-six have become hopefully pious; making thirty-seven christian people, in a population which does not exceed fifty-three persons from 15 years of age and upwards.—In one of the villages of this town, there were about forty communicants a year ago; since that time as many as sixty new converts have given good evidence that they have become children of God; and the whole number of inhabitants does not exceed four hundred. This little flock feel so animated, in consequence of the abundant shower which has descended upon them, that they consider themselves strong enough by enlarging the circle, and including one hundred more inhabitants, to build a meeting house and settle a minister; and it is probable that these good intentions will be carried into execution.

The *Prayer of Faith* has been a subject much thought of, and often discussed at our conferences and smaller circles. Although there may be some difference of opinion among Christians on this subject, our brethren generally believe, that when temporal blessings are asked for, such as health, prosperity in business, fruitful seasons, &c. the petitions should be made in entire subordination to the divine will, and with resignation to the allotments of his providence; but when we ask for an

* See Christian Herald, vol. VII. p. 732, and p. 22 of this volume.

effusion of his Holy Spirit, and for a revival of religion among us, we are to come boldly to the throne of grace, with no reservation, with no hesitation, for we know the will of God on this subject. He has expressly said, and with an oath, "that he has no pleasure in the death of the sinner, but would rather that he should turn and live;" He has said also, "that he is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children." We feel therefore, that there is no doubt on this subject, but that we may pray for this immense blessing with full confidence that it will be granted; and we believe that it always will be granted where the prayers and the labours are accompanied with faith. Allow me to mention an instance or two, among several which have come to my knowledge, where the blessing has been given. In a town, twenty miles north of this, a small number of the members of the church awaked a few weeks since, and agreed to meet for prayer occasionally, and make an individual, who was an influential man in the town, and opposed to vital piety, the particular subject of prayer. They met accordingly, and prayed for this man from time to time, and in a short period he became a subject of deep conviction, and is now rejoicing in hope that he has become a child of God. This little circle of believers then took a second person, and prayed for him, and he too became a convert, and both are now propounded for admission to the church. A third person was then selected and prayed for, and it is understood that he is becoming uneasy in his mind, and is inquiring what he shall do. Not only has the prayer of faith, occasionally offered, been blessed, but likewise the prayer of faith when accompanied with importunity. A mechanic of my acquaintance, who is a man of ardent piety, said to his wife some time last winter, there are seven in our family, and among our journeymen and apprentices, who are still out of Christ. Why should they not be brought into the kingdom? Let us resolve that we will take one of them, and make that one a subject of prayer, and exhort him in conversation to flee from the wrath to come? The plan was determined on. They carried it into execution that very night. They spent almost the whole of the first night in prayer. In a few days the individual for whom they prayed became hopefully pious. He then united his prayers and efforts with those of the man and his wife for the salvation of a second member of the family; in a few days this one became, as they believed, an heir of the promises; then the third, and fourth, and fifth, and sixth, and one only now remains out of the ark of safety.

The view which I have given of the efficacy of faithful and importunate prayer, seems not to be confined to Christians in New-Haven. In an account, which I lately read of a revival at Bath, in New-Hampshire, as given by the minister, it is stated, that in a neighbourhood where every wife was a member of the Church, and not one of the husbands was a professing Christian, the wives agreed that they would meet together from time to time, and pray for the salvation of their husbands. They did meet and pray accordingly, and during the revival at Bath every one of those men has become a subject of the work. These facts appear to me to speak volumes. Why should not all Christians follow these examples? Why should not little circles of wives meet together by agreement, and pray for their husbands; and husbands for their wives? Why should not parents meet together and pray for their children; and children for their parents? And why should not the blessing be granted? There is but one reason, the want of faith. Unbelief is the crying sin of Christian countries. It is the crying sin of the professing people of God. It obscures the splendour of that light, which ought to be exhibited in the life and conversation of every brother and sister of the church. It prevents the blessings of heaven from descending upon the sinful family of Adam.

I am, Sir, your friend and christian brother.

REV. WILLIAM WARD.—On Friday evening, the 18th of May, a public service was held in the Eagle-street Meeting, London, for the special purpose of commending to the Divine protection and blessing our dear brother, Mr. Ward, Mrs. Mossham and her family, and Mr. and Mrs. Mack, who were about to proceed to India, by the Abberton, Capt. Gilpin. Another meeting was appointed for Tuesday evening, the 22d, the anniversary of the Baptist Missionary Society.

Mr. Ward collected for the SERAMPORE COLLEGE, in England and Scotland, about 16,450 dollars, and nearly 10,000 dollars in the United States.

The Rev. Mr. Tyerman and Mr. Bennet, the gentlemen who compose the deputation from the London Missionary Society, to visit Otaheite, &c. with the Rev. Mr. Jones (missionary) and wife, Mr. Armitage, wife and two children, Mr. and Mrs. Blossom, embarked at Gravesend, on the 5th of May, on board the *Tuscan*, (a whaler.) They did not, however, leave the latter place until the 8th, when they proceeded on their voyage with a fair wind. They earnestly desire the prayers of all pious persons for their safe and prosperous voyage.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK.

Annual Report, Presented June, 1821.

(Concluded from page 125.)

WITH so important a field of usefulness in view, it is a matter of regret, that the pecuniary embarrassments of the society are such as essentially to retard its proceedings. The Treasurer's account, herewith presented, will exhibit the state of the funds of the association; by this it will be perceived that the church cost \$16,000, land and building included, which, together with incidental expenses, including the rent of the room first made use of, renders the aggregate expenditure, since the formation of the institution, \$17,500; of this sum, \$10,500, have been raised by subscriptions, donations and collections in the church; \$6,000 have been obtained from one of the Insurance Offices, at an interest of seven per cent. per annum, secured by a mortgage on the land and building; and there is beside, a floating debt of \$1,000, for which the individual responsibility of some of the members of the board has been given. The interest on the total debt of the Church amounts to nearly \$500 per annum, which, together with necessary expenses, such as the pay of the visiting pastor, of the chorister and attendant, lights, fuel, &c. makes the annual disbursements of the society not less than \$1,100. To meet this, the institution has no other provision than the collections taken up after the several services in the Church, and these do not exceed on an average, \$500 per annum. By a provision of the constitution, annual subscribers were to pay five dollars yearly to entitle them to membership, but by another provision, all who paid \$50 and upwards, were entitled to membership for life. But few annual subscribers were obtained in the first instance, and most of these, afterwards becoming members for life, by paying the sum required, could not be subjected to further payments. The amount of the life subscriptions having been wholly swallowed up in the erection of the church, the society is now left without any income to be calculated upon. The weekly contributions being so insufficient for the current purposes of the year, it is evident, that the institution must not only be without a settled preacher, but the hazard is also incurred of having all the efforts hitherto made rendered abortive, by the necessity of foreclosing the mortgage for the payment of the principal and interest.

The Directors trust, that with these circumstances before them, the friends of the institution will fully appreciate both its usefulness and its wants, and that there may be found some who will afford the assistance so much required.

The Port of London Society, whose objects are precisely similar to those of this body, received from the London Assurance Company, and from the Royal Exchange Assurance Company, a donation of 50 guineas each, from the East India Company 100 guineas, from the Bank of England, £100, from the Company of Drapers, £50, besides smaller donations from other mercantile societies; so well were these associations convinced, that the moral improvement of seamen is a desirable object, even in a commercial point of view. In the hope that the same object would be surveyed in as favourable a light on this side the Atlantic, an application was made to the several Insurance Companies of this city; hitherto nothing has been realized from this quarter, although your board are not without hope, that the subject will meet hereafter with the consideration it deserves. An application has likewise been made to the state legislature for some assistance, this has not yet been successful, and the directors are under the necessity of appealing to the liberality of the friends of the institution, and to the benevolence of the public, as the only resources now left them.

Amidst the difficulties attending the efforts of this association, it has been no small encouragement to the directors to behold a spirit of zeal and activity in the same cause excited in other parts of the United States, as well as in Europe. Your board early opened a correspondence with the Society in London for promoting the religious instruction of seamen, and several very interesting communications have been received from that body. Before entering, however, into any detail of the operations of foreign institutions, it is proper, in the order of this report, to notice what has been effected in other ports of the United States.

At Boston, a place of public worship for seamen was opened on the 9th August, 1818, in a hall conveniently situated in the centre of a large range of stores, on one of the principal wharves of that town. The rent is generously given by the proprietors of the building, and the meeting is conducted under the patronage of the "Boston Society for the religious and moral instruction of the poor." A flag, presented by "several female friends to the welfare of seamen," is hoisted over the place during the hours of service, which is usually well attended. The room is capable of containing about 400, and is frequented principally by seafaring persons. The Rev. Mr. Jenks, under whose care the establishment has been placed, remarks respecting it, "Profanity is more discountenanced and prevails less amongst our sailors. The thoughtless extravagance and boisterous merriment, heretofore so characteristic of their deportment, are in a considerable degree checked; the sabbath exhibits, along our wharves, a different appearance from former scenes, and, in some instances, evidence has been afforded of very serious religious impressions on the heart."

The example of New-York and Boston did not pass unheeded in Philadelphia. In the summer of 1819, an institution for the religious improvement of seamen was contemplated in that city, and on the 17th October, of the same year, a place of worship was opened in a large sail loft, capable of containing about 700 persons. Here divine service has been ever since regularly attended by seafaring persons and their families, under the ministry of the Rev. Joseph Eastburn, who also avails himself of the opportunity for distributing amongst the seamen such religious tracts as are best calculated for their instruction. The

institution has enjoyed the support and countenance of several of the most respectable individuals in that city, amongst whom it is honourable to mention the influence and example of commodore Dale, who has taken much interest in the success of the establishment. Mr. Eastburn states, that a sensible improvement in the moral character of sailors, has been observed by several merchants and shipmasters, in that port, and so much good effect has already resulted, that prayer meetings have been held on board of vessels lying at the wharves, in which the exercises have been conducted by shipmasters and others of the profession.

An establishment of the same kind has been for some time in operation in Charleston, S. C. but your board are not yet in possession of the particulars respecting it. There is no doubt, however, that these measures will become general throughout the seaports of the United States. And, as a proof of the extent to which they may be carried, the interesting fact has been cited, that not long since a meeting for public worship was opened for the first time, in a port of Alabama, by two masters of vessels, one of them from the city of New-York. Such an example of christian principle, and of praiseworthy independence of character, it is to be hoped will be remembered by many of our maritime fellow christians; and may we not trust, that henceforth in every port, where the stripes of our union are unfurled, there will be found American citizens, whose pious care will provide for some attention to the public duties of religion amongst their countrymen?

As we have so recently laid before our readers a full account of the progress of the Institutions in England for promoting religion among seamen, we shall omit the review of their proceedings, contained in this part of the report.

Your board have the pleasure of adding that the exertions of the friends of seamen, on this side of the Atlantic, meet with the most cordial sympathy from their christian brethren in Great Britain, a sympathy which, amongst its other blessings, we may trust, will be the means of promoting such a spirit of peace and good-will between the two countries, as will leave room only for a generous emulation in their respective efforts to improve the condition of mankind, and to advance the interests of the Redeemer's kingdom.

The Port of London Society have transmitted to your Board a handsome print, representing both the exterior and interior of the Ark; they have also forwarded a copy of the Seaman's Manual of Devotion, published by them, together with several of their reports, and have requested this board to cause it to be publicly announced in the Mariners' Church, that the company of American seamen will be deemed a great acquisition in the Ark; and Mr. Wilberforce, in a letter upon the subject, thus expresses himself: "I quite rejoice in your New-York intelligence, and I do cherish the hope, that these various Christian institutions on both sides of the Atlantic will bind us together in bonds of love, which may prevent all future differences."

In contemplating the generous efforts thus making, by Christians of a variety of denominations, for promoting the present happiness and eternal salvation of a large but long neglected portion of our fellow beings, what heart, warmed with christian love, or even with the milk of human kindness, but must feel a disposition to lend some aid in this work of

benevolence. The example of our British friends must teach us that there should be no bounds to our exertions in the cause of piety and truth. The work of a faithful servant of the blessed Jesus, who came to seek and to save those who are lost, is never done while there is any thing left undone.

In America, as this report has exhibited, your board trust a commencement is made which promises a glorious result. The work, at first so discouraging, is now in the full tide of successful experiment; but much, it is evident, remains to be performed. In effecting what has been accomplished, the society has become embarrassed with a heavy debt, even the interest of which they are unable to provide for:—they are besides, with scarcely an annual subscriber; and without the means of employing that regular pastoral and spiritual assistance which constitute the most important part of the undertaking.

The Board of Directors ask for help from every friend of the institution, from every christian, from every friend to the country, and from every friend to humanity. To the merchant, and to all whose circumstances will admit of it, they look for that pecuniary aid, so indispensable to the accomplishment of their plans: and from the mariners, and from every seafaring person, whether rich or poor, they hope to receive that countenance and friendly disposition so essential to secure to the institution the good effect it is calculated to produce. The time is fast approaching when the distinctions of dress and of occupation, will avail us nothing; when all that can interest merchants or seamen will be the improvement they have made of their respective privileges, and of their means of doing good. Happy will it then be for those who have profited by the toils of seamen, if they have not omitted to provide for the welfare of their souls.

By order of the Board,

P. PERIT,

Corresponding Secretary.

Officers elected for the year 1821-22.

Jonathan Little, Esq. President; Divie Bethune, Esq. first Vice-President; Cornelius Du Bois, Esq. second Vice-President; John Westfield, Esq. third Vice-President; Najah Taylor, Esq. fourth Vice-President; Rufus Davenport, Esq. Treasurer; Peletiah Perit, Esq. Corresponding Secretary; Heman Averill, Esq. Recording Secretary.

Directors.—Mr. Moses Allen; Capt. Reuben Brumley; Capt. John Brown; Mr. William Cairns; Mr. William Couch; Mr. John S. Crary; Mr. Lockwood De Forest; Capt. Jona. Eldridge; Mr. Rensselaer Havens; Capt. Gabriel Havens; Mr. David G. Hubbard; Mr. John R. Hurd; Daniel Lord, Jun. Esq.; Rev. Samuel Nott; Mr. Joel Post; Mr. Anson G. Phelps; Mr. Fred. W. Porter; Mr. Geo. P. Shipman; Mr. Fanning Tucker; Mr. John Withington; Mr. Francis B. Winthrop, Jr.; Capt. Isaac Waite.

Standing Committees.

Committee of Arrangements.—N. Taylor; W. Cairns; J. Westfield; L. De Forest; Fred. W. Porter.

Committee for the Sunday Schools.—George P. Shipman; Fred. W. Porter.

Committee for the Christian Herald, and Seaman's Magazine.—John R. Hurd; George P. Shipman; Rev. Samuel Nott.

JOURNAL OF THE BETHEL FLAG.

(Continued from page 128.)

Tuesday, June 26.—This morning, at sunrise, the Bethel Flag was hoisted at the mast head of the ship, Otho, captain Gifford, lying at Fly-market wharf.

In the evening the seamen assembled on the deck of the ship, and at 8 o'clock the exercises were commenced by the Committee of the Bethel Union. Mr. S. addressed the meeting with a few remarks explanatory of the object and plan of the prayer meetings, and urged seamen to attend to the concerns of their souls. The Seaman's Psalm was sung, and captain W. led in prayer. Mr. K. T. read the Rev. Mr. Eastburn's letter, published in the 2d number of this Magazine. The Rev. Mr. Nichols, Missionary, addressed the meeting, and was followed with prayer, by Mr. K. T.

Captain H. then sung the Sailor's Song, and the benediction was pronounced by Mr. Nichols.

Thursday, June 28.—This evening the Bethel prayer meeting was held on board the schooner Haxall, captain Holmes, at Coffee-House slip. The exercises were commenced at 8 o'clock, with singing a hymn from the collection published by the London Seaman's Society, and prayer by Mr. L. B. After singing another hymn Mr. F. read the 51st Psalm. Capt. W. (late of the brig Seine,) Capt. P. and Capt. Holmes, of the Haxall, addressed the meeting. Dr. D. S. B. engaged in prayer: another hymn was sung, and captain Hallet made a short address, and the concluding prayer. The number of hearers assembled on the deck of the vessel, and on the wharf, probably exceeded 200, amongst whom we were pleased to see a number of merchants, whose interest for the welfare of seamen will surely be excited and increased, by witnessing these solemn, orderly, and interesting meetings.

Capt. Holmes addressed his brother commanders, on the duty and importance of assembling their crews, both morning and evening, and reading to them a portion of the word of God, and engaging in prayer, or where this latter exercise was dispensed with, from any peculiar inability, the *reading of the Scriptures should never be omitted*. We have since been informed of two captains who had *never* attended to the duties urged upon them so affectionately by capt. H., in the address above alluded to, that assembled their crews *that very night*, and, for the *first time*, read to them a chapter in the Bible, and prayed with them. Two other captains, we have been told, have since followed this excellent example. After the conclusion of the exercises, a lady presented an elegant "Bethel Flag," which she had made during the day, to the committee, with a desire that it might be sent as a donation from the N. Y. Bethel Union to the merchants in Bermuda, for the use of the shipping there. The Flag was accepted by captain Prince, and early the next morning it was put under the care of a lady, about to sail for Bermuda, who kindly took it in charge, as also some Reports and copies of the Seaman's Magazine, and a letter from the secretary, to two merchants at St. George's and Hamilton.

This day, a large Lantern was presented to the Bethel Union, to be hoisted at the mast-head of vessels as a night-signal for Bethel Prayer Meetings.

Friday, July 29.—This evening, the Bethel Prayer Meeting was held on board the ship *Camillus* at Stevens's Wharf; the meeting was opened with prayer by Mr. P——. After singing a hymn, Mr. K. T. read the 3d chapter of Acts, and Mr. W. prayed. Mr. T. having mentioned that an opportunity would now be offered to any person who wished to make any remarks appropriate to the occasion, Mr. F. late mate of the *Elizabeth*, made a short address, and engaged in prayer. The meeting was then concluded with singing.

The friends of seamen will be pleased to learn, that the number of seamen who attend these meetings increases, and that the most profound attention is paid during the exercises, which do not exceed one hour.

The plan which the Committee have adopted for conducting the meetings is a good one. It is not intended that the exercises shall exceed one hour. This will afford sufficient time for five or six *short* prayers to be made, interspersed with singing two or three verses, reading portions of Scripture, or accounts of the progress of the Gospel among seamen, and making one or two *short* addresses. Each part of the exercises should be short, and have a *direct* reference to that class of people for whose benefit the institution was founded.

(To be Continued.)

CORRESPONDENCE.

Extract of a letter from THOMAS PHILLIPS, Esq. Secretary of the "British and Foreign Seaman's Friend Society and Bethel Union," to the Rev. WARD STAFFORD.

ALTHOUGH much good has been already done, there is yet a vast field for labour lying open before us; we at present see only the droppings before the shower, which will most assuredly take place, as it is promised, "the abundance of the sea shall be converted unto God."

The committee have ordered a Bethel Flag to be presented to our friends in New-York, as a testimony of their esteem for the exertions they are making in attempting to turn poor thoughtless sailors from sin and satan unto God. My very worthy friend, the Rev. Mr. Allen, of Tennessee, will shortly return and deliver it to you. He has attended our prayer meetings on the Thames, and preached to the sailors, and will be able to give you a better description of the glorious work than I can.

I hope to hear of this flag being hoisted from ship to ship in the port of New-York, and that sailors will be found crowding around this blessed standard.

Last Tuesday evening was our Monthly Prayer Meeting, when there were nearly 200 seamen on the deck of a Collier. Mr. Allen preached from the first part of the 3d John, and was very animated. At the latter end of his discourse he was led to speak of the uncertainty of life—that we could not tell what a day may bring forth; and that, perhaps, some who were present might be in eternity to-morrow. On the following evening a young sailor who was at that prayer meeting, in going over the tier, slipped—he fell into the river and was drowned. How earnest should we be in the work the Lord has put into our hands;—with this

poor youth "the harvest is past, and the summer is ended." May we employ the talents given to us, that God may be glorified in the salvation of sinners.

AWFUL WARNING TO SAILORS.

SOME few months ago, during divine service on board the Receiving ship at the navy-yard, (Brooklyn,) one of the men contrived to slip out of the congregation, beckoned to one of his shipmates, and went below. He did not, however, escape unobserved; an officer followed him on tiptoe, and the man, presuming that it was his comrade, said, in an under voice, "come, let us have a snug game at cards." When the service was over, the culprit was summoned by the commanding officer, who severely reprimanded him before the assembled crew, and dismissed him with these words, "how do you know but this may be the last opportunity you will have of hearing a sermon." *The next morning he fell from the mast head, and was picked up a corpse.*

Three Sabbaths ago, during divine service in the same place, a man behaved with so little decorum, that an officer was sent to check him. After service the offender was publicly rebuked—was reminded of the preceding anecdote, and dismissed with this remark, "who can tell but this may be your fate to-morrow?" *The next morning he was ordered to perform some duty aloft, fell from the mast head, and was picked up a corpse.* This narrative requires no comment.—*Long Island Patriot, July 3, 1821.*

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

ON Monday, May 14th, the third Anniversary of this Society was held at the City of London Tavern. The great room was filled by a numerous assemblage of ladies and gentlemen.

Lord Viscount Exmouth, who was unanimously called to the Chair, opened the business of the day.

The Report was read by the Secretary, and gave an encouraging outline of the proceedings of the Committee during the last year, and of the support which they had received in their exertions from several corporate bodies: the testimonies to the ameliorated habits and conduct of that interesting class of society, the Merchant Seamen, were every day accumulating. The Society had distributed, during the last year, at the Gravesend station only, 816 Bibles, and 1096 Testaments.

Admiral Sir James Saumarez, in a speech, in which he gave his powerful testimony to the beneficial effects that the distribution of the Bible among seamen is calculated to produce, moved that the Report be agreed to and received; which was seconded by Mr. Barclay.

Col. Monro, the Rev. G. Clayton, the Earl of Rocksavage, the Rev. Dr. Steinkopff, Col. Parry, and Mr. Stephens, Master in Chancery, also addressed the meeting.

The motion was carried unanimously, as was a vote of thanks to the Chairman; after which a liberal collection was made.

For the Seaman's Magazine.

MARINER'S HYMN.

AWAKE ! brother sailor, to Jesus attend,
For he is your Pilot, your Captain, your Friend ;
Attend to his counsel, he bids you beware
The quicksands of error, the enemy's snare.

Oh, hearken, oh, hearken, his sound is still nigh,
He speaks to your souls by his voice in the sky,
And when the winds blow, and the tempests do roar,
And lightnings flash vengeance o'er ocean and shore—

Yes, hark ! 'tis his voice in the heavens you hear,
A voice, which, like music, shall fall on the ear
Of the man safely moored from billows that roll,
But burst in full wrath on the sinner's bare soul.

Then will you, dear shipmates, to eternity's ocean,
Put forth in a bark tost in angry commotion,
And ne'er take a chart which shall pilot you far,
And well teach you to steer—by Bethlehem's Star ?

Oh look to the heaven ! 'tis darkened, 'tis dark,
In all its vast arch, not a light for your bark,
Save one, which no night can its radiance e'er mar,—
'Tis Bethlehem's radiance—Eternity's Star:

Then let Bethlehem's radiance empower your soul,
With force as efficient as needle to pole,
Then safely you'll weather this world of commotion,
And *splice the main-brace* on Eternity's Ocean.

A. Z.

TO READERS AND CORRESPONDENTS.

"AMICUS;" "CLEMENTIA;" and "A SPY," are received: "A SUNDAY SCHOOL TEACHER," and the Report of the "Female Missionary Society," shall have a place in our next.

After due consideration, we think it not best to publish the request of "ERASMUS." The answer he would receive might not be considered satisfactory to him, though it is fully so to us. He who can adduce sufficient evidence to prove a fact may not always have the *minutes* of those facts at hand; and if he had, it might not always be useful to make them public. If "ERASMUS" will call on us, we think we can satisfy him by a personal interview.

NOTICE.

The *seventh* United General Prayer Meeting will be held on Tuesday afternoon, the 7th of August, in the Mariners' Church, in Roosevelt-street, at 4 o'clock.

ERRATA.—In some of the copies of this number the following errata occur—p. 136, 6th line from the bottom, for "*above*" read *below*; p. 132, 2d line from the top, for "a" read *and*.

The Christian Herald.

VOL. VIII.

SATURDAY, AUGUST 4, 1821.

No. VI.

Miscellany.

For the Christian Herald.

THE BLACKS OF OUR COUNTRY—A MISSIONARY FIELD.

MR. EDITOR,

I am fully aware, that the subject upon which I am about to touch is one that is delicate to excess; and it would have been desirable to have seen it taken up by a more able hand. We should consider the ground we are to tread as peculiarly sacred, having seen the many ill effects produced by those who have trodden it with unhallowed steps. It may not be amiss here to observe, that many who have written upon slavery, though their intentions were good, have been biased by education, by prejudice, and by ignorance. The ideas of slavery, which those form who have viewed it only at a distance, are usually incorrect. Like viewing a picture, we find that distance produces indistinctness and confusion, and it is only in a nearer view of the portrait before us, that we can clearly discern each feature, each beauty, or each blemish. Many, indeed, have written on this subject, after having seen much of it; but still they have not been impartial. A man may carry his prejudices with him to the south, and have them all strengthened. One may present us one side of the picture, and by his account we might suppose our southern brethren as monsters of cruelty; while another, with the same opportunities, may tell us that in "travelling through all the southern states, he never once heard the cry of distress south of the Potomac." I shall endeavour, in the remarks which follow, to fall into neither extreme, and if they are not useful, I trust they will be candid.

Suffer me here to observe, that it is a matter of regret that we seldom hear our African population made a subject of public or private prayer. Among the different denominations of Christians with whom I have been conversant, I seldom hear our *blacks* mentioned in prayer. With the greatest propriety we pray for the heathen on our western borders, and for the heathen abroad; but we seem to forget the two millions of slaves in our country. We seem to forget that there are probably more than four times as many Africans in our country as there are Indians, and that as to moral instruction, they are equally deplorable. The fact is, we have been accustomed to view the situation of our negroes as almost hopeless; and because our fathers placed their bodies in bondage, we, their children, are willing to leave their souls in a bondage still more dreadful. If we can repay any of the debt we owe to Africa by our prayers, and if we have not compassion enough to elicit these prayers, it might be supposed that selfishness would be a sufficient inducement.

Our southern brethren, as individuals, have many of them done much to meliorate the condition of their slaves; and we are not any too forward in this region to allow them that praise which they certainly deserve. We have too often substituted invective for argument, and feeling for reason. We should consider, that for the present there exists a moral and a physical necessity of slavery. We feel shocked at the very name of *slavery*, and hence we can easily abuse those who hold this kind of property, without ever inquiring, whether those are to blame for inheriting a curse, which their fathers accumulated, and which they cannot, if they wished, immediately get rid of. While, therefore, I acknowledge what our friends at the south have, and are doing, and while I lament the want of prudence in some of our writers in non-slave-holding states, I would urge our brethren, who are so much blamed, to do more. They can easily do much; and it is believed they need not be told it is their *duty* to do much.

It is *policy* for them to use every exertion to Christianize their slaves. Religion will make them *better servants*. It is one of the greatest excellencies of Christianity, that it is adapted to the poor of every class. It teaches all to be content in the situation in which God has placed them; and it gives very special and particular instructions to servants. Now it is a fact often confessed by the owners of negroes, that their *christian* slaves, if they are so happy as to own any, are ever the most faithful. Being disciples of Jesus, they imbibe his spirit, and are governed by principle. Hence they seldom, if ever, are known to attempt to run away—for religion makes them contented. Hence too, they will not steal and pilfer, for their consciences forbid this. It must be allowed, that this last is a great evil, and one which causes much trouble to those who keep slaves; and it is the Gospel only that can ever overcome this propensity. As another inducement to urge our southern brethren to give the Gospel to their slaves, I would mention the *security* it will afford them. I would mention this point with delicacy; but it is a fact that might be an injury to conceal, that within a few years there have been several attempts made by the slaves in the southern states to rebel. There has been, and there still is, reason to fear this evil, however great it is, or however unwilling we may be to admit it. In the northwestern part of North Carolina, the slaves have lately not unfrequently been guilty of poisoning their masters, and one another. At present they have no moral principles to govern them. They every year acquire knowledge, and are becoming more and more enlightened, and we might as well attempt to stop the sea in its course as to try to keep them in ignorance. I have mentioned these things with regret, for I would not willingly wound the feelings of any; but deemed it necessary to mention them previously to stating the fact, that "among all the attempted rebellions that have ever been discovered, they have all been made known by a *christian* slave!" This fact I had from a very highly respectable gentleman at the south, who is himself an owner of slaves; and it speaks loudly as to the duty and policy of christianizing our slaves.

The blacks are not only acquiring knowledge, but according to this knowledge, they as sensibly feel their condition as we should in their situations. When vexed with each other, they universally use the language of reproach; and this reproach is to call each other "slaves," as they know this is the keenest weapon they can use. I was once conversing

with a boy about twelve years old, and trying to explain to him the first principles of religion. He had been brought up on a plantation, and religion was a subject of which he was entirely ignorant. He made many inquiries about Heaven; and among other things asked, if "black and white people went to the same Heaven?" he was informed that they did. "Well," said he, with a look that surprised me, "do the black people *work for themselves there!*" Now, if our benevolent brethren at the south are acquainted with the spirit of the Gospel, they cannot be ignorant that it is the only thing that can teach men, "in whatever situation they are placed, therewith to be content."

As to the *duty* of giving to the blacks of this country greater advantages, little need be said. They, with ourselves, have immortal souls to be saved or lost. Our fathers tore them from their native country, and God has placed an awful responsibility upon us to give them the bread of life. Each master is a guardian of souls, and he is bound to clear his skirts from their blood. While striving to give the light of Heaven to the millions on the plains of India, what excuse have we for not giving it also to those who are placed under our immediate care? Will their knowledge be too much increased by hearing the gospel steadily preached? Will it be dangerous for our servants to know that each has an ever-living soul—that this life is but a life of probation—that man was born for eternity? Is there danger in this? If such arguments, or rather excuses, can satisfy our consciences now, they will all be swept away, as the darkness of night is scattered by the rising sun, in that day when all must stand before the heart-searching God. Withhold from them the gospel?—and for what? because Jesus died only for white people—because they are black—because they are servants? Let two millions of souls sink to the grave like brutes—let them live and die servants of sin and Satan—let them perish for ever, because we fear they would be less faithful as disciples of Jesus, than when servants of the Devil—let them perish, because their unhappy nation lies under the temporal frown of Heaven! I am astonished on seeing so much benevolence, and so many other excellencies in the characters of our southern brethren, that they can feel so little on this subject. Many generations of Africans have already perished through our inexcusable neglect. Certainly they have been degraded long enough, have suffered enough, and have been in darkness long enough; and we tempt Omnipotence himself, if we dare sleep any longer while they remain as ignorant of religion as they now are. I am persuaded that every planter in the south would use his utmost endeavours to instruct his slaves in the principles of religion, could they once see it was safe and proper; and if they will give the subject a candid investigation, I am confident they would be convinced of both.

It is perfectly ridiculous to talk of *emancipating* our slaves in their present condition. To set them free, as they now are, would be the greatest inhumanity. They would neither possess sufficient knowledge or ambition to keep themselves from the most abject poverty and misery. Accordingly, we find that in slave-holding states, the free blacks, whose minds are no more cultivated, are a hundred-fold worse off than slaves. They are, with some exceptions, complete nuisances of society. If then, owners of slaves should wish to emancipate their negroes, as many of them do, they cannot do it without destroying the happiness and peace

of society. It would only be putting daggers in the hands of cruelty, and furnishing employment for hangmen. But give them the Gospel, and this evil will be done away, at least in a great measure. Let their minds be enlightened, let moral and religious principles be set before them, and pressed upon their consciences, and there need be no fear, but that they may soon be fit to provide for themselves.

The same objection holds true, in respect to colonizing them, provided they were carried to Africa the moment emancipated. Place a colony of them, with their present knowledge, on the shores of Africa, and we have a helpless band, unable to regulate themselves, unable to take care of themselves, and who could be kept in any order, only by the point of the bayonet, till instructed and enlightened. If then, we look forward to a day when we are ever to become free from so great an evil as is slavery, if we are ever to become rid of so great a curse, a curse that kindles the wrath of the Almighty, and calls down the severest strokes of the vengeance of Heaven upon us, and the generations that are to succeed us, we must begin by giving them moral and religious instruction. I know it is easy to declaim on this duty, but difficult to enforce it. I know it may be a subject of sneers, but I do not know what will be the feelings of that master, who, when he stands naked before God, with the eyes of the universe turned upon him, and he sees one, and another of his own servants, giving him their last looks of reproach and anguish, as they go to the regions of despair, because that master would not instruct them, or permit them to be instructed. Those who make conscience a bug-bear, may continue to increase their guilt by neglect. But it cannot always be so. The God of justice cannot always sleep; the God of Africa cannot always be bound in chains.

I am now prepared to say a few words on the practical methods by which we may attempt to christianize the slaves of our country.

It will be readily perceived that in order to carry into effect any plans for benefiting this unhappy class of men, we need the united efforts of those under whose immediate care they are placed. A master can hold out motives to his servants to go to hear the preaching of the Gospel, that no other person can offer. He may see that they keep their clothes in such a manner as not to be ashamed to attend a meeting. He may also, by his example, by advice, and encouragement, prevail upon those of his negroes to attend public worship on the Sabbath, who would otherwise be engaged in idleness, or be worse employed. But in many places, there are no meetings where they can attend; this is certainly to be lamented. In such cases, the owner of a plantation might collect his servants together, as easily as he could collect them to work, and if he felt any thing of the value of religious privileges himself, might give them such moral instruction as they need. Several respectable planters in the south have done this, and done it with very happy consequences. And I need not here tell those who are acquainted with the subject, that the negroes are extremely anxious to receive religious instruction. They are the most grateful creatures, for the preaching of the gospel, I ever saw. After speaking to a company on the subject of their immortal souls, you find it difficult to leave them; they come around you, as you go, and with streaming eyes, call down the blessings of Heaven upon you, for having pointed them to the door of mercy. One negro in the south, on a holiday, went sixty miles on foot to obtain a written per-

mission from his master, to attend a sabbath school. It seems, indeed, as if many of them were taught by the Spirit, with few, or no other advantages. It may be said that we have very little encouragement to instruct our blacks, as the laws of our southern states forbid their learning to read. Now, although I cannot for my life perceive the policy, the expediency, or the justice of such laws, yet I do not think they present an insuperable barrier to the christianizing of our negroes. There were many thousands of the most eminent christians in the early ages, even before the New Testament was written. Indeed, so rare were books, and so expensive was the Bible, that before the art of printing was invented, it is not probable that one professing christian out of a thousand ever possessed the Scriptures; and yet no charity, however narrow and rigid, could exclude that immense multitude from the title of christians, many of whom proved their sincerity by their blood. The same is true now. Although we may not at present be allowed to teach our slaves to read, yet no laws prohibit their hearing preaching, under certain restrictions; and we have every motive to urge us thus to give them the preached gospel, which policy, humanity, or conscience can possibly enforce. Owners of negroes, then, should urge them to hear the gospel preached, and they should encourage the ministers of Christ to labour among their servants. There have been instances of late, and they are increasing, where planters have invited, encouraged, and even hired men to go on their plantations to preach the gospel to the poor blacks. And these efforts have been attended with the happiest effects. In every instance the negroes have been made visibly better, more industrious, more faithful, and more honest. And there are still christian planters in the south, who would open their doors and their hearts to receive those who come to do good to the souls under their care.

If we had suitable and devoted men, who could be content to do good to men without receiving much applause or wages in this world, and who would spend their time in visiting, in catechising, and in preaching from one plantation to another, they might do immense good. They would have an interesting field, and one sufficiently wide for their utmost zeal. They might here raise to themselves monuments which should endure for ever; they might plant many stars which should shine, when with age these heavens shall have become dim. We have many young men calculating to be missionaries. I would not abate their zeal; let them go to the darkest corners of the earth; but let them not forget the two millions of Afric's sons, who are panting for the breath of Heaven to blow upon them. Let the prayers of the christian community rise to Heaven as a cloud of incense—let them mingle with the sighs of our blacks for religious instruction, and the wind which wafts them to Heaven, will remove a thick cloud of misery, of guilt, and of wretchedness; and we may soon hope and believe, that our country will arise and wash her hands from her guilt and pollution, and that soon Ethiopia will be seen stretching “forth her hands unto God.”

CLEMENTIA.

ANSWER TO SUNDAY SCHOOL QUERY,

No. I.*

In order that reports of Sunday Schools may be more interesting, Sunday Schools themselves must afford a greater interest, to a different class of persons, than they have done since their first establishment. Sunday Schools deserve to hold the first rank among the endeavours of the present day, for spreading the knowledge of the Lord, and making his ways known upon the earth : Yet it is a fact as certain as it is strange, that but few among those holding any rank in the church of Christ, have taken a part in these important institutions, or if they have nominally engaged, have not pursued the object with that zeal and alacrity which is so absolutely necessary. They have rather seemed to feel it a task, and consequently, when the particular lessons of the day were over, they thought their duties done, when in fact they were just begun.

The duties of Sunday School teaching, have heretofore devolved on those whose hours, except on the Sabbath, are entirely occupied : I would say principally upon apprentices and clerks, who cannot, without doing injustice to their employers, devote that time in visiting, which is indispensably required to insure the complete success of the institution, whose benefits so clearly and so strongly show themselves in some schools where a complete system has been effected.

The present reports are made up with an account of the number of scholars, amount of lessons committed, &c. which will be always necessary, being required by the constitution of the Union. What has, generally, been wanting, is, an account of the actual good done, by means of the schools, to those parents, children, and others, who come under their influence. This cannot be done unless persons of a suitable character visit the families of scholars, not on the Sabbath, but during the week. Let the instruction of the Sabbath be followed by a punctual visitation during the week, by those who are able to give a word in season to both parents and children ;—let it appear, by an occasional call, that an interest is felt for the present as well as eternal welfare of the subjects of the institution, and there is no doubt but our reports will very soon bear a different and more interesting aspect than they do at present.

It is deeply to be regretted that ministers of the gospel have appeared so insensible to the good which may be produced by the Sunday School system. Where their personal exertions have been used, schools have invariably flourished, and reports have been interesting. A mere recommendation of it to their congregations will not have the desired effect : it should be their business to visit the schools frequently, animating them with their presence, improving them by their advice, and making their Sunday School not among the least of their pastoral cares.

The great hindrance to the utility of these institutions is, that there is not that good immediately apparent which we desire to see—the task is an humble one—it is not of such a nature as, upon a cursory view of the subject, will excite the feelings of Christians to immediate exertion ; but if we will contemplate the incalculable benefit it may be, both in the

* *Query*, No. I. What are the best means of making Quarterly Union Meetings interesting?

present day, as well as through continued generations, our thoughts will be lost in the inconceivable grandeur of the view.

The assembling of the scholars together, the teaching of them individually, is but the first circle that is made by the weight of our exertions being thrown into the pool of vice and immorality: these circles will increase and increase; will spread wider and wider, until they shall embrace and take in every object within the reach of their influence. If professing Christians would really spend and be spent in the service of their Master—if they felt a sufficient interest in hastening on the great day of the Lord, our Sunday Schools would create more interest, and we should hear in the reports, good tidings of great joy. We want to hear of individual conversions, of general revivals taking place through their instrumentality, of a more particular concern being excited, and felt for the extension of Christ's kingdom on earth, by these means, than has yet been the case.

To conclude: Let Ministers of the Gospel—let officers and leading men of religious congregations—let the more humble but pious Christian, all throw into the scale the weight of their precept, example and influence—let a complete system of visitation be effected, and in a short time we shall see effects, excellent and astonishing. Soon shall we see those faint glimmerings of light which already begin to appear in the moral horizon of our city, increase, and increase in brightness, until, in full meridian splendour, it completely dispels the mists, the clouds, and the darkness of sin. Thousands, now deeply sunk in such an abyss of iniquity as will, without the application of a remedy, sink them to the lowest hell, will, by the means of Sunday Schools, be taken from the horrible pit and miry clay, and have their feet set upon a rock, even the Rock of Ages. Then will thousands of still neglected children, be brought from the haunts of wickedness and vice, be "plucked as brands from the burning," be taken from the desert wilderness of Satan's snares; and, being transplanted into the garden of the Lord, become flourishing and beautiful plants in the courts of our God. Then will our reports teem with facts cheering and interesting to every believer; and then will it be esteemed among the highest of our privileges to become, or to have been

A SUNDAY SCHOOL TEACHER.

June, 1821.

For the Christian Herald.

*Hints on conducting the Monthly Union Prayer Meetings, held in the
Mariner's Church.*

1. THESE meetings, to answer the professed object for which they were instituted, should be principally devoted to prayer. Notices of religious revivals, in the different denominations, may properly possess a place in the exercises, but they should be very succinct. Detailed accounts will, in a majority of instances, cool the ardour of supplication, if they do not turn our thoughts from the design of the meeting. By reading them we shall also satisfy that curiosity, which, from the number of religious publications circulating in this city, it were better merely to excite. Another evil may be, that it will convert the interest which ought to be

felt in supplication, into the desire to hear, and ultimately to tell, some new thing; and thus the prayers and other intermediate exercises, will come to be considered uninteresting and tedious.

There are, to say the least, equally potent objections to the introduction of formal addresses into such meetings. They occupy too large a portion of time, become too prominent a part of the service, interrupt the spirit of fervent intercession, and are more liable than other exercises to break in upon the fellowship of the different sects of worshippers. We all use the same language, and express nearly the same sentiments in prayer—not so, when we compose, or publicly exhort. It is manifestly wise to avoid, as much as possible, those things which bring either the literary or the theological attainments of the several denominations into comparison with each other. Let these meetings then be devoted almost entirely to supplication and praise. The presiding minister, for the occasion, may properly state, succinctly, their general object. The committee of arrangements, may exhibit several short notices of existing religious revivals; while appropriate but short passages of scripture might occasionally be read in place of a hymn. But the entire arrangement should be such as to impress it upon every mind, that the object of coming together, is to present our supplications unto God, and to wrestle with him in prayer until the blessing shall have been obtained.

2. To render these meetings inviting and profitable to those who attend, the brethren who lead must be short in their performances. I do not intend to say, that they must labour to be *concise*; on the contrary, it is rather desirable that each prayer should embrace but a comparatively small number of topics; and that the individual, who is our mouth unto God, should dwell somewhat largely on such as have most deeply interested his own mind. Were one, for example, to lift up our requests in behalf of the union of all true Christians; another, of the labours of ministers, and conduct of religious professors; another, of a spirit of supplication in the church; another, of the spiritual welfare of seamen; another, of the efforts made to evangelize the heathen; and another still, of what is, indeed, the more special object of the Association, the prevalence of pure religion in this great city; the successive prayers would be new, interesting, and calculated to feed the sacred flame of rational devotion. In this way the entire field of supplication would be occupied, without the satiety of frequent and dull repetition. It is the more necessary to observe these directions, because the number of clergymen in this city, who, it is hoped, will attend the Union Monthly Prayer Meetings, is very great; besides that, a considerable and increasing number may be expected from the neighbouring churches.* All will unite in the wish, that as many of these brethren as possible, shall take an active part in the exercises.

3. I would just say, in addition to these remarks, that the exercises should commence punctually at the appointed time, follow each other in quick and animated succession, and be uniformly closed at an early

* We will here state, for the information of ministers in the neighbouring towns, that the meetings are held on the Tuesday after the first Monday in each month, at 4 o'clock in the afternoon, in the Mariners' Church, in Roosevelt-street, near Cherry-street, at which time and place the committee respectfully invite all to attend who can make it convenient. In case the day of meeting should be altered, notice will be given in the Christian Herald.

hour. Let the presiding minister be found on the spot ten minutes before the hour, and begin the moment it arrives, however small may be the number of worshippers who are collected. Let those who lead in the devotions, have the privilege of giving out a few verses of a hymn, or of reading a short passage of scripture; but let them occasion no interruption or delay, by *searching* for it. And let every Christian present return to his habitation to meditate upon the different topics of supplication, and repeat them in the orisons of the family and the closet. And may He, who hath never sated to the seed of Jacob "seek ye my face in vain," graciously hearken to the united cries of his people, and pour out upon us such a blessing that there shall not be room to receive it.

AMICUS.

[REMARK.—We would barely remark, that the special design of the United General Prayer Meetings, is "to unite Christians of different denominations in prayer for an out-pouring of the Holy Spirit on this city." We take the liberty of inviting those ministers who take a part in the exercises of these meetings, to give the above useful "Hints" an attentive perusal, as they are calculated to aid them essentially, in giving the exercises a proper direction.]

For the Christian Herald.

CITY AFFAIRS.—NEW-YORK IN A BUSTLE.

MR. EDITOR,

Perhaps you may think the accompanying letter worthy to be inserted in the Christian Herald. I send it to you precisely in the state in which I found it, having no mark of its origin but its date, and of its destination but the first name of the person to whom it is addressed. I conjecture that the writer, after having reached the end of the second sheet, became weary of his long-winded story, and therefore put the sheets into his pocket, partly folded, intending at another sitting to begin a third sheet, which was to be an envelope to the whole concern. Or perhaps he had not a third sheet of paper by him, and was on his way to or from the stationer's, intending to finish the whole last evening. There is no use, however, of further conjecture; I can only say that I found it early this morning in — street. And as, after the most diligent search, I find no mark which might enable me to deliver it to the right owner, I trust that when he sees it in print he will consider this explanation sufficient, and this mode of restoring the lost property altogether best. He can send the Christian Herald, for which I hope he will become a subscriber, to his correspondent, by mail, for a very trifling postage. I am not, of course, entirely pleased with the story—yet it may gratify your country readers, to have this account of the late doings in our city, rather than none. I must urge them, however, to make such allowances as the evident character of the writer will suggest.

AN EARLY RISER.

New-York, July 30, 1820.

MY DEAR CHARLES,

We have had a fine affair in New-York; and though it had no direct connexion with so inconsiderable a person as myself, I own I feel reduced to a very unpleasant dilemma. I do not like to be, or to be thought to be, priest-ridden, and yet I retain some of my old attachment to good company and good manners. While my mind hangs in

dubio, however, I will, just for my own amusement and yours, give you a brief view of matters and things to the best of my ability. I am sensible that it requires no ordinary artist to delineate the varied scene to which I refer. I should be glad to give you a real *camera obscura* view, not fixing your attention upon one aspect alone, but helping you to see the different objects in their succession, and at last presenting to your eye all the interesting expression, the animated gesture, the very words and bustle of our lively, active population, on a late singular occasion.

You must know that no inconsiderable matter excites a New-York population to a bustle; and that not a little of the talent of the city was previously engaged in unconsciously bringing it about. Sage Editors did their best—sager philosophers and divines were quoted for the illumination of the public mind. Now, as I like my pleasure better than my mother's religion, I have no objection to this part of the business. I thank the Evening Post, Advocate, American, and all the rest, for their well meant and well done endeavours to promote the health and comfort of the city, which they have under their care; and especially, to prevent the pernicious effects of the easterly winds which have so prevailed this summer, and which, I verily believe, have blown this way some of the remnants of the old Connecticut blue-laws; and which seem to have affected even our Dutch and Scotch clergy, until one would think them Yankees in good earnest; and till almost every eldership and consistory is completely weather-beaten. However, the present heat, under which I almost stagnate, may produce a better state of mind, and the whole affair will very likely be melted down under the present temperature of 85 to 90.

I was not brought up for a writer, and I am always going round about in my story—but I am as yet only half down the second page, and as I can enclose this sheet in an envelope and send it by a private conveyance, you need not be calling me to the point any sooner than I can get to it in my own way. Well, you must know then, that by the effects of the easterly winds upon our good clergymen's spirits, or by the migration of blue feelings upon the wings of the wind, they lately set themselves to urge the good people of this city to a better observance of the Sabbath day. Now this was altogether unnecessary, of course, since, according to the philosophers and divines already referred to, in their editorial application, we kept it already as well as we could; having, in multitudes, made it a day of innocent relaxation, and having every Sunday morning, for the whole summer, done our best to line every road and stream with gay and lively people; setting, too, our Christian example to fifty villages and thousands of families in the whole adjacent country.

The truth is, that, according to the best authority, it was all a mere selfish business on the part of the clergy. We presume that they are in their own minds no sticklers for the puritanic observance of Sunday. All that they want is that the people should attend their own sagacious instructions, while they are sobering themselves from their own *whole* week of amusement. By the way, this is rather unfair. The clergy have, during the week, a good many sober services to perform. I should not like pastoral visits which some of them make, and, least of all, I confess, sick beds, and death beds, and weeping families: it always makes me uneasy and sleepless to see sickness, and sorrow, and death.

On the whole, perhaps the clergy are sincere, and only desire to make

us think of death and eternity every day; when, for my part, I take all the pains I can not to think of either any day: and, by the way, an easy, quiet state of mind is one great advantage which I gain from a little Sunday's amusement. Indeed, I think here is one argument why a city population should have a special indulgence. Funerals pass so constantly—graves are dug—vaults are opened so before our eyes; eight or ten are dying daily; and, absolutely, I do not think one could keep from running mad, unless one had a periodical and cheerful relaxation and relief from these horrid sights. I am sure of this good effect upon myself, and I have no doubt that the same is produced upon our Sunday emigrants at large. If so, then it is clear that they do, in the best sense of the word, sanctify the Sabbath day, i. e. devote it to the most excellent purpose of promoting sanity and cheerfulness of mind. It is indeed a pleasant sight, on the borders of a great city, (every where except in the neighbourhood of dandy point, where the conflux of gentility, dandyism, vulgarity, and vice makes a most loathsome hodge-podge,) to see issuing from it laughing and jolly bands, regaling themselves with fine country air; and making Sunday, in very deed, a *holiday*, (which word is improperly written and pronounced *holy-day*.) It looks as though life were made for cheerfulness and merriment, and while it makes us overlook the horrors of death, prepares the mind for a joyful expectation of that everlasting holiday, beyond the dismal scene, where, for aught I know, the same cheerful merriment may be kept agoing night and day, day and night—week by week for ever.

But, as I said, the clergy did not like the *cheerful* way of spending Sunday, and they have been seriously setting themselves to reform, i. e. *deform* the cheerful and happy part of the citizens. Be it so—I am not disposed to complain—I am not over fond of reproof; but if, in the exercise of their ghostly offices, I should get a reproof, I see not that I have any good reason to object. Nor can I see that they depart from their station as good citizens, if they urge the magistracy to a more strict enforcement of our *bluish*, not to say blue, laws. I thought indeed that they were obsolete—but as they are still on the statute book, every citizen has a right—a civil right—a republican right—an unalienable right, to help on their enforcement. As to the gloomy informers under the blue statutes, afflicted as they daily are with the *blues*, and particularly clergymen, I merely pity them, without one grain of resentment. Their ill-fated office dooms them to melancholy. They have no holidays, in the best sense of the word, in this world, and must find a sad relief in the gloomy prospect of an eternal *holy-day* in the world to come.

I wish now more than ever that my mind had been well trained to composition. I might, I suppose, have put all that I have to say on one sheet, but I have already begun a second, which I fear I shall scribble all over before I get to the end of my story. The best part is yet to come.

Well, after a good deal of stir, a public meeting was called of the "friends of religion and morality," to meet at the City Hall, on Wednesday last; and we had a real *fourth of July* day of it—for there was a *counter*, as some call it, but I call it a *collateral* advertisement, inviting "those friends of morality and religion, who wish a proper and just regard for the Lord's day, but who do not think it judicious or proper to unite church and state." Now those who call this last a counte

advertisement, suppose that by *the friends* of morality and religion, &c. are meant, those who love great Sunday dinners, and drinking, and frolicking, and fun, and fishing, and riding, and sailing, and money spending, and money making of a Sunday; or, as the clergy express it, who "draw iniquity with cords of vanity, and sin with a cart-rope." The latter clause of the advertisement, I confess, puzzled me. "Uniting church and state." What now? Is it, thought I, that the clergy are holding conclaves in regard to the new constitution? Is it that they are to be the third estate in the state legislature? Are we then to have a clerical senate—a clerical council of appointment—clerical judges, and justices, and sheriffs, and constables? And what next? and what next? I kept saying to myself, while all the ancient scenes of clerical havoc which I had read of, rose up before my imagination. However, not thinking it worth while to work myself into a passion, unless there were just cause, I checked myself, that I might compare matters calmly and fearlessly, as they stood before me in the "Mercantile" of the 25th. My first discovery was—"ridiculus mus"—There was a preachment to be sure, of which the printers might complain, because it was so long, (if they were not paid for it square by square,) an exhortation, and the design proposed of taking measures to prevent the profanation of the Lord's day; and, by way of stealing a march upon the civil authorities, whose defeat was projected, a meeting was called in their own strong hold. To pervert, in this place, the very chair of authority—how? by enacting, in clerical right, new and severer laws? by planning dreadful punishments, to be enforced by a clerico-military force, uniformed in black coats, and armed with goose quills? By this time I thought the city safe from danger as ever was the army of 20,000 able-bodied men from the machinations of Capt. Bobadil, who had a witty plan of killing every soul of them in a week or fortnight, by his own hand. I perceived, indeed, the symptoms of one of those *decennial* or *septennial* movements, which generally subside in a few months or weeks, and always end in a more full developement of *our* strength and *their* weakness—which always have proved that no Sunday laws can metamorphose a great and active community, and turn a happy population, into moping methodists. I liked the doings well enough, expecting, of course, nothing more than a mere temporary fluster, which would soon be followed by a deeper calm; that we should soon have a long vacation, when, without being teased with preachments from the pulpit, and preachments from our grandams, and uncles, and aunts, and neighbours, and hypocrites, we might all quietly pursue our own way. The preachments I dislike most of all, for I have often felt as if I should go mad under their power; for I have still left within me the settlings of a serious education, which only need stirring, to disturb and discolour any whole mind.

But to lead you to the park.—I told you that we had a real fourth of July day of it—and such it was in good earnest. There was such a declaration of independence—as though it were the first meeting of slaves to assert their freedom—as though each man were, in the greatness of his strength, shaking off his massy chains—or as if each man felt that the fat and heavy priest was at length shaken off, or would soon be shaken off, from his long fretted and galled back. The sore seemed still to chafe, and under the imaginary irritation there was quite a virulent ex-

hibition of gesture and expression, which, to me, who looked upon the whole as a mere fancy-scene, was quite ridiculous. Half that were there winced as if conscience-smitten;—as they had really nothing to gail them without, they must have been sadly galled within.

We had, too, a real *fourth of July* day, in the variety of people assembled. I do not remember, indeed, to have seen the usual crowd of ragamuffin boys, or of filthy, tattered women, with their squalling brats, or that out-pouring of the coloured community, which sheds a sombre tinge over the rejoicing crowd, on our great national holiday. The assembly, or rather the crowd, was, I believe, of white male adults only—but of all orders, ranks and characters, including the wealthy landlord, the enterprising merchant, the learned lawyer, the pious minister, the Sunday loiterer, the Sunday trifler, the Sunday traveller, and above all, amid all, and eclipsing all, Sunday conveyancers, whether by steam-boat, horse-boat, stage, chariot, gig, or pegasus, with Sunday purveyors, whether tavern keepers, from ——— to the petty dram-seller, or garden-keeper, or fruitcrers, or ———, making as motley a gathering of the friends of morality and religion as my untravelled eyes ever saw. The surface of the crowd too was spotted and streaked by a goodly number of those sanctimonious personages, the “clergy and their friends,” who, I doubt not, were inwardly glorying at the public parade which a bare pittance of their sacred magic had been able to produce.

So great was the prevalent zeal in favour of morality and religion, that the room allotted by our city magistrates for cementing the union between church and state, was crowded even before the appointed hour. Then you might have heard such a din: speakers all and hearers none. “No priests,” was bawled here—“No blue laws,” resounded there. “Down with the priest,” cried the many, with heads erect and eyes apparently elevated towards the bloody throne, upon which their dreaming fancies saw their base oppressors; while, as in its own native element, there circulated a vulgar, unchristian, ungentlemanly murmur, which chilled me through; not because I had any fears of either tar or blood, but because I felt ingulfed in a company quite beneath my rank, my principles, and my pride. Around me, on all sides, above my low statured personage, it was all the same; and under the pressure, lateral and vertical, I could not but exclaim, with the full consent of every feeling within me, (so loud I believe as to be overheard,) “as I’m a gentleman, I’ll not be caught here, squeezed here, and drowned in this ——— again.”

While I was thus giving necessary vent to my own feelings, the troubled sea was getting a little to rest. The crammed throng, perhaps by mere dint of squeezing and scolding, and by the impossibility of further locomotion, seemed to stick fast and silent, while the resolution was passed, (I don’t remember the precise words,) that it was exceedingly improper for the clergy to interfere with the police of the city. “Ay,” rung, or thundered through the crowd, as though the massy walls of the hall of justice were to be parted, while an assent *en masse* was given to the mighty truism. Even the clergy, some of whom still remained fastened in the crevices of the congregation, gave, I am told, an audible “ay” to the fatal decree, which was to pluck the *tiara* from their own head just as it was fixing there—which was to nip the bud of the New-York inquisition—which was to annul the fatal league, artfully and hypocritically design——

SENECA AND MUNSEE INDIANS.

IN our first number for last month, we published the last part of the Rev. Mr. Alden's Journal of a Mission among the Seneca and Munsee Indians, and mentioned the omission of the sketch of a sermon delivered on the 24th of September, in the presence of six Indian chiefs, assembled at the Council-House. As Mr. Alden's official report to the "Society for propagating the Gospel among the Indians and others of North America," was made through the *Herald*, copies of which have been transmitted to the Society, it will be proper that we should now insert this part of the journal.

A brief notice only of the leading ideas suggested will be attempted.* I spoke of the command, which Jesus gave to his ministers, just before his ascension, to preach the gospel to every creature of the human race; and of the promise, which has always been verified, of his presence with all, who faithfully engage and persevere in this work, the most important ever delegated to man, and which angels would delight to perform. I dwelt on the indispensable obligation upon the heralds of the cross to go forward with ardour in the noble cause, neither fearing opposition from the powers of darkness, nor listening to the applause of the world. Paul felt the weight of this solemn obligation, when he said, "wo is me if I preach not the gospel." If there be a necessity, laid upon the teachers of religion by the great Head of the church, to inculcate the truths of redeeming love upon all the children of men, there must be a corresponding obligation on their part to hearken to these momentous truths. Jesus has pledged his veracity to be with his ministers to the end of the world; but how shall the poor Indians know whether they, who appear under this name, faithfully represent the will of the Redeemer or not? Do not some, from the darkness of their minds, who make pretensions to this character, sometimes teach erroneous doctrines? The appeal must be to the infallible word of God. How important then that this word should be put into the hands and be deeply impressed upon the hearts of all, that they may see and judge for themselves. The holy scriptures assure us that faith in Jesus Christ is essential to salvation. How shall the poor Indians attain to this pearl of incalculable worth? It is the gift of God. Here, in the same precious volume, we are taught that faith cometh by hearing, and hearing by the word of God; to that we are directed to look for all moral and religious instruction; and the excellence of this, it is the duty, the privilege, and the honour of the preachers of the gospel, continually to inculcate. Some, however, say there is no occasion for preaching; that the Indians and all others have a "light within" sufficient to guide them to eternal life. The language of the text, as I have been led to believe, implicates a different idea; otherwise, the injunction before us would be perfectly nugatory. Again, Jesus said, except a man be born again, he cannot see the kingdom of God. Nicodemus said, how can these things be? Jesus did not say to him, in reply, that he had light sufficient to inform him of the necessity of this wonderful change; but immediately proceeded to preach to him upon this doctrine, setting an example, in this way, to all whom he should see fit to appoint to the office of the ministry. Some, they were sensible, whose kindness to their fellow creatures every where commands respect, differ in sentiment from the missionaries, who occasionally visit them, as to baptism, the Lord's supper, and singing. It was no part of my duty to enter into disputations; but I should be unfaithful to my Lord and Master, not to urge the instructions of his holy word, according to my best understanding. He has directed his ministers to preach the gospel and to baptise all who believe in the name of the Father, the Son, and the Holy Ghost. His command, the very evening in which he was betrayed, was to commemorate his death, in his appointed way, till his second appearing. We have scripture authority for speaking to ourselves in psalms and hymns, and spiritual songs, singing and making melody in our hearts to the Lord. If convinced that the Bible contains the word of God, we must repair to its solemn and interesting truths as the man of our council, the guide of our life, and the source of all our hope. The close of my address consisted in an exhortation to daily prayer, so often inculcated by precept and example in sacred writ. I remarked, that it was gratifying to the people of God to learn that a goodly number of the Indians had long been in the habit of offering up their petitions in secret to that Being, who is perfectly acquainted with all our actions, words, and

* See p. 118 of this volume.

thoughts; and that some of them could lead in the devotions of their public assemblies; but, that I had reason to fear, none of them tendered the family morning and evening sacrifice of prayer and praise. I spoke of the importance of this duty, and the happy effects it was calculated to have upon their domestic circles; and of the remarkable attention given to it by many of their christian brethren in former times among the eastern tribes; and added, that God had declared, by one of his inspired ministers, that his fury should be poured out on the families, that call not on his name.

Intelligence.

ENGLAND.—ANNIVERSARIES IN MAY.

(Continued from page 147.)

London Missionary Society.—Twenty-seventh Anniversary.

THE Sermons at this Anniversary were preached as follows:—Wednesday morning, May the 9th, at Surrey Chapel, by the Rev. George Clayton,—the same evening, at the Tabernacle, by the Rev. Thomas Craig, of Bocking,—Thursday evening, the 10th, at Tottenham-Court Chapel, by the Rev. John Brown, of Biggar, N. B.—and on Friday Morning, at St. Bride's Church, Fleet-Street, by the Rev. Dr. Williams, of Stroud.

Discourses in Welsh, for the benefit of the Society's Welsh friends resident in London and its vicinity, were preached, at Surrey Chapel, on Tuesday evening, May the 15th—a first, by the Rev. David Peter, of Carmarthen,—and a second, by the Rev. John Elias, of Llanfechell, in Anglesea.

The Annual Meeting took place on Thursday morning, at Great Queen-Street Chapel, the Treasurer, William Alers Hankey, Esq. in the chair.

Unusual interest was connected with this meeting, by the attendance of a Madagascar chief, and by the arrival of Mr. Campbell from his second voyage to South Africa.

Gov. Farquhar having sent from Mauritius a commissioner to Radama, the principal chief of the neighbouring part of Madagascar, Mr. David Jones, the society's Missionary, obtained permission to accompany the Commissioner, for the purpose of re-establishing himself at Madagascar. Mr. Hastie, the Commissioner, introduced Mr. Jones at the Court of Radama as his particular friend. Mr. Jones availed himself of this opportunity to promote the object of the Society with reference to Madagascar. The King, being satisfied with the views of the Society, consented that Mr. Jones should write to the Directors for Missionaries to instruct his people in the knowledge of Christianity, provided a number of Artisans accompanied them; as he was solicitous that his people should be instructed in the useful arts, as well as in religion. He himself afterward agreed to address the Directors to the same effect; and the following is a translation of his letter:—

Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.

GENTLEMEN,

When the Treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of Slaves from the Island of Madagas-

car, the Missionary, Mr. David Jones, accompanied the Commissioner from the British government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force, contrary to the light of their understandings—therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful Artisans to make my people workmen, as well as good Christians.

I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which Missionaries may require from my subjects.

The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, gardening, &c.

I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

Accept, Gentlemen, the assurance of my esteem and affection,

(Signed)

RADAMA, King.

We are happy to state that the Treaty here referred to was concluded. One condition of this treaty was, that twenty Madagascar youths should be sent—ten to Mauritius, and ten to England—to be instructed in such arts as may be beneficial to their native country.

The Chief who attended the meeting is named Rataffe, and is brother-in-law to Radama, by whom he has been sent to this country on a mission to government. He was accompanied by a secretary, an Interpreter, and four of the Youths who are come to England for instruction.

Of the interesting addresses delivered at this meeting, we shall give some extracts in a future number.

Many persons being unable to obtain admission at the meeting, several hundreds, at the suggestion of some friends, repaired to Gate-Street Chapel, not far distant. They were accompanied, at the solicitation of the Secretary, by the Rev. John Clayton, jun., who addressed to this suddenly-collected Assembly a short Discourse, and read a part of the Report, until the arrival of Mr. Campbell, who gave a brief detail of his late journey, when the Report was finished, and a collection made, which amounted to \$97 77.

The receipts of the year had been \$116,330 00, being an increase of \$3,396; while the disbursements, amounting to \$123,515 00, had increased by the sum of \$7,315; leaving a balance on the last year's account, of \$7,185 00 against the Society. The Treasurer is under acceptance for \$8,888 00, drawn by the Society's agents at Calcutta; making the total amount of the Expenditure above the Receipts, for the twenty-seventh year, about \$16,000.

The Sacrament of the Lord's Supper was administered, on Friday, at Sion, Silver-street, Tonbridge, and Orange-street Chapels.

The collections at the different places were as follows:—

Surrey Chapel,		\$1,960
Tabernacle,		634
Great Queen-Street Chapel,		1,020
		3,614

	Brought over,	\$3,614
Gate-Street Chapel,		98
Tottenham-Court Chapel,		890
St. Bride's Church,		480
Sion Chapel,		599
Orange-Street Chapel,		361
Silver-Street Chapel,		188
Tonbridge Chapel,		179
Welsh Services at Surrey Chapel,		152
		\$6,562

Wesleyan Missionary Society.—Anniversary.

The Annual Meeting of the *London District Auxiliary Society* took place, preparatory to the Anniversary of the Parent Society, at Great Queen-Street Chapel, on Wednesday evening, April 25th; Mr. Alderman Rothwell in the chair. One of the Speakers, the Rev. J. Gaulter of Deptford, stated the following fact :—

A planter, in the West Indies, had, by his cruelty, rendered himself so justly obnoxious to his slaves, that he entertained apprehensions for his safety. He was told that, in order to secure himself, it was absolutely necessary to prohibit their religious assemblies. Having attempted this, but hearing that they still held them by night, he determined to put an entire stop to them. Going, for that purpose, to their place of meeting, he heard them, as he approached the door, in prayer; and the burden of their prayers was that God would “bless wicked Massa!” In a few minutes, overpowered by what he heard, the Master was down on his knees by the side of his Slaves; and, in the issue, he, who had been their persecutor, became their Minister and Teacher, and preached among them with great success.

The Annual Meeting of the Society was held, on Monday, April the 30th, at the City-Road Chapel; Colonel Sandys, of Cornwall in the chair.

The Chairman having opened the meeting with some feeling and animated remarks, which came with authority from him, as having long served in India, the Report was read by the Rev. Richard Watson, one of the secretaries.

There were many highly interesting addresses delivered on this occasion, but our limits will not admit extracts from them at present.

Religious Tract Society.—Twenty-second Anniversary.

On Thursday Morning, the 10th of May, the Annual Meeting was held at the City-of-London Tavern, at 7 o'clock; Joseph Reyner, Esq. the Treasurer, in the chair.

It appeared from the Report, that the number of Tracts issued during the year had amounted to 4,833,770—being 792,904 less than the issue of the Twenty-first year; a very large and unprecedented demand for Tracts, suited to counteract the influence of Infidel principles, being demanded that year by the peculiar circumstances of the times.

The loss on Tracts supplied to hawkers, added to the Grants for Foreign and Domestic purposes, exceeds \$3,460. The Receipts of the year have amounted to \$33,600, and the Disbursements to \$33,700. The Society is under engagements to the amount of about \$9,000.

We quote from Mr. Ward's Address, several instances of the benefit of Tracts, which had come to his knowledge :—

Of two young men, who were acquainted with each other, one was truly pious. The other, one day, took up a leaf of the Bible, and was about to tear it, for the purpose of packing up some small parcels. "Do not tear that," said the other; "it contains the Word of Eternal Life." The young man, though he did not receive very kindly the reproof of his friend, folded up the leaf, and put it into his pocket. A while after, he said within himself, "Now I will see what kind of life it is of which this leaf speaks!" On unfolding the leaf, the first words which caught his eye were the last in the Book of Daniel—*But go thou thy way till the end be; for thou shalt rest, and stand in thy lot, at the end of the days.* He began immediately to inquire what HIS lot would be at the end of the days; and, from this occurrence, became, under the blessing of God, truly pious. Now, though this was but a single leaf, it so far resembles a Tract as to bear me out in asserting, that Tracts are rendered efficacious in promoting the eternal welfare of men.

The next circumstance which I shall instance refers to the conversion of a woman of evil character. As she was walking in the street, she was accosted by a person who put into her hand the Tract extracted from Dr. Watts, and entitled "The End of Time." When she got home she retired to read this Tract; and became so deeply affected, that her importunate supplications for mercy at the Throne of Grace were soon heard in every corner of the house. This led to her reformation; and, having tasted of that pardoning grace which Jesus died on Calvary to procure, she is now an ornament to her Christian profession.

After referring to the conversion of a Hindoo by means of a Tract, Mr. Ward added the following recent instance of the effect of Tracts in India:—

Pahtumboosing was a Brahmin of a high caste, and had made a vow of perpetual silence. He had kept this vow for several years; and so great was the reverence that this circumstance procured him, that when he went to Calcutta, not only the lower orders, but even the higher classes, would run to meet him in the streets, and, falling at his feet, would adore him as a deity. Consider the circumstances attending the conversion of this man—a Brahmin, bound by an extraordinary vow, shut up in his temple, secluded from the world—one would have thought that this man, beyond all others, must perish in his ignorance. But a Religious Tract was, by some means, introduced within the doors of his consecrated prison—it caught his eye, and arrested his attention—his tongue was loosened, and he began to pray! He went to Serampore; and Dr. Carey writes concerning him, "I do believe that this man is become a sincere believer in the Lord Jesus Christ."

British and Foreign School Society.—Sixteenth Anniversary.

Preparatory to the Annual meeting, a Sermon was preached for the Society, at St. Paul's, Covent Garden, on Wednesday Evening, May the 16th, by the Hon. and Rev. Gerard T. Noel.

The Annual Meeting was held in Freemason's Hall, on Thursday, the 17th; His Royal Highness the Duke of Sussex in the chair.

The Report was then read by the Rev. George Clayton, one of the Secretaries.

In the Resolutions, the following particulars were stated as grounds of satisfaction and renewed zeal:

The establishment of twenty-two New Schools in the metropolis, within the last five years, together with the general extension of education throughout the kingdom, on the British system; as affording reason to conclude that the benevolence of this country will, in a short time, render the means of instructing the whole body of the rising generation, by voluntary contributions, complete.

—The success of the plan adopted by the Society in Ireland and Scotland.

—The progress of the Schools in France, Spain, Russia, the Netherlands, Sweden, Denmark, Switzerland, Tuscany, and other States in Italy—in Malta, Calcutta, and the East Indies—in the United States of America, Halifax, and the West-India Islands—and at Buenos Ayres, and in other parts of South America.

Mr. Trant, on the subject of Female Education in India, remarked:—

I have much satisfaction in informing this Meeting, that twelve months ago, I witnessed the commencement of a system of Female Education. I might give na-

merous proofs of the gradual dispersion of the prejudices of the natives. One Brahmin, who has resided a long time at Benares, and went thither for the purpose of passing his latter days, it being esteemed meritorious among them to die there, has given the Church Missionary Society a large house for the purpose of a School. This is a very strong fact. I was invited to dine at the house of the son of this Brahmin, and there I saw two large temples shut up. I asked, "Why are these shut up?"—"Oh," said he, "we have no more need of these temples!" He then assured me, that he was so sensible of the want of education among the females of his family, that he was instructing them himself. I hope the lady who is proceeding to India will be introduced to this family, and be very successful in her labours.

Prince Rataffe, of Madagascar, attended the Meeting. On its being communicated to him, through his Interpreter, that the Meeting hoped that the benefits of the British System of Education would be extended by his influence throughout the Island of Madagascar, he assured the Members that the King would do every thing in his power to promote the instruction of the people, and that he himself should be most happy to second his endeavours to the utmost.

The Rev. George Burder, in moving the adoption of the Report, stated the following facts respecting the abolition of the Slave Trade in Madagascar :—

The Slave Trade was carried on there to a prodigious extent ; so that when Governor Farquhar's Agent and a Missionary were travelling, they met companies of 100, 200, yea, of 1000 in a body, going to Taumetan to be sold as Slaves. It was the principal trade of the island, and they procured almost all their articles by the sale of Slaves ; but, notwithstanding this, the intelligent monarch of that island was determined, contrary to the persuasion of some of his principal nobles, to put a stop to this traffic. And never was such a day known in Madagascar ! The Union Flag of Great Britain, and the flag of Madagascar, were seen flying together—the guns were fired—and every demonstration of joy was displayed : the people hailing Liberty ! Liberty ! as the gift of heaven. It is now the King's earnest desire, that his subjects should be instructed ; and, to use his own emphatic language, he says, "If your Government will instruct my people, I am yours for ever."

The Receipts of the year had been 2034*l.* 19*s.* 10*d.*, and the Payments 2432*l.* 3*s.* 6*d.*—leaving a balance against the Society of 397*l.* 3*s.* 4*d.* ; which, with former deficiencies, makes the Treasurer 1116*l.* 2*s.* 10*d.* in advance.

Prayer Book and Homily Society.—Ninth Anniversary.

On the morning of Thursday, May the 3d, the Annual Sermon was preached at Christ Church, Newgate-Street, by the Rev. Garrard Marsh, M. A.

At the Annual Meeting, which was held at two o'clock, in Stationers' Hall—the Treasurer, Joseph Wilson, Esq. in the Chair—the Report having been read by the Secretary, the following gentlemen moved or seconded Resolutions :—Zachary Macaulay, Esq., and John Poynder, Esq.—the Hon. and Rev. G. T. Noel, and the Rev. William Jowett—the Rev. Charles Simeon, and the Rev. Daniel Wilson—the Rev. Edward Burn, and the Rev. William Dealtry—and the Rev. Edward Bickersteth, and Richard Stainforth, Esq.

We quote the greater part of Mr. Jowett's Address to the Meeting, as it illustrates the blessing of an intelligible and Scriptural Liturgy, by the state of things which he had witnessed in Christian Churches not yet possessed of such a Liturgy :—

I have, within the last few years, visited the Romish, the Greek, the Coptic, and other Churches, which have their services habitually in a language that the people do not understand.

How painful the contrast, between the affectionate mother, in this country, training up her child in the way in which it should go, and impressing its tender mind with sentiments of devotion—and the mother, teaching her child, as soon as it can read, or even before it can read, to repeat its Ave-Marias and to count its beads! How different to the family, after the labours of the day refreshing itself with the exercises of spiritual devotion, is the family assembled to fatigue themselves with their unintelligible services, or to repeat their long Breviary of Saints, and to add to each of them "*Ora pro nobis!*" (Pray for us!)

Observations of the same kind will apply to the manner in which marriage is celebrated in the Greek Church. When present on such occasions, I have perceived a disgusting levity, arising doubtless in part from the unknown language in which the service is there performed. How different the case in our own Church! How solemn and tender the addresses delivered at this important season, reminding the parties of the serious vows laid on them, and of the conjugal virtues which they are called to exhibit!

I have been struck, likewise, when in some Churches abroad, with that **DESOLATION** of devotion which seems to prevail. There appears to be no common feeling of devotion between the Priest and the People. At one end of the Church stands the Officiating Minister, with his back to the people; repeating what they do not understand, in a voice too low to be heard. What are these people doing? Are they all praying with one heart and one mind? They seem as if every one was standing by himself; and totally destitute of that unction which is promoted by prayer in a language that is understood.

I once spent a Sabbath in the northern part of the island of Corfu, and, going to the Greek Church there, had an opportunity of witnessing the manner in which the priests in that place (who are so poor that they are obliged to toil for their subsistence in the field) officiated in sacred things. I retired, in sadness, and went to my own room; and I shall never forget, though I cannot express, the feelings which that passage of our Liturgy brought to my mind, "That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word!" The feelings which then impressed me were—on the one hand, gratitude to Almighty God, who has in so great a measure answered that prayer in our own happy land; and, on the other, pity joined with prayer for that unhappy country, that God would be pleased to grant, that all around me might partake of these blessings."

Surely, Sir, it is a Catholic spirit which the Church of England breathes in these words! Is it not our privilege, when we pray for Bishops, Priests, and Deacons, to extend our views to every nation under heaven, and to all the ministers of religion in every part of the world? And if this spirit prevails in our Church, and we are enabled to bow before the throne of the Divine Majesty, with these enlarged views and feelings—then does the Church of England contain in it the germ of security, not only for itself, but for all the Churches of Christ in every part of the world; and we shall find our Liturgy among the best means for leading on both ourselves and others to that blessed state, where prayer will be exchanged for endless praise.

From the Report we collect the following summary view of the state of the Society:—

The Issue of bound books, sold and distributed during the year, had been 8,982; and that of the Homilies and Articles, as Tracts, 49,022—the issue of Books having decreased by 2,599, and that of Tracts increased by 14,298.

The Receipts of the year were 1993*l.* 13*s.* 10*d.*, and the Payments 2170*l.* 5*s.* 10*d.* The Treasurer and friends of the Society are in advance 176*l.* 12*s.*; and the Society is under engagements to the amount of 671*l.* 1*s.* 5*d.*

Jew's Society.—Thirteenth Anniversary.

The Annual meeting was held at twelve o'clock, on the 2d of May, at the King's Concert Room in the Hay-market; Sir Thomas Baring, the President, in the chair. The Report was read by the Rev. C. S. Hawtrey, one of the Secretaries.

The Resolutions noticed the following circumstances, as encouragements to perseverance in labour and in prayer on behalf of the House of Israel :—

The numerous and unquestionable testimonies received from abroad, of a general and simultaneous spirit of inquiry among the Jewish people, in various parts of the world—an increasing readiness among them to receive Christian instruction—the actual conversion of many individuals, in distant and unconnected places, to the Faith of the Gospel—the growing feeling of compassion, in various parts of the world, towards the house of Israel—the translation of the New Testament into the Judeo-Polish language, by the Rev. B. N. Solomon—his recent Ordination as Priest ; and the renewed invitation to him of Prince Galitzin, under the auspices of His Imperial Majesty, to exercise his Ministry among his Polish brethren—the report of those persons who have visited the countries in which the Jews most numerous reside, of the probability of success, under the Divine Blessing, to the labours of Missionaries among them—and the consequent establishment, by the Society, of a Seminary for the education of Missionaries to the Jews.

The Receipts of the year had amounted to 10,789*l.* 18*s.* 2*d.*, and the Expenditure to 13,137*l.* 16*s.* 1*d.* One item of this Expenditure, that for building the Schools, amounting to 2382*l.*, will not again occur.

The sum of 106*l.* 1*s.* 6*d.* was collected after the meeting.

GREAT OSAGE MISSION.—DEATH OF MRS. NEWTON.

WE have been favoured with the journal of Miss Woolley, a member of the Mission to the Great Osages of the Missouri, which gives the particulars of the journey from Pittsburgh, (Pa.) to St. Charles, (Missouri.) The mission left the former place on the 10th of April, and arrived at Cincinnati, (Ohio,) on the 24th, having stopped several times, where the superintendents preached on shore as well as on board the boats. At Cincinnati they passed two days, and took in some more provisions, &c. which had been provided at that place. Some of the mission were entertained at the house of Mr. Lowery, where the Counsellor, Warrior, and Chief of the Great Osages were entertained, when on their way to Washington, and on their return. Mrs. L. spoke very highly of the Chief, and said, “she would put as much confidence in his word as in any man she ever saw.” “They went through every part of the lofty mansion, and appeared highly delighted.” The mission left Cincinnati on the 26th of April, and arrived at St. Louis on the 5th of June, and at St. Charles on the 13th, when the journal closes. From this journal we shall make a few short extracts, which will embrace the period of Mrs. Newton’s illness and death.

April 30th.—We have this day come 70 miles. You will think this rapid travelling for a babe *one day* old. Sister Newton is very well, and we all rejoice “in that her strength has been equal to her day.”

May 1.—Generally speaking, we have good health ; though in so large a number there is generally some one complaining, but it has not come to my turn yet. I am at present engaged in attending on sister Newton. I esteem it a privilege to be diligent in business. O may the Lord grant that I may be fervent in spirit.

2d.—This evening sister Newton has a high fever and appears a little flighty. The babe is also sick.

3d.—Sister N. continues to have a very high fever, has been bled this morning. The babe had three fits this morning. About 9 o’clock sister N. said she was dying. She lay composed, as if meditating, and fell asleep ; after some time I attempted to awake her, but could not. We continued to bathe her and wash her

With hartsorn until twelve o'clock, when she awoke, but had not the power to speak. About this time the other boat fell back, and we came alongside. We were greatly surprised to hear that one of the boatmen had fallen overboard and was drowned. The family met on deck, and had prayers, with a short exhortation and singing. The 4th (Friday) was appointed (at the request of Mrs. N.) as a day of Fasting, Humiliation and Prayer. One o'clock; we are permitted once more, to hear our dear sister N. converse. She said "the Lord hath spared me that we might once more be permitted to converse together." She requested several of the family to pray with her. At 5 o'clock this afternoon, the babe was baptised, by brother Pilexy; she was named "Mary Olivia."

4th—This morning at 2 o'clock the babe fell asleep in Jesus. At 8 o'clock the sisters all met in the school room for prayer, and the males met in the woods for the same purpose. At the usual hour they met for Divine worship. I was absent with sister N. After service, we loosed our boats from the shore, and floated down the river one mile, to a place called Mount Vernon, (Indiana,) where they again assembled on the bank, and father Dodge preached the funeral sermon for the babe and the man that was drowned, from these words, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." After service the remains of the dear babe were conveyed to the silent grave, there to rest until the morning of the resurrection. Sister Pilexy and myself watch with sister N.; she is very low, and too weak to converse much; but she thinks the Saviour "is the chief among ten thousand, and the one altogether lovely;" and that "his arms are underneath and round about her, and what could she have more?"

5th—We arrived at Shawneetown, (Illinois,) and stopped to spend the Sabbath. It was thought best to remove sister N. to the shore, where she might have the benefit of fresh air; which was accordingly done. Doctor Belcher called the Physician of the place, and held a consultation with him. He approved the manner in which Dr. B. had treated her case, but had no hopes of her recovery; they, however, ordered fresh blisters to be applied. Four of us remained with her, and at ten minutes past three o'clock, on Sabbath morning, the 6th of May, she took her flight, full of faith and hope in Jesus Christ, to the world of bliss; there, I trust, she has commenced a Sabbath that will never end. Oh, may the Lord sanctify this afflicting dispensation of his Providence to each and every one of our family.

Sabbath—This afternoon brother Pilexy preached sister Newton's funeral sermon from these words, "I heard a voice from Heaven, saying, write, blessed are the dead that die in the Lord," &c. There were a great number of the inhabitants of the village, that followed with us, the remains of our dear sister to the grave. When they arrived at the sacred spot, they sung a hymn, and then committed her sleeping dust to the silent tomb; after which brother Newton, affectionately addressed those who had been witnesses of this solemn, mournful event. May the Lord grant, that it may prove a blessing to the inhabitants of this place.

To the above we shall add an extract of a letter from Mr. Newton, addressed to Mrs. N.'s mother, and published in the last number of the "American Missionary Register," which gives some more particulars of the last moments of this valuable woman.

After resting awhile, I heard Sister Woolley call Sister Howel, and soon heard them engage in prayer—When they ceased praying I could scarcely believe myself when I heard the voice of my dear B.—I hastened to the cabin and found her conversing, in sweet and composed accents, of her situation, thinking that she was dying.

She spoke of her joys, her faith in the Redeemer, and with the utmost composure and firmness, said "the Lord's will be done."

She did not regret leaving home, but mentioned that she was weak or ignorant and unworthy of such service as had been appointed to her. I asked her if she had any word or message to send to her Mothers, Brothers and Sisters—She replied, "tell them to prepare to meet their God, and not be too much engaged in the things of this world." She said in the morning, when she was going to sleep, "she thought she was going to sleep in Jesus, but now, the Lord had granted her this revival, that she might do good in her dying moments"—she did not mention her children with any apparent anxiety, but committed all unto the Lord. As I was giving her drink, she said "Christ had vinegar mingled with gall to drink at his death." She requested me to pray with her, which I did; afterward she requested that Father Dodge would pray with her. I asked what she wanted Father Dodge to pray for in particular;—she answered, "that her faith might hold out." No clouds or

darkness hovered around her. Her evidences were the most satisfactory to all who saw her, that if she departed she would indeed sleep in Jesus.

She inquired who it was that was drowned—I told her it was the boatman who prayed so fervently on Monday night; she observed “he was then ripening for glory, his time was come, and man could not save him.”

I asked if she felt God to be near? she answered emphatically, *I know* he is. Being asked if Jesus was altogether lovely, the chief among ten thousand,—she answered yes. Being afterward asked how she felt in her mind, if peaceful and calm, she universally answered yes.

**FEMALE MISSIONARY SOCIETY,
FOR THE POOR OF THE CITY OF NEW-YORK.**

MRS. STEVENS, 82 Maiden-lane, Directress.

THE close of the fifth year of this Society’s labours has brought us an interesting and encouraging Report. We have adverted, on a former occasion, to the efforts of the ladies who conduct the concerns of this institution, and appealed to the public in their behalf, or we should say, in behalf of thousands who are perishing in our own city “for lack of knowledge.” But we present their claims now in the forcible language of facts—facts that speak volumes in favour of continuing to support this important mission to the *heathen in our own city*.

The sum received during the year amounts to 715 dollars and 17 cents, and the amount expended in the same period to 820 dollars and 17 cents, leaving the treasury in debt *one hundred and five dollars*. To pay this debt, and enable the Society to meet their engagements with their missionary, will require immediate funds, and we earnestly invite the friends of **HOME MISSIONS** to render the needed assistance, by leaving with any of the Managers such donations as they can afford; or send their donations to the **HERALD OFFICE**, where the Managers have a box to receive them.

We shall now proceed to give an abstract of the Missionary’s Report, which will, necessarily, be brief.

The Rev. **WILLIAM GRAY** has been in the employ of the Society three years.

The nature and extent of his labours have been similar to those reported the preceding years, viz. preaching in the mission-house, occasional lectures in private houses, attending prayer meetings, catechising the children of the church, and visiting, particularly such as were under religious concern, the sick, and the dying. Public worship has been regularly maintained in the church three times on every Sabbath, and, during the greater part of the year, a lecture on one evening in each week. The monthly concert of prayer, and a female Bible class, have also been attended to.

Since the commencement of last winter, four prayer meetings have been held in each week, two public and two private, all which are still continued. The private prayer meetings, one male, the other female, consisting of members of the church, have been held on the same evenings, in different places, and the special object of these is to supplicate the blessing of God on the means used to build up his kingdom in that waste and desolate portion of our city.

The number of steady worshippers on the Sabbath, in the mission-house, has, during the past year, increased. The attention given to the ministrations of the word has been generally respectful; and, though it is not our privilege to be able to state that, in a signal manner, “the hand of the Lord has been with us, and a great many have believed and turn-

ed to the Lord," still it is believed the Sabbaths are few, in which some did not appear to feel the necessity and importance of being saved with an everlasting salvation. It is hoped, that there are, at the present time, some among us, whom the Lord, in his own good time, is preparing to submit to himself, and embrace the message of his grace. During the year, six persons have been added to the church, on a profession of their faith. The whole number now in the communion is forty-one, of whom twenty-one have been received from the world.

In the early part of last summer, and in the autumn, several ladies, accompanied by gentlemen from different churches in the city, spent an afternoon in each week in visiting from house to house, and distributing Tracts.

Mr. Gray distributed 30 Bibles to destitute families in Bancker-street, during the last year, and fifty the year before the last. There are too Sabbath schools in the Mission House, one for boys and one for girls. These are taught by members of the church, assisted by several other persons, and the attendance and improvement of the scholars has been gratifying to the friends of the schools. But we could wish to see much more done in this field of labour. The house will accommodate several hundreds of children, and there are several thousands within a convenient distance of the place. Why, then, should it not be filled with attentive and improving children? It would be filled if more labourers would go into the field, and enter upon the labour with a fixed purpose and plan to reform *one small district*, leaving all the rest as orphans, for whom God will provide. Let the teacher abandon that generalizing system which grasps at the phantom of universal benevolence, and be content to confine all his exertions to one single insulated block, until, by a systematic course of weekly visitation, he had so domiciliated himself with every poor family, as to leave no other impression on their minds than that he was really their friend, and his whole aim was to do them good. This subject is vastly more important than may be at first imagined, but we cannot dwell on it here, but must refer the reader to our former numbers.

In adverting to the present state of the mission, especially of that immediate vicinity in which the mission-house is situated, truth demands the affecting acknowledgment, that it is still deplorably wretched. It is still pre-eminently the seat of Satan. There he reigns, and there hundreds of souls, the victims of his fatal delusion, willingly and eagerly run in the broad way of sin and death. The eye is still pained, and the heart sickens, at witnessing the foul abominations which are there openly and daily practised. It is perhaps due to truth, however, to remark, that so far as meets the public view, an improvement has taken place since it became the field of missionary labour. Bad as it still is, the remark is frequently made to your missionary, "that it is not what it once was." This change is in part ascribed to the erection of the mission-house, and the efforts made to turn them from their evil ways. Before the society commenced its operations, it is believed that the greater part, if not the whole, of those for whose immediate benefit the mission was instituted, like brutes lived, and like brutes died. Though like brutes too many of them still live, they cannot thus die. They are now unwilling to leave the world, without the counsels and prayers of Christians.

In consequence of the multiplied visits and solemn addresses made to them, their minds yield to the conviction of an hereafter, of a heaven of happiness, and a hell of misery. This is conceived to be an important

advantage gained, as it gradually prepares the way for presenting, and pressing serious and solemn considerations, with some hope of success.

Your Missionary has witnessed several affecting death-bed scenes. He has heard humbling confessions of guilt, and the vices, and the follies of life deeply deplored. He has seen the confirmed in impenitency and hardness of heart, while in health, tremble and beg for mercy, as the future was opening to their view; but he dare not affirm, he cannot even hope, that the conviction, the alarm, the desires expressed, were the saving operations of the Spirit of God. He may however be deceived. Like the thief on the cross, in the last hour, some, for whom he had but little hope, may have obtained mercy.

These are certainly events of a promising character, and appear well adapted to give strength and permanence to the mission. The Board of Trustees, consisting of seven active individuals belonging to the congregation, though but recently formed, have assumed all the current expenses of the Institution, exclusive of the support of your Missionary, for the present year, and which amount to nearly \$160. It is in their heart to do more. Another year they hope to be able to do more; and, Ladies, the time may not be very far distant, when you will be relieved, in part, from the support of a Missionary there, and may, in a great measure, direct your pious charity in aiding the cause of your Lord elsewhere. There is another encouraging circumstance—the spiritual sons and daughters, who have been born there, and those who from other Churches have united, are fervent in prayers to their Father and your Father, that he would establish the work of your hands, and give the dominion to his Son. In behalf of that Mission, so long the object of your solicitude and care, your supplications rise not now alone. In the closet, and the places appointed for public and private prayer, the children of our Zion daily pray for her enlargement and prosperity. They remember the sacred cause in which you are engaged, and earnestly entreat that your work of faith and labour of love may not be in vain. And shall it be in vain? Jehovah hears and answers prayer. Though not to the extent you may have desired and hoped, who will say that prayer has not been heard and answered in relation to your mission? The fact, that the torch of an incendiary has not been applied to that building—that standing reprovcr of their sins, which you have erected; the fact, that you have been enabled to cause the banner of righteousness to wave over that dark region of sin and death to the present hour; the fact, that souls have there been converted to God, who are engaged in the same cause as yourselves; the fact, that difficulties are removing, and that the foundation is, we trust, permanently laid for extended efforts,—who, in view of these things, will say, that God has not heard and answered prayer, and, as seems good in his holy sight, has not established the work of your hands upon you. Notwithstanding the general aspect of the mission is still dark, there are gleams of light reflected, which brighten the prospect—and the eye of faith discerns the dawning of that day, when even on Bancker-street, the long desolate, unpitied, and neglected, the Sun of Righteousness shall arise with light and salvation in his beams.

In estimating the amount of good, Ladies, which you have been privileged to do, you are not simply to regard what appears among us. It is well known, that both before and since the Church was formed, there have persons united with other Churches, whose first serious and fixed

impressions were received in the Mission House. May we not presume there are some, perhaps many, not known to us, whose case is similar. In different and in distant places, there may be those now rejoicing in hope, who in that house of the Lord were first convicted of their sin, and guilt, and danger. As evidence of this, permit the following facts to be stated. A respected lady of this Society, returning in the steam-boat from the Eastward, observed a fellow passenger to manifest more than usual seriousness. Entering into conversation, and inquiring into the origin of his serious impressions,—“At the Mission House in Bancker-street,” was the reply. The Rev. Brother, whose unchanged regard for your mission is evinced by his never-failing attendance on your meetings, quarterly and annually, states the fact of a person, who, having applied to be received into the communion of his Church, in relating his experience, referred to the Mission House as the place where convictions had been first fixed on his mind. And more recent still—a sister of the mission church, after a considerable lapse of time, having met with a young acquaintance, whose appearance and conversation were different from that gayety and thoughtlessness before manifested, learned from her, that she was now a member of a church in this city, and that her first impressions were received in a little church in Bancker-street.

In closing this Report, already too protracted, your missionary cannot refrain from quoting, with unqualified approbation, a sentiment advanced by a reverend gentleman, in an eloquent address to the mission family, who last left this city for the wilderness. Alluding to the difficulties which might assail them, perhaps death often: “But what are all the trials you can endure, if only one immortal soul is, as the fruit of your mission, plucked as a brand out of the fire?” Noble declaration! The combined efforts and hardships of a world, to secure a result like this, would not be too great. But, Ladies, if it be so in respect of the salvation of a savage, who has never heard of a Saviour, nor rejected the peace which his gospel proffers, how much more so in respect of those, in a Christian city, by a comparison with whom even many savages would be injured? of those who trample under foot a Saviour’s blood, counting it an unholy thing? What an aggravated condemnation awaits them! How deep the damnation of hell, into which that despised blood will sink them, if despised to the last! O! if one soul could be plucked as a brand out of the fire! Ladies, there has. It is but last week, that a sister of the church was heard to bless God for the Bancker-street mission, declaring that, had it not been for that, she would now, as formerly, be posting down the broad road to everlasting perdition. Souls, through your exertions, have been plucked as brands out of the fire. But there are hundreds and thousands of souls still exposed, still perishing, and fitting themselves for the flame of divine wrath!—Cannot some of these be plucked as brands out of the fire? Will not God grant so gracious a reward to faithful, and prayerful, and persevering endeavours? May not such a glorious issue be anticipated? Shall such an object, and such an anticipation, be disregarded? Shall the hearts, which have so long felt for the wretchedness of that debased and guilty people, cease to be moved with compassion? Shall the hand you have hitherto stretched out to save them, if possible, from plunging into remediless ruin, be still extended, or will you turn away, and let them sink—irrecoverably sink?

WM. GRAY.

New-York, 6th June, 1821.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

From the Sailor's Magazine.

THE CABIN BOY.—BOB.

A FEW months since a vessel sailed from England with a captain whose habitual blasphemy, drunkenness, and tyranny, so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was left, by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, no one venturing to visit him, when the heart of a poor boy on board was touched with the sufferings of this wicked man, and he determined, notwithstanding the opposition of the crew, to enter the cabin and speak to the captain. He descended the companion ladder, and opening the state-room door, called out, "Captain, how are you?" A surly voice replied, "What's that to you? be off." Thus repulsed, the boy went on deck; but next morning he determined to make another attempt, and at the state-room door cried, "Captain, hope you are better." "O Bob, I'm very bad, been very ill all night." The boy, encouraged with this mild answer, drew nigh the bed-place, and said, "Captain, please to let me wash your hands and face, it will refresh you very much." The captain nodded assent. Having performed this kind office, the boy said, "Please, master, let me shave you." He was permitted to do this also, and having adjusted the bed-clothes, he grew bolder, and proposed "some tea." The captain had been a desperate and wicked man beyond many, and as he knew he had no mercy to expect from his crew, so he was determined not to solicit any. "I'll perish," said his obstinate perverse soul, "rather than ask one favour of them;" but the unsolicited and undeserved kindness of this poor boy, found its way to the heart of this violent man, and, in spite of all his daring independent spirit, his bowels melted, and his iron face displayed the starting tear, while his soul involuntarily sighed, O brotherly kindness, in the hour of need, though issuing from a stripling, how amiable thou art! How many ways the Almighty has of gaining access to the hearts of his stubborn and rebellious creatures! A little captive maid directs the leprous Naaman, and a menial servant mildly subdues the haughty general into compliance with the prophet's orders. See II Kings, chap. v. The captain soon felt the good effects of the boy's attendance, and therefore permitted him to do what he pleased in future, for the alleviation of his pains, or the restoration of his health. The captain now declined apace: his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked.

Brought up among the worst of seamen in his early life, he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education, and a long course of successful voyages as master of a vessel, had contributed to harden his heart, and not only to say there is no God, but to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his guilty soul, he cried one morning, just as Bob opened the state-room door, and affectionately inquired, "Well, master how is it with you this morning?" "Ah, Bob, I'm very bad; my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O Bob, what shall I do? I'm a great sinner, I'm afraid I shall go to hell, I deserve it. Alas, Bob, I'm a lost man." "Oh no, master," said the boy, "don't be alarmed. God is merciful, and I'm sure you'll not be lost. He knows what sailors are, and I dare say he'll save you." "No, Bob, no, I cannot see the least prospect of being saved. O what a sinner I have been, what will become of me!" His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the Captain sung out, "O Bob, I've been thinking of a Bible. I know there is not one in the cabin, go forward, and see if you can find one in the men's chests." The boy succeeded, and the poor dying man beheld him enter with tears of joy. "Ah, Bob, that will do, that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest, and read to me out of that blessed Book." "Where shall I read, master?" "I do not know, Bob, I never knew how to read myself; but try and pick out some places that speak about *Sinners* and *Salvation*." "Well, master, then I'll take the New Testament; you and I shall understand it better, for, as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the Captain, stretching his neck over the side of the bed-place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God in his eternal ruin, struck him with amazing force, and though he heard of a Saviour, still the great difficulty of knowing how he could be saved, appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirits, and terrify his soul. The next morning, when the boy entered the state-room, he exclaimed, "O Bob, I shall never live to reach the land, I am dying very fast; you'll soon have to cast me overboard, but all this is nothing—my soul, my poor soul. Ah, Bob, my dear lad, what will become of my soul! O I shall be lost for ever." "No no, master, don't be alarmed. I believe you will be saved yet; remember I read many fine things yesterday about *Salvation*." "Bob, can you pray?" "No, master, I never prayed in my life, any more than say the Lord's Prayer my mother taught me." "O Bob, pray for me; go down on your knees, and cry for mercy; do, Bob, there's a good lad. God will bless you for it. O kneel down and pray for your poor wicked captain." The boy hesitated, the master urged, the lad wept, the master groaned, "God, be merciful to me a

sinner." Both cried greatly. "O Bob, for God's sake, kneel down and pray for me." Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs cried out, "Lord, have mercy on my poor dying Captain. O Lord, I'm a poor, ignorant, wicked sailor-boy. Lord, I don't know what to say. Lord, the captain says I must pray for him, but I don't know how—I am but a child. I should be glad to get him tea, or do any thing I can for him; but, Lord, I don't know how to pray for him. Lord, have mercy on him. He says he shall be lost, Lord, save him! He says he shall go to hell, Lord, take him to heaven. He says, he shall be with devils, O that he may be with angels. Don't let him perish, O Lord. Thou knowest I love him, and am sorry he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives, but I can't save him. O Lord, pity my poor captain; see how thin and how weak he is! O comfort his troubled mind. Lord, I never prayed before like this. O help me, Lord, to pray for my master." Rising from his knees, he said, "There master, I have done the best I could for you. Now cheer up; I think you'll go to heaven." The captain was too much affected to speak; the simplicity, sincerity, and humility of the lad's prayer, had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with his tears. Bob retired on deck, for the scene had quite overcome him. In the evening, he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning, on entering the state-room, the boy was struck with the extraordinary change visible in his master's features. That gloomy horror, which had so long added to the natural ferocity of his weather-beaten countenance, was fled, and while his affliction had softened and more fully exhibited the various parts of his countenance, the circumstances of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say,

And heir of grace can find
Glory begun below.

Bob had scarcely time to notice, with a smile of congratulation, this pleasing change, when the master, in a low tone of voice, but with great humility, began, "O Bob, my dear lad, I have had such a night! After you left me I fell into a sort of doze—my mind was full of the many blessed things you had been reading to me from the precious Bible; all on a sudden I thought I saw in that corner of my bed-place Jesus Christ hanging bleeding on his cross. Struck with the sight, I arose and crawled to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of; Jesus, thou Son of David, have mercy on me. At length I thought he looked at me—yes, my dear lad, he looked at your poor wicked captain—and, O Bob, what a look it was—I shall never forget it—my blood rushed to my heart—my pulse beat high—my soul thrilled with agitation, and waiting for him to speak, with fear not unmixed with hope, I saw him smile. O, my child, I saw him smile—yes, and he smiled on me—on me, Bob. O, my my dear boy, he smiled on wretched guilty me. Ah, what did I feel at that moment! my heart was too full to speak: but I waited, and ventured to look up, when I heard him say, hanging as he did on the cross, the blood streaming from his hands, and feet, and side

—O Bob, what sounds were these—shall I ever hear his beloved voice again ! I heard him say in sounds that angels cannot reach, “*Son, be of good cheer, thy sins, which are many, are all forgiven thee !*” My heart burst with joy ; I fell prostrate at his feet ; I could not utter a word, but glory, glory, glory ! The vision vanished, I fell back on my pillow—I opened my eyes—I was covered with perspiration—I said, Oh, this cannot be a dream. No, Bob, this is no vision, now I know my sins are pardoned—I know that Jesus bled and died for me—I can believe the promises, the many precious promises you have read to me out of the Bible, and I feel that the blood of the cross can even cleanse me. I am not now afraid to die ; no, Bob, my sins are pardoned through Jesus. I want no more, I am now ready to die, I have no wish to live. I cannot, I feel I cannot, be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last. (The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, “No, my dear master, don’t leave me.”) Bob, said he calmly, my dear boy, comfort your mind—I am happy—I am going to be happy for ever. I feel for you, my bowels yearn over you, as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors are in general. O may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great :—God will reward you for it. To you I owe every thing, as an instrument in the Lord’s hands ! surely he sent you to me ! God bless you, my dear boy ; tell my crew to forgive me, as I forgive and pray for them.” Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible as usual, retired to his hammock full of mercy and good fruit. Eager the next morning to meet again, Bob arose at daylight, and, opening the state-room door, saw his master had risen from his pillow, and crawled to the corner of his bed-place, where he beheld the cross.

There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, and his body leaning against the ship-side. The boy paused and waited a few moments, fearful of disturbing his master : at length he called, in a sort of whisper, master : no answer !—Master : no reply ! He ventured to creep forward a little, and then said, master : all was silent ! Again he cried, captain : silence reigned ! He stretched out his hand and touched his leg ; it was cold, and stiff, and clammy. He called again, captain : he raised his hand to his shoulder ; he tenderly shook it. The position of the body was altered ; it declined gently until it rested on the bed ; but the spirit fled some hours before, to be with Christ, which is far better. S.

JOURNAL OF THE BETHEL FLAG.

(Continued from p. 158.)

Monday, July 23.—According to appointment a prayer meeting was held last evening on board brig Hope, ——— Porter, master ; the meeting was well attended—deck covered, and a number on the wharf ; people perfectly orderly, solemn, and some much affected. Three pray-

ers were offered, in which, mariners generally, and particularly the master, officers, and seamen of the *Hope*, were affectionately recommended to the providential care and forgiving mercy of the dear Redeemer. Three short addresses were delivered: one by Mr. Fay, a mariner. On the whole a very interesting time; to which it is earnestly hoped that God may add his blessing.

Tuesday evening, 24th July, 1821.—Prayer meeting was this evening on board the sloop *Haxall*, capt. Samuel Holmes, lying near the head of Coffee-House Slip.

The meeting was attended by a large number of seamen and others, the whole, including those standing on the adjoining wharf, were supposed to be not less than two hundred. The exercises were solemn and impressive—the audience silent and attentive. A number of Tracts were distributed among the seamen in the course of the evening, who received them with thankfulness. One of the seamen exhorted the association to persevere in the good work of praying with and for the seamen, for they did not know how much good they were doing.

The following exercises were performed: the 104th psalm was read; prayer and singing three times each, and four addresses; two of the addresses by members of the committee, and two of them by seamen.—One of the seamen, after reading the reply of our Saviour to Nicodemus, “marvel not,” &c. testified his hope, that by the grace of God, since the commencement of this year, while at sea, he had experienced the new birth; that he was formerly a Roman Catholic. He exhorted his brother seamen to seek the Lord while he might be found, and call upon him while he was near.

The other seaman, who declared he was not a *professor*, very pathetically acknowledged the vanity and emptiness of all earthly pursuits, and commended the service of God, with faith in Christ, as the only solid foundation of comfort and happiness, for time, and for eternity. The exercises were short, but we trust that many experienced it was good to be there.

P. H., *Chairman.*

For the Seaman's Magazine.

A HYMN FOR SEAMEN.

1. SEAMEN, the God of Heaven adore;
Ye see the wonders of his power;
The deep affords a rich supply,
And all the star-bespangled sky.
2. When swiftly through the waves you glide,
Clothing your ship with naval pride,
Who gives the strong impelling breeze,
That wafts you safely o'er the seas?
3. When storms and hurricanes arise,
And clouds and darkness veil the skies,
Who bids the furious tempests blow?
He who hath power to lay you low.

A Hymn for Seamen.

4. When light returns, and o'er the skies
The sunbeams spread a thousand dies,
Think on that Sun whose mercy brings
Healing and life beneath his wings.
5. Compare the word and works of God,
Reveal'd and manifest abroad,
And you will find their doctrine true,
That makes his favour life to you.
6. The needle points you to the pole,
And yet it trembles, like the soul
That feels its guilt a heavy load,
When looking at a holy God.
7. But, tearful sailor, see the cross,
Where tears of blood made up thy loss;
And mark the flesh of Jesus, torn,
To heal the souls for sin that mourn.
8. And can a sailor's gen'rous heart,
Act the ungrateful, treach'rous part,
To turn his back on such a friend?
From such a course may Heav'n defend!
9. No! rather make his word your guide,
In Him, your pilot, still confide;
He'll lead you to that blissful shore,
Where storms and death are felt no more.

New-York, 31st July, 1821.

•NOTES.

Ver. 1—Psalm cvii. 23 to 32. Ver. 2—Psalm lxxviii. 26. Ver. 3—Jonah i. 4 to 17. Ver. 4—Malachi iv. 1, 2. Ver. 5—Psalm xxx. 5. lxiii. 3. Ver. 6—Isaiah lxvi. 1, 2. Luke xviii. 13. Ver. 7—Isaiah liii. 5, 6. Mark xv. 2 to end. Hebrews v. 7, 8, 9. Ver. 8—John vi. 66 to the end. Hebrews x. 29. Ver. 9—Luke viii. 24, 25. Matthew xiv. 24 to 34. Rev. vii. 16, 17.

NOTICE.—The United General Prayer Meeting will be held in the Mariners' Church, in Roosevelt-street, on Tuesday Afternoon, the 7th of August, at 4 o'clock. The object of this meeting is, to unite Christians of all denominations in supplicating the Throne of Grace for an outpouring of the Holy Spirit on this city.

Ministers of the Gospel particularly, and Christians generally, are invited to attend.

The Christian Herald.

VOL. VIII.

SATURDAY, AUGUST 18, 1821.

No. VII.

Miscellany.

For the Christian Herald.

A CASE THAT MAY HAPPEN AGAIN.

THERE is a professing Christian in my neighbourhood, whom I have highly esteemed for her simplicity and pious example. Her condition in life is, indeed, far from being enviable. She is more than a widow, because *deserted* by her husband, who, but for his habits of intemperance, might have proved the friend and support of his large and helpless family. It is moreover her affliction to be left, like most other wives of intemperate husbands, under the pressure of disheartening poverty. Amidst these trials, however, she wears the cheerful countenance of one who finds not only her labours, but even her afflictions supportable, and a blessing to her. Indeed, I seldom meet with any person, who has been more uniformly contented and happy than she, except in the single instance which I am to relate.

MRS. C., as I shall call her, is, by her education as well as her multiplied cares, excluded from an extensive intercourse with the world and knowledge of the christian operations, which, in our day, distinguish so many religious sects and individuals. Some persons of her acquaintance, to whom she is under personal obligations, but who were not altogether pleased with her religious creed, perhaps not with her being religious at all, lately took advantage of her want of information, to interrupt her mental tranquillity. They furnished her with several numbers, and finally with a volume, of a periodical work, whose object appears to be, to *decry* all true religion, under the ostensible design of reforming it. The editor pursues his object in a manner which is well calculated to entrap the ignorant and unwary. He professes himself most decidedly attached to pure religion; but then he is, on that very account the more shocked and grieved at its many counterfeits and corruptions; and he considers the general state of the church about as deplorable now, as it was during the middle ages. He labours to substantiate this opinion, by collecting the abuses which deform christianity on both sides of the Atlantic;—confounds established with non-established religions;—tells us of the venality or luxury of European Archbishops and American Presbyters;—places the benevolent operations of Protestant Bible and Missionary Societies, on a level with the enterprises of the Jesuits; and discards Theological Seminaries and all other associations to educate pious young men for the christian ministry, as so many devices of interested Pharisees to fill the pulpit with learned and graceless preachers. In preparing this medley, he artfully confounds

things of the most opposite characters ; uncharitably magnifies and exposes whatever has the appearance of being faulty in different religious sects and individuals ; and increases the mass by as many doubtful statements, dark surmises, and false assertions, as his object happens to demand. It could not be supposed that a person of Mrs. C.'s advantages, would be able to answer the calumnies and uncharitable conclusions of such a work. She was well persuaded, that such gross abuses and hypocrisy, did not exist in the particular congregation of which she was a member. She placed full confidence in the honest intentions of her own minister and of the other officers of the church. But neither could she suspect that a book, abounding with direct or implied professions of being devoted to pure christianity, and having for its object to reform almost every religious sect, was not both good and profitable. Her acquaintance too, who furnished her with it, being more conversant with the world, used their influence to complete the deception. Every new number received the sanction of their belief, and served to deepen the impression already made.

Well has the Saviour observed, that "out of the abundance of the heart the mouth speaketh." There were in Mrs. C. a conscientious regard for the truth and a christian frankness, which would not permit her to conceal her sentiments on religious subjects. She providentially disclosed her recent views and feelings, at the moment when she was near losing her confidence, both in the christian exertions of this day of benevolence, and in the influences of the Holy Spirit, by which they are graciously accompanied ; and renouncing "*college learned*" ministers, as being, in general, no better than gospel mechanics, who follow preaching as a trade and for hire. Her feet had even begun to turn aside from that house of God, in which she had found sweet peace, and been regularly instructed in her religious privileges and duties, for another, upon whose occupants, as a sect, the periodical work had bestowed few or no censures. Information of her case was immediately conveyed to the writer, who lost no time in paying her a friendly visit. I discovered upon entering the house the book, which had been principally instrumental in effecting the mischief, lying on the shelf over the fire-place, and perceived, or thought that I perceived, an unusual coldness in her manner of welcoming my visit. I however made known the occasion of my call, in as gentle and friendly a manner as possible ; and proceeded immediately to discuss the cause of her recent perplexity. The process was simply to read a sufficient number of passages from the periodical work, and follow them with such strictures as they seemed to merit. I first noticed the spirit of the editor, which betrayed, throughout the book, a total want of that christian candour and humility, so highly becoming in all men, and especially in those, who assume the office of reformers of their brethren ; and it presently appeared, that the author had offered his services to pull the mote out of another's eye, with a beam full in his own. I then proceeded to compare his statements and assertions with such facts as came within the circle of her knowledge ; and to confront them with others, of whose truth she could indulge no rational doubt. The pleasing result was, that she was led to perceive the mistake into which she had been nearly betrayed, and returned, in a good measure, to her former quietness of mind, and charitable feelings towards the people of God, with whom she had connected herself. I could not,

however, avoid dwelling, in my thoughts, as I passed from her door, on the many similar instances which are possibly occurring every year in this Metropolis ; and the consequent obligations resting upon the officers and other influential members of the churches, to be vigilant and faithful to the common cause of christianity. The arts of proselyting to destructive errors and infidelity, are, indeed, likely to be most commonly tried on the poorer and more illiterate classes ; but, it should be remembered, that the christian character of these, is, on every account, as momentous to the individuals themselves, as is that of the wealthy and the learned. The time will arrive, when their descendants, perhaps of the first generation, will give laws and manners to our city. We know what is the incurable nature of prejudices imbibed in the lap of parental instruction. The infidelity which may now be secretly creeping among the most despised portion of our inhabitants, will presently rear its front in the chair of magistracy, and spread its leprous influence over every class of the community. Against such a result, it becomes every minister and officer of a christian church, most carefully to guard. Let the shepherds of Christ's flock become as familiar as possible with the characters, circumstances, and particular exposures of those families and individuals, of whom they have voluntarily taken the oversight. Let christians of different denominations, who render supreme honours to the same Almighty Saviour, and hold to the same method of salvation, by an active, purifying faith in Him, turn their eyes from their more trifling differences, to the overwhelming flood of scepticism and impiety which is coming in upon us. Nor let them content themselves with merely acting on the defensive ; though the multiplied endeavours and secret machinations of the common enemy, are making work for many hands. A great and effectual effort should be made, by christians, to give employment to the press, and to circulate the most instructive and interesting religious publications. Some of our newspapers would, unquestionably, lend their columns, for moral and religious essays. A little exertion would effect an extensive and permanent circulation for one or more periodical works, whose influence should serve to conciliate the feelings of christians of somewhat different creeds ; and to unite their prayers and active endeavours in the common cause of evangelical truth. Something like this union of true christians, is more imperatively demanded now than, perhaps, at any former period. If the different denominations will not come up thus to the help of the Lord against the mighty, will not occupy the avenues which lie open to public sentiment and feeling, but will sleep on while the enemy gets possession of them and creeps in on every side, they will be guilty of betraying the most sacred of all causes ; of suffering, by their party jealousies or supineness, a train to be laid for an explosion, which may scatter in fragments the common edifice of christianity.

ALETHES.

For the Christian Herald.

ADDRESS TO THE N. YORK SUNDAY SCHOOL SOCIETY.

An Address delivered on request of the Managers, to the Children of the Union Sunday Schools, convened in the City Hotel Assembly Room, on the first Anniversary of the Society, February, 1817, by JOHN STANFORD, A. M.

EDUCATION is of great importance to the mind of man. Our mental powers are naturally enveloped in shades of ignorance, because we are born in sin. Education, like the rays of the sun, opens the bud of intellect, expands its flowers, to emit their fragrance for the benefit of mankind. For many years, this city has been eminent in acts of benevolence to the various classes of the indigent, and, especially, to the children of the poor. Many are the charity schools which have been established in connexion with the churches of various religious denominations; and, unquestionably, have proved a valuable blessing to the rising generation. Yonder stands the Orphan Asylum, which takes its first rank in the class of benevolent Institutions. Beneath that hospitable roof, children, without father, and without mother, are clasped in the arms of kindness; sheltered from the blasts of adversity; their tender minds instructed in useful learning; and to them the charming sentiments of the Gospel are explained and enforced, in hope, through the benediction of God, they may *be made wise unto salvation through faith as it is in Christ Jesus*, and become useful members in the community. Still, great is the number of the children of the poor and needy, who are destitute of the means of instruction; and for want of precept and example, are abandoned to idleness, vice, and the profanation of the Lord's day. To remedy this growing evil, Sunday Schools have recently been established; and it is devoutly wished that the Lord of the Sabbath day may so crown these pious efforts with his smiles, that they may prove extensive and lasting benefits to rising generations!

It must be confessed, that this Institution is founded upon the pure principles of humanity and patriotism. Besides, it has a powerful example, drawn from the Bible. Moses, the servant of the Lord, having conducted the Israelites nearly forty years in the wilderness, knowing the day approached that he must die, gave to that people his last directions for their future conduct. One of the most remarkable, is recorded in Deuteronomy xxxi. 12, 13.—*Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.* This requisition, you will readily perceive, was in favour of the more ignorant Israelites; its benevolence extended to the stranger; the children were expressly included, especially those who were entirely ignorant and *knew not any thing*. The purposes for which they were to be collected were, to *hear* and to *learn*, *fear* and *obey the Lord their God*. The reason to enforce the duty was, *as long as ye live in the land whither ye go over Jordan to possess it*. This text may be truly called a SUNDAY SCHOOL DIRECTORY; and admirably corresponds with the religious liberty and extensive benevolence of

America. For here, the foreigner, the stranger of every class and nation, mutually partakes with our citizens in every moral benefit. The ignorant children of the needy, especially they that *know not any thing*, are in our Sunday Schools instructed to *remember their Creator in the days of their youth*, to *obey their parents in the Lord*, and to be serviceable to their fellow creatures. Indeed, we may apply the reason of Moses as a sufficient motive to persevere in this good work. It is as much as to say, Do all the good you can while you live; for you will soon go over the Jordan of death, to inherit the land of everlasting rest.

As this is the first ANNIVERSARY of the INSTITUTION, on request of its MANAGERS, I shall now, with fidelity and affection address the children, who are now assembled.

CHILDREN,

Be persuaded, that the generous patrons of this Society are deeply interested in your welfare. They are convinced, that without some degree of education, you will not be able to act a useful part in life, whether for yourselves, or the good of others: You therefore are taught to read, by which you may not only become conversant with business; but be able to understand the will of your God in the Holy Scriptures. These are benefits which you ought most highly to esteem! For you cannot but know, that the mind of youth, instructed in useful and sacred knowledge, is a fruitful source of pleasure and interest to itself; while the ignorant and thoughtless are as useless to themselves, as they are to their fellow creatures. To aid in promoting this happiness in you, is the pious ambition of the Managers of the Sunday Schools; the consideration of which will, of course, inspire you with gratitude and esteem.

Let me give you a few advices for your general conduct and behaviour. Cultivate the greatest attention and diligence in the school, without which the labours of your Teachers to instruct you will be in vain. The time allotted for your learning may be short. The necessities of your parents may require your aid in the family, or to place you out in situations to procure your own living. As therefore your present learning will then be of the greatest advantage, be assured that without attention and diligence, this valuable benefit cannot be obtained. Be clean in your persons, and exemplary in your conduct, whether in or out of the school. Never let it be said, that a Sunday School scholar was heard to tell falsehoods, curse, swear, or use any wicked language; for every one must believe that such are a disgrace to a Sunday School, where they are taught to fear and serve the Lord, and forbidden to take his name in vain. Never be found in company with children of such bad character, for *evil communications corrupt good manners*; but cultivate truth, honesty, meekness, kindness; for be assured, that such virtues will always make you amiable, and will not fail to procure you many friends. And let me request you to behave to your Teachers with the greatest respect, attention and affection. These friends of yours sacrifice their time and labour from pure motives of benevolence, purposely to instruct and do you good. Not a child present but what must in a moment be convinced, how much you are indebted for their kind and assiduous attention: and it is seriously wished that to them you may prove obedient, thankful, and affectionate children.

Perhaps you know, that Sunday Schools are supported by the contributions of our CITIZENS without any expense to your parents; of

course, their expectations are fixed upon your present and future good conduct. Our hopes are indeed founded upon the virtue of the rising generation, to produce good and valuable members of society. We know not what path you may tread, nor what part God, in his providence, may design you to perform; yet you must be convinced that the public, who are so generous as to provide the means for your instruction, have a right to expect from you a virtuous course of conduct, that you may prove yourselves to be sober, faithful and industrious; and in this we hope not to be disappointed.

I cannot but, upon this occasion, press upon your tender minds the great importance of obedience to your parents. This is one of nature's first dictates, and there are very few children but what are convinced of its propriety, however they may act disobediently. But remember, it is the command of God who made you. *Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.* Exod. xx. 14. Solomon says, *Even a child is known by his doings, whether his work be pure, and whether it be right.* Prov. xx. 11. Nothing so much proves the character of a child, whether he be good or bad, as his temper and conduct towards his parents. And it is equally true, that a child who disobeys his parents will be found capable of almost every other wicked action. On the contrary, you will scarce ever find a child, who loves and obeys his parents, but what is virtuous in all other parts of his conduct; and assuredly gains the esteem of all good men.

The principal book used in the Sunday School is the BIBLE. This sacred volume is put into your hands, because it is designed, with the blessing of God, to make you wise unto salvation through faith as it is in Christ Jesus. Any other book might be sufficient in which you may learn to read; but this reveals a Saviour, and contains the necessary religion for sinners. Though you are now young, you are sinners, and need a Saviour. Your minds are ignorant, and your hearts are depraved; and it is by the word of your God, you can be instructed and renewed; for, said David, *Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word,* Psalm cxix. 9. Here too, you will be directed to the cleansing blood of the Saviour; find those invaluable precepts to direct you in your future paths, and those promises of God, which are calculated to support you under all the afflictions of your lives.

I shall conclude my address by enjoining you to *remember the Sabbath day, to keep it holy.* This is God's command; and is designed, not only for the purpose of devotion, but, by the discourses you may hear, to improve your minds, guard you against vice, stimulate you to virtue, and lead you to that compassionate Saviour, who *took little children in his arms and blessed them.* I assure you, that a neglect and violation of the Lord's day, has been the means of a vast many children forming wicked connexions, cultivating vicious habits, and eventually to commit those crimes which conducted their feet to the dreary shades of a prison. Should you forget every thing else I have said to you this evening in presence of this large assembly, remember, that it has been, and still is, on a Sabbath day, and in a Sabbath School, that you receive your learning, and perhaps the only education you ever received. Should you therefore, hereafter, despise or neglect the duties

of this holy day, the recollection of it will produce the keenest regret, and add to your punishment. You are not, even now, too young to die. Walk among the tombs of the dead, and there you will perceive graves shorter than yourselves. Instances of mortality have already occurred in our Sunday Schools; and we are informed, that some of those children have died happily in the embraces of Jesus. You are now addressed by the oldest standing minister of any religious denomination in this city; and whose eyes may soon be closed in death. Your kind benefactors and teachers, now assembled with you, must also pass the Jordan of death. While, therefore, we live in the land, our efforts for your instruction are affectionately extended for your benefit; and our prayers are directed to the throne of our God for your interest and happiness.—*Amen.*

For the Christian Herald.

CRUELTY TO CHILDREN IN THE COUNTY OF —.

SIR,—I have been striving for several days to find time to furnish you with an account of a most *unchristian* fact, thinking that if you will consent to mar the pages of the *Christian Herald*, it may afford useful matter for public consideration.

I was riding not more than three days' journey from our highly favoured city, on a great public road, and, as I supposed, in quite a civilized part of the country. The people in the stage, too, seemed very civil and moral people, to say the least. I mention these things because I was the more shocked at the instance of cruel and barbarous designs, that I am about to mention. There was one very gentlemanly man, with a little child on his lap, and for a while he listened to its little prattle with apparent pleasure; but no doubt deep malice was all the while rankling in his heart, though he concealed it for a time. And when it broke forth, it did not rush in a sudden torrent of anger, but seemed like the gentle expression of his every-day feelings, which, in my view, makes the thing altogether more awful. As soon as he came in sight of a large sheet of water half obscured by the woods in which it was almost encircled, and at a good distance from any habitation, the monster, thinking, no doubt, that there could not be a finer place for drowning a naughty child, threatened three or four times over, very mildly, as though he were quite hardened by custom in barbarity, but most decidedly, to drown the child in that pond! And then, I saw a smile playing on his countenance for the space of several minutes, either from the belief that the child was now so alarmed, as that it never would be naughty again, or that he could so readily be rid of all sort of trouble with him. Indeed, he seemed as if imagining the deadly deed done and himself relieved of his burden, turning cheerily away into the obscure places of the grove, or, as I am somewhat inclined to suspect, he might be exulting within, while he remembered how in the days of his youth he had drowned or murdered his naughty children.

I felt a curiosity to go and examine the pond, for I could not but think that if one could fish there with a hook, or drag it with a net, that many a deed of darkness might be brought to light. This I suspected the more, because, while my own blood was running cold at this affair,

every body in the stage took no notice of it, as if this most barbarous custom were common and allowed. Hence I inferred the *unchristian* cruelty of the people in those parts.*

But I could not stop, nevertheless the subject has not been out of my mind for a single day, which I suppose may result from the enormity of the case, and from the admonition of my own conscience that I ought to do or say something in the way of prevention and remedy. Surely, I have thought, shall we, who mourn over the *infanticide* of Bengal and Guzarette, permit it to be practised or even threatened in any part of our own country.

A SPY.

P. S. Should your Herald go into that part of the county referred to, (which for the present shall be nameless,) and should it find a tender hearted father or mother, I beg to say, that I have hitherto succeeded in making my children pretty obedient, without threatening either life or limb.

For the Christian Herald.

FAMILY MORALS.—No. II.

MY DEAR L—,

The thread of my discourse is not broken, though I have not written for so long a time ; I wish I could say that it had received an additional twist from you.

The more I think on the subject of education, the more I read my Bible, the more am I confirmed in the belief that in the education of children, we have no business with any principle lower than a Christian principle, and that we should never present to their minds a motive lower than a Christian motive. I have heard it however said, "while they are not Christians, we cannot expect to influence them by Christian motives, and therefore parents need not act from Christian principles."

Whether we influence them or not, *such* motives, and such only should be presented to their minds ; and such principles should always actuate us in their whole education. There is not the least intimation in Scripture that Christians may in any circumstances act on lower principles or present lower motives. "Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." Where will be found the clause, which provides for the suspension of Christian principle on the one hand or Christian motives on the other ?

Hence pride and vanity are not to be our handmaids. It is a wonder that they should ever have been considered such, by those who are intrusted with the care of moral and immortal beings. They are to be considered as enemies ; they are to be overcome, and we must fight them with all the weapons of a holy warfare. Instead of this, how often are they excited by motives even below the debasing one of medals ; by promises and gifts of finery, as if we could do too much to elate their

* I have since learnt that *drowning* is very commonly threatened there. The milder sort of people, and all in the more moderate cases, threaten to give their children to *that man*, to Mr. such an one, who will carry them off ; to the spooks or bugbears ; to the Old Man who takes naughty children ; or to cut off their ears. But the last resort is *infanticide* ; how common that is, the public and myself must wait till we get authentic information.

little hearts ; as though we were willing to make their enemies within as powerful as possible. On this point we are armed with a weapon from St. Paul, and if we would, *by and by*, delight to see them adorned with a meek and quiet spirit, let us not stimulate them now with the fondness of outward adorning. "Suffer the little children to come unto me," was, and is the injunction of that Saviour, who has characterized a life of obedience to him as easy, because He is *meek and lowly*. Shall we prevent their coming by encouraging them to be vain and proud ?

When we are tempted to call in the aid of unhallowed passions, in our training immortal beings, let us be awed and arrested by the thought, that while we are cherishing their unholiness, the final and dreadful consequences of sin may be sealed upon them, when the *unholy* must be *unholy* still. If children are not Christians, let every thing bend to making them so, and let us consider nothing gained till they become like Christ.

Nor can I believe, that that is a pure faith which will say "I leave my children with God.—It must be his work to change their hearts," while any one neglects the plainest commands. The Holy Spirit convinces us of sin, the guilt of sin, the awful guilt of sin ; and will not league us with *the world, the flesh and the Devil*.

A MOTHER.

OBSERVATIONS ON PRAYER FOR THE HOUSE OF ISRAEL.*

It is a just and obvious remark concerning the works of God and man, that simplicity is the characteristic of the one, and complexity of the other. It is true of their operation and effects. God speaks, and it is done : his word is his work. But the works of man are often abortive in their issue ; and of his words it is declared, "*in multitudine verborum non deerit prevaricatio.*"

The nature of machinery may well illustrate our position. Suppose a thousand wheels to be employed to produce a single pin, and a single pin produced to regulate a thousand wheels :—so small an instrument, in relation to a mighty machinery, must assume a proportionate importance ; for, deprived of its pivot, a wheel, however admirably constructed, would cease to turn.

In the present spiritual machinery of the Christian world, this complexity is observable, and "the trivial effects," produced in proportion to the magnitude of the means in exercise, are such, that in a work *merely of mechanical experiment*, an inquiry would be instituted into the cause of a result so disproportionate to the force employed.

In attempting to carry on the designs of Providence, it is a positive duty at all times, and especially under circumstances of discouragement, to examine whether, if our end be according to the divine economy, our means also be those of divine appointment ; but, if these pre-requisites be correct, it may still happen, that disappointment be the result. We should take heed that the parts of the machinery be so arranged as to

* This paper was written, and published in London, by the Rev. LEWIS WAX, who has been much and long engaged in promoting the knowledge of the true Messiah among God's chosen people. The Rev. Mr. Frey has obligingly furnished us with a copy, and we give it to our readers, with the hope that it will excite in them a spirit of prayer and active exertion for christianizing the Jews.

permit of their due operation.—The mistake of one part for another would instantly produce anomaly and disorder. For example, change only the place of the minute and hour hands in an ordinary clock, and the effect would be, the introduction of disorder and perplexity in the concerns of each successive hour of the day. The works *within*, might be of the nicest construction, and true to their movement, but the hands *without*, being misplaced, all the engagements and avocations of life, regulated by such a chronometer, would be too rapid or too slow—too soon or too late.

The model of a machine, co-extensive in its operations with the necessities of mankind, is delineated in the word of God: a chronometer is actually exhibited in “the sacred calendar of prophecy.”—But hitherto, when man has attempted to put this machinery in action, some parts have been misplaced, and the wheels, like those of an Egyptian chariot, have dragged but heavily. The mechanism of man has changed “times and laws,” and, according to the transpositions of the standard of regulation, *time* has seemed to pause in retrospection, or has prematurely anticipated futurity, thus *time present has been lost*; *TIME* is COME to put a machine in order, and thus a machinery in motion;—which, resting on a solid fulcrum, and revolving on a single point, in which all its powers are concentrated, will produce “the greatest effects by the use of the most simple means.”—The *postulatum* of the philosopher will be more than answered—

ΔΟΣ ΠΟΥ ΣΤΩ ΚΑΙ ΤΗΝ ΓΗΝ ΚΙΝΗΣΩ.*

A most pious, but, as it may appear, premature attempt, is now making, to stir up the Church, and the whole Christian community, to “*special* prayer for *THE* general outpouring of the Holy Spirit.” By such an expression, any person but slightly conversant with the economy of Redemption, must understand that extraordinary and universal effusion of the Spirit, which shall fill the earth with “the knowledge of the glory of the Lord, as the waters cover the sea.” (*Isa.* xi. 9.)

This *general* outpouring is represented in *Scripture* as contingent on a *special* outpouring, which is to precede it; and therefore *special* prayer for the obtaining of the blessing, without due consideration of the *specific* means by which it is to be produced, would be to “ask amiss,” and to “beat the air” uncertainly; to derange the divine machinery of the promises, and invert that exact order of time, which is observable in seasons appointed of God for every work under the sun.

The subject of *special* prayer must be a *specific* promise; and it should be pleaded under the circumstances, and according to the limitation presented in Holy Scripture. True prayer is ever of this description; for, whenever the Almighty has a purpose of mercy to any church or individual, he is pleased by his Spirit to stir up the one or the other, to seek the same in earnest supplication.

A remarkable instance of this, is the conduct of Daniel—a *pattern*, for all cases of the same nature. *The beginning of his supplication* was a clear *understanding* of a *specific* promise and purpose, which he had assuredly gathered out of “*books*,” especially that of the Prophet Jeremiah, concerning the termination of the Jews’ captivity in Babylon. He was individually distinguished by his investigation of the word of prophecy, which he used as “a light shining in a dark place,” at the

* Give me space where I may stand, and I will move the earth.

very time when the nobles, and "fathers, and *all the people*, would not hearken to God's servants, the Prophets, which spake to them in his name." (*Dan. ix. 6.*)—"I, Daniel, *understood*, by books, the number of the years whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem; and I set my face to the Lord God, to seek, by prayer and supplication," &c.

Thus Daniel prayed not only *for* the Spirit, but "*with* the Spirit;" and the *special* prayer obtained a *specific* answer, and a fuller *understanding* of its object:—"And, whiles I was speaking and praying, and confessing my sin, and the sin of *my people Israel*, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, (*whom I had seen in the vision at the beginning*,) being caused to fly swiftly, touched me, about the time of the evening oblation; and he informed me, and talked with me, and said, O DANIEL, *I am now come forth*, to give thee skill and UNDERSTANDING: at the beginning of thy supplication, the commandment came forth; and I am come to show thee, for thou art *a man greatly beloved*: therefore, UNDERSTAND THE MATTER."

Thus Daniel prayed, not only "*with the Spirit*," but "*with the understanding also*."

If all sincere Christians were now solemnly called upon "*to unite in earnest prayer for THE GENERAL OUTPOURING of the Holy Spirit*," as "*the most likely mode of bringing down an extensive blessing on mankind*," they might be desirous to obtain some more definite view of the subject, and request to know to what portion of Scripture their attention should be primarily directed. If they were told that the object was to seek "a large measure of the same grace, which is bestowed, in some degree, upon every child of God;" this is no more than every "minister of the Spirit" is bound to enforce continually on his flock; no more than every one, "who has tasted of the heavenly gift," does, or ought to do for himself.

Thus far, there is no *specialty* at all. God has promised to give his Holy Spirit (generally) to all that ask it in faith. But, if it is to be asked in *such a measure as will accord with the promise*, "that he that is feeble among *them*, at *that day*, shall be as David, and the house of David as God, as the ANGEL OF THE LORD before them;" (*Zech. xii. 8.*) then a Christian, sincerely desirous of ascertaining the mind of the Spirit, would immediately turn to the context, and ascertain ON WHAT DAY, and under what circumstances, and TO WHOM, such an *extraordinary promise* is made.

He will find that *the day*, in which the promise is to be fulfilled, is marked by many distinct characteristics:—"IN THAT DAY," saith the Lord, "I WILL OPEN MINE EYES UPON THE HOUSE OF JUDAH."—"In *that day*, I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf. . . AND JERUSALEM SHALL BE INHABITED AGAIN IN HER OWN PLACE, EVEN IN JERUSALEM. —In *that day*, I will make Jerusalem a cup of trembling. —In *that day*, will I make Jerusalem a burdensome stone. —In *that day*, shall the Lord defend THE INHABITANTS OF JERUSALEM."

In such a *day*, and under such circumstances, the promise is to b

fulfilled; and therefore the only time and occasion, under which it can be *specially* pleaded with any *scriptural* hope of success.—“He that is feeble among *them*.” Among *whom*?—THE INHABITANTS OF JERUSALEM, the antecedents of the text, to whom the relative promise is made. The promise of God, *in general*, is,—“As thy days, so shall thy strength be.” But even that was specially made to a tribe of Jacob: and, when all nations shall come up to invade Jerusalem, as one nation did of old, the strength afforded will be adequate to the occasion.—“He that is feeble among *them*, (the inhabitants of Jerusalem,) at that day, shall be as David.”—“In that day, I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.”

It must be contended, in order to give a colour of pretence for supplicating on the foundation of these promises,—*a grant, which may include all Bishops, Pastors, Ministers, and Teachers, AT HOME*—that these things are to be *spiritually* understood of the present Christian establishment; and, in that case, it will be a pre-requisite to prove the postulata of circumstance, one at least is indispensable, that “the governors of (our) Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.” (Ver. 5.) In order to include “all Missionaries and Christian instructors abroad,” these persons must at least be sent *first* to Jerusalem, and become *inhabitants* of that city—in order that this may be “*a grant, that may enliven, purify, and establish those churches, whose foundations are already laid,*” the literal Jews *must* be converted and restored; “for the recovery of them will be life from the dead” to the Gentiles: and, in order that it may “plant, enlarge, and extend others not yet begun,” Jerusalem *must* be inhabited; for “so shall the heathen fear the name of the Lord, and all the ends of the earth his majesty.”—“In that day, many nations shall be joined to the Lord, when he shall choose Jerusalem again, and dwell therein himself.” (Zech. ii. 11.) In order that it may be “*a grant that may increase the holiness of ALL true Christians,*” these things *must* take place; for *then* ALL will, indeed, be holy:—“holiness unto the Lord” will be written not only, as of old, on the sacerdotal mitre, but on the bells of the horses; and even “every pot in Jerusalem shall be holy.”

Finally, that it may be “*a grant which may comprehend both the Jew and the Gentile.*” The Jews *must* be first “*assembled,*” if not converted; for, “*to sum up all in one sentence, such a grant*” as “shall fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea,” will (if the testimony of Scripture is to be the standard of truth) NEVER BE GRANTED, *until*, as is declared in connexion with this very blessed and very glorious promise, *until* “it shall come to pass, in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Pathmos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from THE FOUR CORNERS OF THE EARTH.”

For the purpose of hastening on the consummation of these blessings,

all Christians must agree that prayer should be in correspondence with promise, as fulfilment will assuredly be with prophecy; and therefore the proposal, now humbly suggested, by one who has long considered the *scriptural* means of enlarging the Church, and "*the most likely mode to bring down an extensive blessing on mankind,*" is, that all sincere Christians should, *from this day*, unite in "*general prayer for a special outpouring of the Holy Spirit*" upon God's ancient people, the House of Israel:—and this not in a *secondary* but *special* sense;—not in the concluding and sweeping clause of a petition, which has before embraced both hemispheres in its circle of supplication;—the Caffre, and Gentoo; the follower of VITZIFULTZI, and the devotee of BRAMAN. To stop the wheels of JUGGERNAUT; we must place before it "the ark of the covenant;" the lineal descendants of them that bare it in the midst of Jordan, may one day dip their feet in Ganges, and traverse Euphrates dry-shod.—Oh! pray for the peace of Jerusalem!—"The sons of strangers shall build up *her* walls;" but they that minister unto *her* must take their model and their machinery from the Prophets; their materials must accord with the royal architecture of Israel. If *we* desire the peace and the plenteousness of her palace, we must gather up the stones, and dig our foundation deep in the dust of Zion. And thus shall we be instrumental towards the construction of that spiritual building and habitation of God, which is to become—

AN HOUSE OF PRAYER FOR ALL PEOPLE.

By this proposal for *general prayer, for a special* outpouring of the Spirit on the House of Israel, nothing is intended that can interfere with the ordinances of any church, the objects of any society, or the proposal of any individual; for it is a plan, which cannot but materially advance the interests of them all. As the Christian Sabbath is pre-occupied, and has a primary claim of specific duty and paramount obligation, I would suggest the expediency of appropriating the *Jews' Sabbath* to this specific object: it begins on Friday at sunset, and ends at the same time on Saturday. Some portion of this day should be henceforth solemnly set apart and devoted to secret meditation and Scriptural exercises, having for their object the history and mystery of the literal Israel of God. Let the subject of evening and morning admonition and intercession be taken from those historical, prophetical, and doctrinal parts of the Old and New Testaments, which bring before us the conduct of a people, called of God, chosen of God, beloved of God; a people, forsaken of man, rejected of man, and hated of man; a people, in every respect, "wonderful, from their beginning hitherto;"—wonderful, in their origin; wonderful, in their continuance; wonderful, in their destiny:—a people, in whom we see, as in a mirror, what *nature* is; a people, in whom will be exhibited, as in a model, what *grace* can do. Let these meditations and instructions be accompanied by a morning and evening sacrifice of secret and social prayer. Thus may every Friday be a Good Friday, and every Saturday an Easter eve. Every Christian will take his first stand at the proper place, the foot of the cross: he will hear as from him who bled thereon, and his heart will respond in the prayer—"FATHER, FORGIVE THEM!" They knew not what they did, when they rejected the Son of man: but we know what we do, when we reject the Son of God. Thus might the spiritual Israel justly vindicate her pre-eminence, did the Jerusalem, which boasts of

her freedom, duly consider the state of Jerusalem in bondage with her children. The waters of life, thus rising to a level with their source, would run again into barren pastures, and, like the dew of Hermon, fall upon and fertilize the withered grass of Zion. The time, during which the tomb received him whom it could not detain; the time, in which his ancient people are offering a lifeless and vain oblation, thus devoted to the administration of an acceptable service, would abound with many thanksgivings to God. It would become a season of refreshment to the whole mystical body of the Lord, and revive its dormant energies. The Lazar might come forth in his grave clothes, and sit at the table of Jesus. The church, like Martha, should do the service: it would not encumber her, now that her table is so amply furnished with the bread of life;—she will ever have enough, and to spare, if the Saviour remain in her house. But while her guests “are faring sumptuously every day,” can she deny the crumbs of consolation to the daughters of Sarah? or grudge the water of a wilderness to the thirsty children of Hagar?

The eve of the Sabbath would still remain for its appropriate use on the day of Christian preparation: and, methinks, the disciple of Jesus would not commemorate the resurrection of his Master with less intensity of gratitude, by contemplating, like Ezekiel, the valley of bones; he would more deeply sympathize with the waiting Apostles of Pentecost, by remembering, on the same holy day, the deliverance and reception of the Law in Sinai; his recollection of the Sabbath of creation would be vivified by considering that it was typical of a *sabbatism*, “a rest that remaineth to the people of God;” he would rejoice, by anticipation, in that which is to be created; when God shall “create Jerusalem a rejoicing, and her people a joy.” The congregation would thus be prepared to enter into the spirit of our Liturgy, the searching energy of which, they cannot feel; the scriptural portions of which, they cannot personally accommodate; the holy psalmody of which, they cannot join in, making melody from their heart, until they have discovered the spiritual reference which a stiff-necked, and rebellious, and gainsaying people bear to their own natural blindness and obduracy: and, should the preceding exercises send the minister to his pulpit with a subject from the Pentateuch, he would not preach a less *effective* Gospel, should his text be taken from the Law, and his illustrations of its breach and observance be derived from the past and present condition of those, who vainly seek a righteousness of their own.

(To be concluded in our next.)

CITY AFFAIRS.—TO THE PUBLIC.

THE undersigned, appointed a committee by a large and respectable meeting of Laymen and Clergy, to draught, and lay before the public a statement of facts, in relation to a meeting contemplated to have been held in the City Hall, on the 25th day of July, 1821, present the following to the serious consideration of their fellow citizens:

Some of the Clergy having witnessed and deplored an increasing disposition on the part of many persons in our city to violate the Christian Sabbath, and being deeply impressed with the necessity of doing something to counteract an evil evidently militating against the laws of God,

conceived it to be their duty to meet for the purpose of inquiring whether any, and if any, what measures could be adopted to effect so important an object.

At that meeting, a committee was appointed, to draught an address to their fellow citizens on this subject—another, to draught a respectful petition to the Corporation, on the same subject, and a third to wait upon the different Editors of newspapers, and respectfully to request, in the name of that meeting, that they would not publish in their papers such advertisements as directly tended to promote the profanation of the Lord's day.

At a subsequent meeting, held soon after, the committee appointed to wait on the Editors, reported that they had performed the duty assigned them, and were generally answered by those gentlemen that they could give no definite reply until they should have some understanding with each other on the subject.

The committee appointed to draught a petition to the corporation, presented the following, viz.

" To the Hon. the Mayor, Aldermen, and Commonalty of the City of New-York.

" The undersigned beg leave to address your honourable body, on a subject which deeply affects their private feelings, and, as they conceive, also the public good. The subject to which they allude is, the growing profanation of the Sabbath.

" It cannot have escaped the attention of the corporation that facts exist on this subject, which are calculated to give serious alarm, not only to Christians, as such, but to all who have any concern for good morals, the character of our city, or the influence of that character upon our state, and upon our country.

" Some of the facts alluded to, are the following, viz :

" 1. Excursions for pleasure in steam-boats on the Sabbath, published in our newspapers in forms the most alluring.

" 2. The opening on the Sabbath of public houses for parties, and of public gardens for recreation and amusement.

" 3. The hiring out on the Sabbath of pleasure boats and carriages : and,

" 4. The vast collections on the Sabbath, in the eastern part of our city, and particularly in the neighbourhood of Corlaer's Hook, of apprentices, and of idle and profligate characters of every description, without watch or restraint.

" That these are evils deeply injurious to the moral health of our city the undersigned are perfectly satisfied.

" They particularly deprecate their baneful influence in decoying from duty and exposing to all manner of temptation, the youthful part of the community.

" The undersigned deem it unnecessary to detain your honourable body with remarks upon the institutions of the Sabbath.

" They forbear, therefore, to advert for the present to its Eternal Author ; its perpetual obligation, or to the incalculable benefits, temporal and eternal, resulting from its observance.

" They know, there are laws of the land against its profanation, which recognise the law of God on this subject.

"They have been given to understand, however, that these laws (as far as our city is concerned) are either in form or execution, defective; if so, they hope such defects will speedily be removed; but, if the existing laws are sufficient, they fervently pray that the Corporation of the city of New-York, the natural and legitimate guardians of its public morals, may so enforce those laws, as to become, in this point as well as others, 'a terror to evil doers, and a praise to them that do well.'

"Whatever impression such authoritative interference may make upon the minds of the licentious, the undersigned are confident that it will be well pleasing in the sight of God our Saviour, and assure the fathers of our city, that in effectual attention to this subject they will not only merit, and receive the thanks of all good men, but also all possible co-operation of all those, who regard the glory of God, the present interests of our city, or the welfare of posterity yet unborn."

As some of the members of that meeting supposed that it would be expedient to attempt anew the formation of a Moral Society; and that the petition would come with more weight from such a body, than if simply subscribed by the persons then convened, it was for the present laid upon the table.

A committee was then appointed to draught the constitution of a Moral Society, to co-operate with the magistracy, in enforcing the laws of the state, for suppressing the profanation of the Christian Sabbath: to be presented at a public meeting, to those citizens who should be favourable to such an institution.

A committee was also appointed to procure the use of a room from the Corporation; and the meeting was called at the Hall, because it was a central situation, where all meet on equal grounds, and where citizens had, only a few years before, met for a similar purpose, perfectly undisturbed.

In this room, granted by the Corporation, the Constitution prepared by the committee, together with the above petition, would have been submitted to the meeting, for amendments, adoption or rejection, had it not been pre-occupied before the hour by other persons.

So far as the clergy are concerned in this matter, the undersigned firmly believe, that they have neither exceeded their duty as members of this republic, nor as ministers of the gospel.

They would have been justly chargeable with unfaithfulness both to God and their fellow citizens, had they seen such violations of the Christian Sabbath, as are prohibited by law, without making an effort to suppress them.

As to the most distant idea of improper interference, either with the local concerns of this city, and its police, or the acknowledged rights of *any man* in the community, the clergy disclaim it utterly. They have acted in this matter with a direct reference to their political, as well as Christian duties, being deeply impressed with the importance of observing the Christian Sabbath, both as Patriots, acting fairly and openly under the laws of the State, and as Ministers acting under the law of God.

On this day, all classes of men assemble together in the presence of God, on terms of perfect equality; for, in his presence the ruler is no more important than the ruled, since both meet as sinners needing the exercise of free and sovereign mercy.

On this day, they are taught from the Scriptures, the only source of truth, their duty, their interest and happiness.

On this day they unite, according to the direction of God, in prayers for all men; for magistrates, as well as subjects; for the nation, as well as individuals; for every description of persons. On this day, they manifest the gratitude which is due to God for benefits received; thanking him for his mercies, and supplicating his grace.

The effects arising from the duties in which they engage, the instruction which they receive, and their assembling together to worship God, are all calculated to produce such a state of heart, and such a line of conduct, as directly promote individual and social happiness.

The open profanation of this day, has therefore ever been considered, by the wisest and soundest statesmen and legislators in Christian lands as subversive, not only of the essential principles of christianity, but also of the very foundations of civil society.

WM. FEW,	}	Committee.
PH. MILLEDOLER,		
R. HAVENS,		
JOHN ELLIS,		
N. BANGS,		
J. B. ROMEYN,		
ALEX. M'LEOD,		
L. BLEECKER,		

REMARKS.—After perusing the comical account of the Great Meeting at the City Hall, published in our last number, our readers will have been prepared for the above *serious* statement of facts in relation to a subject which has produced so considerable an excitement in our city. This document evinces most clearly that the exertions of the Clergy and Laymen, to prevent the profanation of the Lord's day, were made from the purest motives and with the best designs, which, had they not been partially overborne by, to say the least, a collection of misinformed citizens, might have gone into operation with the happiest prospects of success. We do not hesitate to avow ourselves the decided friends of the religious observance of the Sabbath day, and to pledge the best of our endeavours to inculcate its religious observance within the sphere of our influence. But our miscellany has already occupied so many of our pages, that, for the present, we must leave the subject, not, however, without expressing our earnest desire to see some further, and more effectual efforts made to induce the thoughtless and the wicked to *remember the Sabbath day, and to keep it holy*.

ANECDOTE OF HUME, THE DEIST.

DAVID HUME observed that all the devout persons he had ever met with were *melancholy*. On this, Bishop Horne remarked, this might very probably be; for, in the first place, it is most likely that *he saw very few*, his friends and acquaintances being of a different sort; and secondly, the sight of *him* would make a devout man look melancholy at any time.

Intelligence.

UNITED STATES.—AMERICAN BIBLE SOCIETY.

Fifth Annual Report, presented May 10, 1821.

Rev. JAMES MILNOR, D. D. *Secretary for Foreign Correspondence.*

Rev. SELAH STRONG WOODHULL, *Secretary for Domestic Correspondence.*

WILLIAM W. WOOLSEY, Esq. *Treasurer.*

JOHN NITCHE, Esq. *Agent.*

WE shall give but a very brief abstract of this important document, as our pages are frequently occupied with accounts of the operations of minor societies. We believe this plan will be most acceptable to our readers, as a full detail of this report would embody in our work many unnecessary repetitions.

Bibles Printed.

There have been printed at the Depository of the American Bible Society during the fifth year,

Bibles,	-	-	-	-	-	-	-	-	29,000
New Testaments,	-	-	-	-	-	-	-	-	30,000
And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments,	-	-	-	-	-	-	-	-	800

59,800

Which, added to the number mentioned in the last Report, 171,752
Make a total of *two hundred and thirty-one thousand, five hundred and fifty-two* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French Bibles, from the stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New Testament, in the brevier type and the 18mo. size, from which 15,000 copies have been printed. They are enabled to furnish these New Testaments at the very low prices of twenty-two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

Bibles issued from the Depository.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles,	-	-	-	-	-	-	-	-	26,772
Testaments,	-	-	-	-	-	-	-	-	16,424
Gospel of John, in Mohawk,	-	-	-	-	-	-	-	-	40
Epistles of John, in Delaware,	-	-	-	-	-	-	-	-	10

43,246

In the four preceding years, there were issued

Bibles and Testaments,	-	-	-	-	-	-	-	-	96,314
Epistles of John in Delaware,	-	-	-	-	-	-	-	-	726
Gospel of John, in Mohawk,	-	-	-	-	-	-	-	-	62

97,102

Making a total of *one hundred and forty thousand three hundred and forty-eight* Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society since its establishment.

The Kentucky Bible Society have nearly disposed of the edition of 2,000 Bibles, published by them from the stereotype plates located at Lexington. They have resolved to print another edition, also of 2,000 copies, which is already considerably advanced.

Gratuitous Distribution.

Testaments in the Spanish language have been sent to the Municipality of Buenos Ayres, for distribution among the pupils in the primary schools of that place.

Copies of the New Testament in Spanish have been sent to other parts of the Spanish American possessions. In one place, the copies were disposed of in three days, and numerous applications were made afterward.

The changes which have already taken place, and the still greater changes which may be expected, in the Spanish Colonies in America, will probably open the door to a free circulation of the Holy Scriptures among the inhabitants; and there is every reason to believe, that they are deplorably destitute at present, and would joyfully receive the records of inspiration.

The Managers have recently learned that there is a prospect of interesting some of the Catholic Clergy in Louisiana, in the work of circulating French and Spanish New Testaments in the Catholic versions, among such of our fellow citizens in that State as use the one or the other of those languages. By the liberality of the British and Foreign Bible Society the Managers have been furnished with French New Testaments of the above description; and they will now be able to forward such supplies as may be required.

During the past year a number of French and English Bibles have been sent to the Vermont Bible Society for distribution in Canada.

The Managers have much gratification in stating that a proposition was made by them to the Honourable the Secretary of the Navy, for the supply of the Navy of the United States with Bibles, and that the proposition was received by that gentleman in the most pleasing manner. Accordingly, 3,500 Bibles have been appropriated for this object, with the view, as suggested by the Honourable Secretary, that every petty officer and seaman may be furnished with a copy of the Scriptures for his personal use.

Besides this large gratuitous grant for the United States Navy, the Managers have made many other donations to various Bible Societies throughout the United States and their territories. The Board have been induced to make these donations by several considerations. In many instances, the donations have been given to young Auxiliaries, which were feeble in their infancy, and required the fostering hand of the Parent Institution.

In other instances, the result of diligent inquiries had been the discovery of most affecting circumstances, showing that the Scriptures were needed to a degree which would scarcely have been credited without strong and positive testimony. In the bounds of one County Society in the state of New-York, the number of 878 *families* have been found destitute of the Scriptures, while there are only about 22,000 souls in the

whole county. By another Society, a County Society in the state of New-Jersey, the Board have been informed that "several persons or families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race."

A total of *fifteen thousand two hundred and forty-two* Bibles and Testaments, and parts of the latter, value \$9447 84, was issued gratuitously during the fifth year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight Individuals, for distribution.

In every instance, so far as the Managers have learned, these gifts have been received with sincere thankfulness, and have proved seasonable and useful.

Funds.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums, from the following specified sources; viz.

Donations from Auxiliary Societies,	\$6,528 88
Donations from Bible Societies not Auxiliary,	227 15
Remittances for Bibles from Auxiliary Societies,	15,050 20
Remittances for Bibles from Societies not Auxiliary,	829 00
Donations from benevolent Societies,	228 00
Legacies,	2,799 75
Contributions to constitute Ministers Directors for Life,	120 00
Contributions to constitute other individuals Directors for Life,	150 00
Contributions to constitute Ministers Members for Life,	2,100 00
Life subscriptions from other individuals,	830 00
Annual contributions,	494 00
Donations from individuals,	238 50
A Benevolent Society, for Bibles,	16 00

The Managers have much pleasure in referring to the amount above mentioned as received from legacies during the past year, so much beyond what was received from this source during any preceding year. They rejoice that the hearts of the benevolent have been inclined thus to remember the National Institution, when making their final distribution of their earthly property; and by such bequests, to aid their surviving fellow labourers in the holy work of circulating the pure truth, as contained in the Bible. The Managers have resolved that every acting executor, who shall pay over a legacy of three hundred dollars, or upwards, shall be thereby constituted a member for Life of the American Bible Society.

Auxiliary Societies.

In the course of the past year, *thirty-two* Bible Societies have been recognised as Auxiliary to the Parent Institution. The number of Auxiliaries, now officially recognised, is *two hundred and thirty-nine*.

On this subject the Managers repeat what was stated in the Third Report, that no Society can be received as an Auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it.

This regulation does not respect the Societies not Auxiliary, which are referred to in the Nineteenth Article of the Constitution.

Among the Auxiliaries formed and recognised during the past year, no small number are *Marine Bible Societies*. These Institutions are intended, as their name denotes, especially for the benefit of that class of our fellow men who are comparatively little in the bosom of society, whose home is on the deep, and who of course are cut off from many religious advantages enjoyed by other classes of the community. To them, the Bible is calculated to be peculiarly beneficial in the solitude and hazards of a long voyage: and accounts have been received of a general solicitude among seamen to possess the Scriptures, of great attention paid to the perusal of them, and of manifest and most important benefit as the result of their acquaintance with the contents of the sacred pages.

The Managers renew their recommendation, that the reports of the Auxiliaries be regularly and promptly transmitted. There is an increased attention to this particular; but it is to be regretted that there have been not a few instances of omission and delay as to this obvious duty.
(*To be continued.*)

SUNDAY SCHOOL IN BROOKLYN, (L. I.)

To the Editor of the Christian Herald.

Brooklyn, August 13, 1821.

SIR,

Observing the deep interest some christian friends from New-York have taken in the establishment of a Sunday School in this place, and the anxiety they still manifest for its continuance and success, I have thought it proper, through the medium of your excellent work, to make the following communication, hoping they may derive from it some comfort and satisfaction. The institution of Sabbath Schools, needs not, at this late period, much recommendation. Facts every where demonstrate their utility. The vivacity of youth must find some object upon which to exert itself. If the attention and affections are not engaged upon important subjects, they will be occupied with trifles. The enjoyment which children derive from their toys and pastimes, it is easily perceived, is not owing to any intrinsic value in the objects themselves which they so eagerly pursue, but to some circumstances or associations of ideas, independent of these objects. Whenever these circumstances can be ascertained and applied to useful employments, such employments are likewise rendered delightful. Of this truth I never witnessed a happier exemplification, than the Sabbath School in this place affords. The school embraces nearly three hundred children, for whose leisure it furnishes interesting and profitable employment; and thus diverts, in a measure, their attention from useless and pernicious sports to the important object of acquiring religious knowledge. As the origin of the school was no less extraordinary, than its progress thus far has been surprising, it will not be uninteresting, perhaps, to mention some particulars relative to its formation. The low state of religion in this place, the continued indifference of most, and especially of youth, to Divine things, and the prevalence of immorality had ever spread a gloom over

our prospects of planting the seeds of Christianity in the tender minds of the rising generation, and more particularly of those who had not otherwise the means of religious instruction. The hopes of Christians had almost languished, and there existed the general impression, that nothing undertaken to make the state of religion among the poor, the more important class of society, more favourable, would prosper. It had been a matter of course to expect insurmountable difficulties, if not even opposition to all plans for promoting the interests of Zion among them, and the religious education of their unhappy offspring. We had heard of Sabbath Schools, had read statements of their great utility, and even witnessed in our vicinity their wonderful success, but the prevalent opinion was, that a Sabbath School would not succeed among us. The subject was frequently conversed upon, and frequently relinquished; Sabbath Schools were often talked of, and, must I add, were once or twice tried; they continued for a while, and like the drooping plant, expired for want of nourishment. This season however, in regard to this town, and the cause of religious instruction, seems to be emphatically a season of invention and enterprise. A spirit of love and christian zeal appears to have inspired the minds of a great number here, in a wonderful manner. It seems as though God was now making the third and last offer to us, and that all were striving to be first in its embrace. The subject of Sabbath Schools has again been taken up and entered upon, but in a manner and with a spirit quite different from what marked any former occasion. A grand, a last attempt has been made, and how it has succeeded thus far, the following statement will help to show: On Sunday, July 8th, notice was given out in the Methodist and Presbyterian churches, that a meeting would be held at the District School room that afternoon, for taking into consideration measures for establishing a General Sunday School in this town. But few, however, attended there; and these few, having agreed to adjourn the meeting till next Sabbath morning at the same place, retired with very unfavourable prospects of succeeding in their attempt. Among those present were some beloved friends from the city, inspired with a noble zeal and anxiety for the religious instruction of our youth here. The flame was soon caught from their generous breasts, and conveyed with great rapidity from one to another of Christ's people. Some young men of the town during the week held meetings on the subject, agreed to district the village among themselves, and get in the names of the children likely to attend a Sunday School if organized, fixed upon teachers for the ensuing Sabbath, procured books, and had all prepared for opening the school at the very moment the adjourned meeting, mentioned above, was to be held. Accordingly, on Sunday morning, July 15th, in seven days after the idea was first suggested, a Sabbath School was opened in this place, in the lower room of the District Schoolhouse, attended by about 16 teachers, and 150 or 200 scholars, to the pleasing astonishment of our christian friends, who there assembled agreeable to adjournment, then to consider the subject and the prospects of success, should they attempt to form a Sabbath School. But instead of this, instead of having to consider whether such an institution could be established, the express purpose for which they met, they saw one already begun, numerous attended, well provided with place-books and teachers, and had only to pour out their souls in humble thanksgivings and praise to Him, who

alone could have brought about so wonderful and unexpected an occurrence. Two addresses were made to the teachers and children, and the rest of the time we were together, was spent in prayer and praise to the Great Author of every good and perfect gift. The children were then all conducted to church, attended by their respective teachers, forming a procession no less novel than pleasing to the many admiring spectators. Before the conclusion of the exercises, however, notice was given that a meeting would be held on the evening of the next day, for adopting measures relative to the establishment of a society for the aid and support of a General Sabbath School. The meeting was held, and very respectably attended; a committee was appointed to draw up a constitution and other necessary rules; and an adjournment made to the next Friday evening, when the constitution was presented and adopted, the officers chosen, and the "Brooklyn Sabbath Union Association for the support and encouragement of a general Sabbath School" completely established in this place. Thus, in twelve days from the first suggestion of the subject, a Sunday School of 250 children was raised and finely organized; a society formed and established to provide for its strength and improvement, and the exertions of a goodly number of our pious citizens concentrated in the promotion of religious education on the Sabbath, and that too, among those who otherwise would have grown up destitute of the knowledge of God and the way of salvation. The school now enrolls about 300 scholars, of whom 250 at least are punctual attendants, 20 or 30 teachers, a regular visiting committee of 6, and 4 superintendents. Well may we exclaim with the Apostle James, "Behold how great a matter a little fire kindleth." As to the improvement made, we have not had time as yet to form a just estimate, nor will we be able until the examination takes place. From the order and attention already exhibited, we are led to form great expectations; for my own part, I never saw such a collection of children together, and at the same time such astonishing propriety of conduct. Their behaviour, especially in church, has already drawn forth the admiration and praises of not a few, who before were ready to laugh at the idea of taking them to a place of public worship. It has pleased Providence, however, to impress their tender minds with a peculiar degree of solemnity, when seated within the walls of his earthly court, and this means of grace in particular, we expect to be made abundantly instrumental for good to their youthful yet immortal souls. To anticipate such effects on the establishment of a Sabbath School in Brooklyn, as already have been realized, were once thought extravagant. The idea was ridiculed by some as vague and visionary; but however idle it may have appeared once, it already begins to prove to them, real and well grounded. Though before they were of opinion that no good could result from a Sunday School established in this place, now they begin to think that the instructions these interesting youth receive from Sabbath to Sabbath, from the word of life, will become to them a future and a lasting benefit. And justly may they think so. The exercises in which the children are engaged, have an obvious tendency to enlarge the powers of their minds, to strengthen their memories, to improve their understandings, and to impress their hearts. It is fondly hoped, yea, expected, that the good seed sown, will sooner or later spring up and bear fruit to the glory of God, and the good of their precious souls. To all, in fact, who have

at heart the good of the rising generation, and mankind at large, the general establishment of Sunday Schools should be a matter of joy and thanksgiving. What can equal the importance of that labour which is bestowed on the youthful mind! "Train up a child in the way he should go," says the inspired penman, "and when he is old he will not depart from it." "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not, whether will prosper, this or that." "He that reapeth receiveth wages, and gathereth fruit unto eternal life." Well, then, may we invite the little children and the youth of our land to the study of the Scriptures and the principles of true religion. Come, ye youth, ye little ones, come and study the sacred Scriptures, which are able to make you wise unto salvation. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee. Let not truth forsake thee; bind it about thy neck; so shalt thou find favour and good understanding in the sight of God and man. Be careful to make that improvement which may enable us to adopt with little variation the language of the sweet Psalmist, "Our sons are as plants grown up in their youth; our daughters are as corner stones, polished after the similitude of a palace. Happy is that people, that is in such a case, yea, happy is that people whose God is the Lord."

S. H. M.

Eighth Presbyterian Church.—Pursuant to notice, the Corner Stone of a new house of worship, to be immediately erected, was laid on the 11th inst. at Greenwich, with the following inscription:—

"Eighth Presbyterian Church.

Rev. Stephen N. Rowan, *Pastor.*

Ebenezer Burrill, John Walker, John Cowan, *Elders.*

John Bloomfield, Hugh Wallan, *Deacons.*

William Torrey, John Holdron, Alex. Coffin, Jr. Charles Oakley, Timothy Whittemore, Shepherd Johnson, *Trustees.*

Behold, I lay in Zion for a foundation a Stone, a tried stone; a precious corner stone, a sure foundation.—Isaiah, xxviii. 16.

Other foundation can no man lay, than that is laid, which is Jesus Christ.—1. Cor. iii. 11."

The dimensions of the building to be erected on this stone are, sixty-six and a half feet in length, by fifty-five and a half feet in width.

On occasion of laying the corner stone, the Rev. Mr. Rowan delivered a discourse to his people in their present place of worship in Hudson-street.

The congregation then proceeded to the site they have purchased on Christopher-street, where Mr. Rowan delivered an address, and the stone was laid with the usual ceremonies. The Rev. Dr. Romeyn then offered up an appropriate prayer, and Mr. Rowan concluded the exercises by pronouncing the Apostolic Benediction.

TO READERS AND CORRESPONDENTS.

PEREGRINUS;" "PARENS AFFLICTUS;" and several other communications are received. We owe an apology for the delay of "Lines to the memory of Mrs. Eliza Pitney," they shall have a place in our next; as also the "Journal of the Bethel Flag," and "Journal of the Mariners' Church."

ERRATA.—In the report of the "Female Missionary Society," in our last number, p. 185, after the 11th line from the top, insert "The spiritual concerns of the Church have been committed to the care of the Rev. Presbytery of New-York, and its temporal concerns to a Board of Trustees."

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

Report of the Rev. Henry Chase, to the Board of the Society for promoting the Gospel among Seamen.

New-York, May 14, 1821.

IN presenting this first quarterly report to the board, I cannot but feel all the solicitude, which the importance of the charge you have assigned me, and the probable influence that the performance or neglect of its duties will produce, so justly inspire. Though many exertions have been made, and are still making by your society, and the objects it contemplates have been promoted, and will be promoted by its future labours, I have thought that, through the Divine blessing, much was depending on the man who should occupy my place in this field of labour, in respect to realizing the final wishes of your society. I have, therefore, under a full conviction that the success of every institution is dependent on the protection and blessing of God, endeavoured to look unto him for his assistance and grace, in this arduous undertaking.

It has been a very considerable support to my mind and to my hopes, and I should do violence to my feelings not to express it, to find myself associated with so much discretion and zeal, to which, as a resource, I could apply in times of doubt and difficulty. But my principal encouragement has been a full conviction, that the time has now arrived (and there are many striking indications of it) in which the Lord will extend the blessings of his gospel to the long neglected and almost forgotten mariner.

I have not, exclusively, confined myself to any particular class of duties, or observed set times and places in the prosecution of my work; but I have endeavoured to be an instrument of good to the souls of seamen, in any way which I judged was most likely to succeed. I have walked through the streets in search of them, and wherever I found them, whether in the street, in the church, at their homes, or at their boarding-houses, I endeavoured to persuade them to forsake their sins and turn to God.

I will notice, however, what I deemed most important, and what, therefore, was more particularly attended to.

First, Prayer Meetings.—These I have constantly attended on Wednesday evening in each week, with one exception. The exercise of these meetings has commonly been commenced by reading a chapter in the Bible, or by singing a hymn or psalm, after which a prayer has been offered to the throne of grace for a blessing upon the meeting, and upon the efforts now making for the promotion of the gospel among seamen. An exhortation has generally succeeded the introductory prayer, in which has been set forth the lost and ruined state of man in the fall, and by his own voluntary transgressions; and also the remedy provided in Jesus Christ for his restoration to the favour and image of God. Added to this, the necessity of applying to this remedy with prayer and penitence, has been pressed upon the hearers, with a solicitude that sincerely desired their salvation. After this, singing and prayer have alternately occupied the time, till after nine o'clock. These meetings have been increasingly attended by mariners, though their number is still small, who have frequently sat with great attention, and sometimes with much apparent feeling, during the exercises. They have lately been rendered more interesting by the attendance of a number of the Board, and other friends of the institution, who have willingly joined in these evening devotions, thereby giving variety and effect to the exercises; and by some interesting and valuable communications made at these meetings, concerning what is doing on the other side of the Atlantic, in behalf of the mariner. After the exercises have been closed, the seamen have been invited to stop and receive those tracts which this board had procured for distribution; and they accepted them with much eagerness and gratitude.

Secondly, Visiting.—In this part of my work, I have made it my business to call upon seamen, and search for them, wherever I might be likely to find them. Those who have families, and whose occupation is along the shore, I have found at their homes. There I visited them, left tracts, gave advice, reproof, exhorted, and

warned them as their cases and circumstances might seem to require. And I am happy to state, that in all these visits, with one solitary exception, I have been received in the most friendly and cordial manner, your object has been highly approved, and the mariners visited promised to attend the church and the prayer meetings as often as possible. It was very encouraging, in some instances, when leaving these men, to be followed by repeated and pressing invitations to call again, and by their anxious wishes, that ten thousand blessings might settle on my head.

Believing that much might be done in aid of this cause, by engaging the attention and exciting the interest, in its favour, of those who keep boarding-houses for the accommodation of mariners, I called on them. Their influence and example I judged would be especially felt, particularly when they united to these their counsel and advice. With these views, I have visited a considerable number of boarding-houses, and am happy to state that their keepers, without exception, approve your plan, and promised to use their influence to promote its objects, particularly in advising them to avoid bad company, and to attend church.

The difficulty of ascertaining the residence of along-shore-men has been obviated in a single instance, which indeed furnished a useful hint, by a Mr. —, who is a master rigger. Calling upon him one morning, and stating to him my errand, which he highly approved, he thought, as he had a number of men who once followed the sea, and now worked along the shore, in his employ, he might save me some travelling, and proposed to procure their names and residence, and thus furnish me with a directory to guide me to their dwellings. This he generously did, and I found it a very useful auxiliary.

Thirdly, in the distribution of Tracts.—This has been the means of an easy, and, in some instances, an advantageous introduction to them. The idea of receiving, without cost, a little pamphlet, containing some useful hint, or pleasing and instructing narrative, struck their minds favourably, and afforded an opportunity to add a few words by way of advice, without giving offence, and with the greater probability of its being well received. I cannot omit mentioning an instance of this, in calling at a boarding-house, in Water-street. Having ascertained that entertainment for mariners was kept at the house, I rapped at the door, and was invited in. Passing through a kind of hall, I came to a back room in which was sitting the mistress of the house, and half a dozen mariners, who were conversing together cheerfully, but not rudely. I had a bundle of tracts under my arm. I walked leisurely towards a table there was standing in the room, at the same time taking off my hat, and using the customary words of salutation. The mariners all respectfully imitated me by uncovering their heads. I then stated to them my errand, gave each a few tracts, which they received, and thanked me a thousand times, promised to read them, and to attend the Mariners' Church the next Sabbath.

I have made more than a hundred visits during the quarter, and distributed between five and six hundred tracts to mariners.

I am, dear brethren, with much esteem, your humble servant.

DOMESTIC CORRESPONDENCE OF THE BOARD.

From the Rev. William Jenks to the Secretary.

Boston, May 15, 1821.

SIR,—Our meeting for the seamen was opened on the 9th of August, 1818, in a chamber, or hall, situated in the centre of the noble range of stores on Central wharf, and having a cupola above it. The room at that time was used, during the week, for a sail loft, but has long ceased to be occupied for any other purpose than our meeting; and the rent is now generously given by the proprietors of the wharf. I should state that the meeting was opened, and is conducted under the patronage of the "Boston Society for the Religious and Moral Instruction of the Poor," aided by the subscriptions of merchants and other friends to seamen. In the reports of that Society, the last two of which I transmit, you will find notices of the meeting, and of its apparent influence.

I am happy to say, that the attention of the seamen is still maintained—I know not if I might not say increased. Of late, by the beneficence of a few female "friends to the welfare of seamen," a flag has been hoisted over the meeting. We were before supplied with a bell, but this latter measure is, apparently, more attractive. It is hoisted when the first notice is given of the meeting by the bell, and remains spread until the close of the meeting. We have but one service, and that is held on the morning of Lord's days.

With respect to any anecdotes of seamen, whatever has come to my knowledge but convinces me more from year to year, that they ought to be addressed, and in general treated as others; and that a serious desire to do them good, expressed with frankness and affection, has an equal effect on their minds and hearts with that produced on other men by the same means.

It is, however, a peculiarity of my hearers, that they are mostly from the coasts of New-England. The crews of merchant vessels are not, I think, so generally with us as coasters and fishermen are. It may be that a different method with foreign sailors might be more successful, and therefore expedient; but my own experience teaches me, I think, the propriety of my own with those I now generally address. And this method serves greatly to relieve the minds of gentlemen, who preach to them occasionally, in case of exchange of clerical labour, for there is hence felt no necessity of descending to the cant phraseology of sailors, which I have never attempted.

But in the distribution of Bibles, as an agent of our Marine Bible Society, I have an equally profitable intercourse, as I conceive, with several. This opportunity of speaking with individuals is precious, and I have found some happy results of it.

Profanity, I am persuaded, is more discountenanced, and prevails less among our seamen, than formerly. The thoughtless extravagance and boisterous merriment, which was so characteristic of the sailor, is in a considerable degree checked, as I imagine; and certainly the Sabbath exhibits, along our wharves, a different appearance from former scenes.

In a few instances, and sorry I am they are so few, I trust I have evidence of a work of Divine grace in the heart. This will, if genuine, be a permanent good; and that it may be often and extensively witnessed, let me have, dear sir, your prayers, and those of all friends to the religious benefit of seamen.

Still I have not gathered a church, but those who are professors of religion accompany me to the table, at the Old South Church, from month to month. How long it may be expedient that things should remain in this state, I must leave to that wise Providence, which has thus far smiled on the attempt.

From Robert Ralston, Esq. to the Secretary.

Philadelphia, 26th April, 1821.

DEAR SIR,—I did not receive your favour of the 19th till the 24th, and then took immediate measures to procure and furnish you with the information requested, relative to the Mariners' Church established in this city. This information I considered could best be furnished by the Rev. Mr. Eastburn, under whose pastoral care this church has been from its first formation. Annexed you have a copy of a statement, which I have received from this excellent man, and in addition have to state, that a Sunday school is connected with the establishment, having on its roll from one hundred and thirty to one hundred and forty children, embracing both sexes.

The salutary effects of this attention to mariners in our port, is most evident by the sober, orderly behaviour of crews, in the departure of vessels on board of which they have shipped for a voyage. Formerly it was not uncommon to have the interposition of a peace officer, to find those who had signed the shipping articles, and bring them by constraint to the vessel, often in a state of intoxication, and perhaps never without much profanity. Now such interposition is unnecessary; the hour appointed finds the crew most generally, if not entirely, all on board, with their baggage, and ready to depart. Some instances, in which I have been personally interested, have afforded such a contrast to former occasions, as to satisfy my mind of a genuine reformation. The great burthen of all this interesting and important work falls on the preacher, who is devoted to this labour of love, requires no pecuniary compensation, and possesses the most affectionate esteem and love of his auditory. Bibles, New Testaments and Tracts have been, and continue to be, most liberally distributed to those who are destitute. The communications from our trans-atlantic brethren have been peculiarly acceptable, and of considerable importance to the Preacher, who has derived much aid in "the remarkable occurrences and anecdotes" to which he refers in the statement. A continuance of any acceptable information in my power, you may always rely upon; and with earnest desires for the smiles of Heaven on both establishments, as also on all others designed for the benefit of the hitherto so much neglected mariners,

I am, most respectfully, dear sir, your friend and very obedient servant.

Statement of the Rev. Joseph Eastburn.

[Referred to in the preceding Letter.]

Agreeably to your request I now mention generally the state of our mariners' meeting. You know it was intended to have begun sooner than it did, but on account of the alarm of the fever, near the place, it was delayed until the 17th of October, 1819. From that time it was constantly opened every Sabbath day, both morning and afternoon, until the latter end of August, 1820, when the board of health forbid our meeting, on account of the alarm of the fever. It was opened again the first Sabbath in November, when it commenced with increased attention, and has continued to this time. Our place of worship is a large sail-loft, upwards of seventy feet long, and above forty feet wide, closely covered with benches. Some of the masters of vessels have taken account of the number of people who come there, as they entered, and say about seven hundred do get in. Beside the mariners and their families many of our citizens crowd in, although they have often been requested not to prevent those for whose benefit it was designed. But Commodore Dale, who often attends, desires no more should be said to them, as happy effects appear with some who come there, and before went to no place of worship. The means the Lord has been pleased to bless have been very simple. When it was first opened an address was made to the seamen in the following way. Mariners, you know when our navy wants men to man our vessels they open rendezvous, and hoist flags to denote places. We now open this place for the purpose of inviting you to enter under the great Admiral, the Prince of Peace, and God of Glory. You are at liberty to choose what vessel you please, whether the ship Episcopalian, Presbyterian, Baptist, or Methodist, but to enter with all your hearts into his service, who will make you more than conquerors, and bring you safe to the port of glory, where your voyage of life is over. They are addressed in their own style, as nearly as the speaker is acquainted with it, and in plain short discourses, interspersed with anecdotes; also reading remarkable occurrences of seamen, a few pages at a time of the tracts called *Conversations in a Boat*, the *Boatswain's Mate*, or *Sailor's Magazine*, and making remarks upon each at the close. As many of them send their requests to be remembered in prayer when going to sea, they are always particularly remembered, and the families belonging to those who have any, which is gratefully remembered by them. Those who make a profession of religion, commune in different congregations, but otherwise always attend their own church, (as they call the Mariners' Meeting.) Attempts have lately been made to hold prayer meetings on board vessels lying at the wharves, which has been very agreeable. Several captains have engaged in prayer. We have not a Bethel flag, but hoist a lantern in the rigging, and many attend.

From the Third Annual Report of the Boston Society for the Religious and Moral Instruction of the Poor.

The seamen's meeting next demands our notice. And, with respect to this, we have continued reason, it is believed, for gratitude to Him, who has put it into the hearts of any among us to exercise care for the spiritual concerns of this long neglected, yet important class of our fellow men. Their attention, indeed, to the means of grace, which are now provided for them, has been uniformly decent and serious. Except in the winter season, when the number in our port is comparatively few, this meeting collects, it is presumed, from three to four hundred auditors. It is true, all these are not seamen, but many are present, who are strangers in the town, without any fixed place of worship—and are always welcome. Often too, some of the inhabitants, whose connexion with seafaring men or with merchandise is great, honour the meeting with their attendance, and, it is charitably hoped, receive some of its benefits. The constant distribution, also, of religious tracts, amounting now to some thousands, cannot fail to render the meeting beneficial, even when the sacred services have ceased. These tracts, diffused extensively, are preaching, we doubt not, with powerful effect.

Your agent, their preacher, has been frequently encouraged by the observations of visiting strangers, with respect to the undertaking itself. One, who was able to form an estimate of the value of most of those objects which engross human attention, the late respectable Judge *Tudor*, remarked to him after Divine service, "If there be any thing in religion, of which I am very far from entertaining a doubt, this is one of the noblest charities that was ever devised." And frequently has it occurred to him, in this as in other concerns, that, while seed is sown at repeated opportunities, and we know not which shall prosper, either this or that, God, in his own sovereign way, will give success. Thus, at one time, after the character of Saul of Tarsus had been exhibited, a seaman, now united to the church of Christ, on receiving his tract, acknowledged to the preacher, "This was my own character, till, as I trust, my heart was changed by grace." Another took the same opportunity to express forcibly his own sense of the union of a correct faith with a holy and useful life, as indispensable to the Christian character, on which the preacher had that day discoursed. And, to prove that the sailor, however hard be his fare, however rugged be his appearance, may yet be capable of the gentler sensibilities, let it be told that, while on an excursion by water, their preacher was promised by a common seaman, a sprig of the weeping willow, which overhangs the grave of that beloved female Missionary, whose early death in a far distant island, awakened such sympathy throughout our churches. Yes, a sailor plucked, at the grave of *Harriet Newell*, a memorial of love to Jesus and the cause of truth and the Gospel, and prized it as such! How delightfully does this simple circumstance prove to us the influence of Christian benevolence under every modification and form, and encourage the hope, that such influence will be more and more apparent, as the light of true religion shall be more extensively diffused.

Some time in the summer past, a gentleman, who had frequently attended worship in the chapel of Greenwich hospital—and here let it be observed that our hospital for seamen has neither religious services nor chaplain—attended at Central-wharf, and noticed a deficiency of Psalm-books. He mentioned this; it was noticed in the papers—and a small subscription soon produced the number of five dozen Psalm-books, which are now distributed along the seats. Our cordial thanks are due to the authors of this kindness.

The effort made in this town for seamen, drew from a gentleman of Philadelphia, *Robert Ralston*, Esq. well known for his extensive Christian benevolence, a letter of inquiry. It was addressed to the Treasurer of the Massachusetts Bible Society, and by him enclosed to the Secretary of this. A letter was immediately written, detailing, at some length, the progress and state of the institution here; and your Secretary has lately had the pleasure of receiving from Mr. Ralston the information, that a place of worship has been opened, religious service attended with seriousness and solemnity, and although a building has not been erected, yet no doubt is entertained that, when the exigency shall demand it, the citizens of Philadelphia will not be averse from this *labour of love*.

It is gratifying also to know, that in New-York and Charleston, seamen have received appropriate and acceptable attentions. In both places Bibles have been distributed among the destitute. From the report of the Marine Bible Society of the latter place, obligingly communicated by Mr. *Joseph Tyler*, their Treasurer, it appears they have distributed 1200 copies among seamen. Of these it is interesting to know, that "more than three fourths of the Bibles furnished by this society," to quote the words of their report, "have been given to seamen from the northern and middle states—who are found generally destitute of Bibles—whose applications are pressing and urgent; and whose necessities," it is added, "claim the immediate and special attention of those from whom they come, and for whose service they are more immediately employed." These remarks are introduced, in order to connect with them the pleasing record, that the Managers of the Massachusetts Bible Society have agreed to place at the disposal of your Secretary such number of Bibles as he may judiciously distribute among seamen; that from this source nearly 200 have already been derived, several of which have been bestowed, agreeably to their design; and that one dozen copies more have lately been received from the Female Auxiliary Bible Society for the same purpose. To the Society for promoting Christian Knowledge we are also indebted for several dozen copies of Ryther's "*Seaman's Preacher*," which have been very gratefully received, and for reducing the price of the remainder of their edition, that seamen might purchase.

But one circumstance more, among many that offer, shall be mentioned, in order to exhibit the service which pious seamen, when abroad, may render to religion. Two captains of vessels, one of whom was of New-York, and the other an occasional worshipper here, led in the public religious duties of the Lord's day, and anima-

ted the people to exert themselves for the establishment of Gospel ordinances, in a port belonging to the Alabama Territory, in which they were providentially detained. A subscription for a place of worship was, at their motion, soon commenced; and it is hoped their Christian kindness will eventually secure a permanent blessing.

From the Fourth Annual Report of the same Society.

Let us next advert to the Seamen's Meeting.

Under the auspices of this society, and it is hoped, with the Divine blessing, this interesting meeting has now been regularly held a second year, on the former part of every Lord's day. It has continued to attract about an equal number with that of the year preceding, and seems to be viewed with equal regard. From the serious and respectful attention, which uniformly prevails during the service, it might not be deemed presumptuous to expect that some precious and lasting benefit will result from the establishment. But evidence, it is believed, does exist, that it has already been productive of beneficial effects. In one instance, at least, a seaman, who for a considerable time had attended, according to his own acknowledgment, with little other view than the gratification of curiosity, became seriously impressed with a sense of his ruined condition as a sinner. His distress on this account continued for two or three months, till, at length, in the same meeting where conviction was fastened on his conscience, he trusts he found peace in the Saviour.

Seamen are continually changing their place. Hence it is not so easy to ascertain the effects of their attendance on the ordinary means of religious instruction; for they are soon gone. It may therefore be, that benefits are derived from a meeting for seamen, of which those who remain on shore have none, or very tardy information. If then, we do not at once see the good results of evangelical labour among this portion of the community, we ought not to be soon discouraged. *In due season we shall reap, if we faint not.* That the character of our seamen rises, is by some confidently asserted. A merchant, who employs many, observed but lately, "We think we have less trouble with our sailors than formerly." And another mentioned his full conviction, from actual experience, that the employing of a religious, moral crew, operated to the saving of a great expense in a single voyage. When such calculations are well founded, there is sagacity enough to profit by the discovery; and it may hence be hoped, that if the moral and religious among seamen are found to obtain a preference, vice and irregularity will be viewed as a disqualification for employment.

It may illustrate the good effects of a lately formed and popular Institution in this town to remark, that one of the survivors of the melancholy wreck of a vessel, which foundered at sea,* who was led to present his thanks to God, at the seamen's meeting, for his remarkable preservation, had, by his industry and economy, lodged a sum of five hundred dollars in the Bank of the Provident Institution for Savings, in Boston. Stripped of all he had with him, and returning feeble in health from his sufferings, and destitute, it may be conceived how convenient and useful was his little fund. He attended diligently at the meeting while ashore, and sailed again, high in the confidence of his former employers.

The power of the religion of the Gospel has been displayed during the year, and previously, in the conversion, as is hoped, of many seamen on Cape Cod. In the towns of Welfleet, Harwich, Truro and the neighbourhood, among several inhabitants of which many Bibles have, through the bounty of the Massachusetts Bible Society, been distributed by your Secretary, there has been an unusual religious attention. That some have entertained ungrounded hopes of their good estate, there is reason to fear; but that some precious souls have been united to the spiritual kingdom of Christ, there is also reason to hope. The Sacred Scriptures are in greater request and esteem in that vicinity, than had for years been known; and at the Straits of the St. Lawrence, while abroad on their expeditions for fishing, which is the principal employment of many of the inhabitants, the crews have been regularly summoned to social worship on the Lord's day. The captains also of several other vessels, have set up the worship of God in their cabins.

An exceedingly interesting display of Divine grace has been reported within the year from on board the vessel, in which the missionaries for Ceylon embarked at this port. Several of the crew, it is hoped, have been brought from darkness to light,

* The Quaker, bound for the District of Columbia.

and from the power of Satan unto God, by his blessing on the faithful and affectionate exertions of the missionaries during the voyage. Since the return of the vessel, conversation has been held repeatedly with some of these men, and they appear to run well, and to be engaged in warring a good warfare. One of them, in particular, is exerting himself to spread among seamen copies of the sacred Scriptures, by means of the Marine Bible Society formed in this town, of which he is a member.

FOREIGN CORRESPONDENCE OF THE BOARD.

From the Rev. George Charles Smith, Secretary of the "British and Foreign Seaman's Friend Society and Bethel Union," to the Secretary.

Jordan House, Penance, Cornwall, Feb. 7th, 1821.

DEAR SIR—I hail with peculiar pleasure and satisfaction the increasing spirit in America to promote the everlasting interests of seamen. I have now for some years been deeply engaged in this blessed work, and I rejoice to see that a Divine blessing attends every effort to advance the glory of God among so depraved and neglected a class of mankind. It may probably afford you some gratification to learn the rise and progress of my proceedings concerning seamen. I, therefore, avail myself of this opportunity to communicate some information on this point, which, I trust, will honour our God, who

"Moves in a mysterious way,
His wonders to perform."

From the first moment I experienced the power of Divine grace in my own soul, my heart's desire and prayer was, that sinners might be saved; but the salvation of sailors engaged my chief concern, nor has it ever ceased. Nay, when I look to a ship, and think of the power of Almighty grace in the hearts of seamen, leading them like myself to labour for the Divine glory, I cannot but exclaim,

Seat of my friends and brethren, hail!

How can my tongue, blest Jesus, fail

To hail thy loved abode.

How cease the zeal that in me glows,

Thy good to seek, whose planks enclose

The ransomed of my God.

The earliest years of my ministry were engaged in one of our chief naval arsenals, in the vicinity of Plymouth Dock. Here I had many opportunities of extensive usefulness and daily demands upon me for the deepest humiliation and self-abasement, as every part of the town and neighbourhood reminded me of scenes and circumstances connected with the days of ignorance and rebellion against God, as a fearless, resolute, abandoned sailor. The last 14 years of my life I have spent at this port, from which I have journeyed every summer to London, and various parts of the kingdom, in search of poor wanderers, who, like myself formerly,

"——— were far from God,
And liked the distance well."

About 12 years since I was invited to preach a sermon on board a revenue cutter, lying in Mount's Bay, off this port. I was informed by a man, while going on shore, of a pious sailor on board the *St. George*, 38 guns. I wrote him, and from that time commenced a course of the most energetic proceedings to promote religion in the navy. And at the conclusion of the war I had nearly 80 men of war on my list, in different parts of the world, with whom I corresponded, in each of which there were either some religious officers or seamen. You will see this hinted at in the report which I drew up last year in London, for the Bethel Union Society, some copies of which I send you by this conveyance. This most gratifying and profitable sphere of Christian labour brought me acquainted with many gentlemen and ministers in various parts of the kingdom, whose countenance and encouragement in every effort to do good among seamen, were then, and have been ever since, of the very first importance. The occasional publication of sailors' and officers' letters in the Baptist and Evangelical Magazines gave publicity to the business, and many good men experienced a deep concern for the salvation of a people who had previously been quite overlooked in the various plans of Christian benevolence. Above nine years since, being in London collecting for some village chapels I was then building, I mentioned, in different families, the rapid progress of religion in some British men of war.

The Rev. E. I. Jones, independent minister of Islington and Silver-street chapels, encouraged the work greatly, and one of his congregation, Thomas Thompson, Esq. became so zealously attached to the cause of sailors and villages, that we have continued from that time to act together, on a very large scale, to promote these several objects. The latter gentleman is now secretary to the Port of London, and treasurer to the Home Missionary Society. The Rev. John Rippon, D. D. also at this time was of singular service by his zeal and attention to this work. He offered me the use of his chapel for sailors. Bills were published and circulated among the shipping on the Thames. The place was crowded to excess, and a service entered upon that has proved the most profitable of any in which I was ever engaged. I believe this was the first time the attention of London Christians had ever been thus publicly invited to co-operate in advancing the best interests of sailors. From this time there has been a sort of restless spirit of inquiry, and sympathy, and zeal, with many on this account. It had always struck me, that in the event of peace being established, the good men from the navy being cast on shore, or dispersed among merchant vessels, would be of the most singular service as bold, zealous, and persevering servants of the most high God, wherever his providence should place them. Such has actually been the case; and to this is greatly to be attributed the present general co-operation in marine religious meetings at sea, and on shore. I published, as tracts, (they had before appeared in newspapers,) the dialogue between Bob and James, or the Boatswain's Mate. The immense and extensive blessings that followed, induced me to persevere in the work; and, at that time, my thoughts were particularly directed to America. I humbly ventured to hope and pray that they might be useful there. I had long, in common with good men in general throughout the country, lamented over the unnatural war that existed between the two nations. And I could not but hail the return of peace as presenting a most bright and animating prospect that Britain and America would shortly move forward hand in hand to subjugate the marine world to the reign of HIM (both your Lord and ours) whose "dominion" must be from "sea to sea." I cannot express the pleasure I feel in beholding these delightful anticipations so nearly realized. The account written by my esteemed friend, Mr. Phillips, one of the secretaries of the Bethel Union, has already put you in possession of my first visit to a prayer meeting in the Thames; and the tract called the British Ark will point out what followed, until I had the pleasure of meeting with, and proposing to R. H. Marten, Esq. the establishment of a floating chapel. Having witnessed the full accomplishment of my views in that respect, and the arrangement of the Port of London Society, I felt assured God would be highly honoured, and seamen saved. Continuing to visit London every summer, I found the prayer meetings among the shipping, in 1819, were greatly increasing. I then saw that another institution, on a large scale, might properly be established, and laboured hard for three months to accomplish it. I succeeded in the month of November, and determined to start a Sailor's Magazine in January, 1820. This has been done amidst heavy trials, powerful opposition, numerous discouragements, and, comparatively, trifling aid. Since then the whole business has most abundantly prospered. The tract entitled Bethel, or the Flag Unfurled, will inform you how the Bethel Union began, and the Sailor's Magazine will communicate the very extraordinary progress it is making throughout the United Kingdom. Last year, in consequence of advice from Scotland, and other parts, it was deemed advisable to fix the name of this institution, *The British and Foreign Seaman's Friend Society, and Bethel Union*. We were six weeks (one evening a week) engaged in the committee in London, preparing for the public meeting. It succeeded beyond our most sanguine expectations. You will see the account of it in the Sailor's Magazine for December. I send you also the numbers for January and February, which will bring up the affairs of the society to the present time. I have thus, my dear sir, ran hastily over the leading particulars of this pleasing work, and trust it will not be uninteresting to you who are so happily employed with your esteemed colleagues in prosecuting the same noble object. I scarce need apologize for the rapid manner in which I have penned this account, when I inform you that I have nearly 30 villages around me, where I have established preaching, and eight preachers constantly engaged. These things, together with conducting Magazines, and a multiplicity of affairs, leave me barely time to hasten over my new concerns. But I feel so deeply interested in all that regards America, that I could gladly make any sacrifice for the benefit of her interesting population. Independent of my duty as Foreign Secretary to the British and Foreign Seaman's Friend Society, and the lively concern I feel for the salvation of seamen, I have a claim upon me that I cannot resist. I must, however, for the present close.

And remain, dear sir, yours respectfully.

The Christian Herald.

VOL. VIII.

SATURDAY, SEPTEMBER 1, 1821.

No. VIII.

Miscellany.

For the Christian Herald.

THE PASTOR'S FUNERAL.

THERE are many interesting reflections attending the burial of a useful man. Thoughtless as men are on the subject of death, when they come to stand around the lifeless clay of a beloved friend or acquaintance, they then feel it to be a solemn event. And perhaps they then resolve that they will now prepare for that solemn moment; while too often the sods which cover the friend, buries also their resolutions. It is at any time interesting to follow a good man to his grave, but especially a good minister; I can well remember the impression such an occasion made upon my mind.

It was at the funeral of an aged country minister, who for half a century had been found faithful at his post, with his loins girded, and his lamp ever trimmed. Since his settlement a new generation had become matured; and among the mourning assembly, there were but few gray heads, who had ever sat under his instructions. Hence his people ever looked up to him, not only as to a shepherd to lead them to the fold of his Master, but also with the affection of children. For more than fifty years had he broken to his people the bread of life, and though they knew, by reason of age, he must ere long fall asleep, yet I know not when the event happened, that they shed one tear less for its having been expected. I silently followed the mourning procession, as they conveyed the remains of their beloved minister to the grave. It afforded a melancholy pleasure to see a goodly number of neighbouring ministers paying their last respects to their departed Brother—a weeping church, and a mourning congregation, all evincing, by expressive silence, how much they felt. Here, too, were seen a numerous class of poor, who for a long time had looked up to their Pastor for temporal as well as spiritual food, expressing their grief in audible sobbings.

But amidst this sorrowing train, my attention was peculiarly attracted by the appearance of the younger part of the congregation. These were about one hundred children who comprised the *Sabbath School* of the village. This number was about equally divided between the two sexes. They walked in front of the procession, the girls on the right and the boys on the left, each wearing some humble, though sincere badge of mourning. By the time they had arrived at the grave-yard, they had revived in their minds all the condescensions and kindnesses of their beloved Pastor, which, perhaps, no other occasion could have recalled to remembrance, and their little bosoms were filled with sorrow at the sight of the grave. They opened to the right and left, and as the venerable corpse passed between them, they showed their feelings in all the simplicity of

children. The boys took their hats from their heads, and would now and then be seen wiping a tear with the corner of their jackets, while every little girl covered her face with her white little handkerchief, and sobbed as if losing her last earthly friend.

They were silently standing around the grave, and as the speaker addressed the audience, on this solemn occasion, all were as silent as a forest, where not a breath of wind breaks its stillness; but when the minister addressed the children particularly, their sorrows found vent through their almost bursting hearts. Nor did I wonder. They were lambs, and their shepherd was no more. They could not recall to mind the time when their parents first took them by the hand and led them up to the house of God. They could not remember when their minister had often prayed for them, while they were yet infants. But they *could* remember the time when he first collected and arranged them systematically into a Sabbath School. Since the first institution of their school, they had regularly every Sabbath assembled, and every Sabbath too, had their faces been brightened by meeting their good Pastor, and their hearts were bound to his by a thousand little ties, unknown to many ministers. They were as usual arranged in classes under proper instructors. Every Sabbath they recited to their teachers their portions of Scripture, of Hymns, and of Catechism. After the recitations were over, the good Pastor would go round to each class in company with its teacher, and examine by the class-paper the recitations and conduct of each individual. He needed not to distribute tickets to excite emulation, for every scholar thought himself amply rewarded for a hard week's study, if on the Sabbath he could receive a smile of approbation from his minister—and peradventure he would also sometimes lay his aged hand on his flaxen hair, and commend him for diligence and good behaviour. The scholar who had failed to recite, or whose behaviour was improper, received but a slight rebuke from the good old man, together with a look of pity and sorrow, which seldom failed to bring tears—a punishment sufficiently severe. After passing through the school in this manner, the minister would say a few words as to the general conduct and appearance of the school. He would then read a suitable hymn, which was sung by those parents who were present, together with the children. And often would the good man weep for joy, when he sat and heard their little silver voices causing the church to reverberate with untuned notes of infant praise, and he would then lift up his tremulous voice in prayer for the lambs before him, while they knelt and mingled their aspirations with those of threescore years and ten.

Once in every three months this Sabbath School was examined, and this day was always longed for by the scholars before it arrived, for it was to them a holiday. They then assembled with their teachers, and, in the presence of their parents and the whole congregation, were examined in the studies of the preceding quarter. Their names were then individually called over, and as each arose to answer, his recitations were mentioned over, and his general conduct commended or blamed, as need be, before the whole assembly. The good clergyman then preached a sermon, usually known by the name of "the children's sermon," as it was always adapted to their situations and understandings. These quarterly meetings were usually highly gratifying to both parents and

children, and not a little to the teachers, and they were always closed with singing by the children, that beautiful little hymn, beginning,

"Once did the blessed Saviour say,
"Let little children come," &c.

Thus, in brief, was conducted the best Sabbath School I ever beheld. And of these scenes were the children thinking when the dirt was thrown into the grave upon their Pastor; and their feelings were too big to be repressed.

I staid by the grave, and beheld this mourning school as they ascended the little hill which separated their homes from the grave-yard, and even as they vanished from my sight, I thought I heard their sobbings still; and I could not but reflect, that while many of our ministers consider Sabbath Schools as almost beneath their care, the good old man who was stretched before me in everlasting rest, might have many of these dear little children as jewels in the crown of glory, which he will wear in the great day of account.

PEREGRINUS.

OBSERVATIONS ON PRAYER FOR THE HOUSE OF ISRAEL.

(Concluded from p. 206.)

It may be expedient to offer a few reasons, why such a proposal ought to be favourably received, and generally adopted, at this particular crisis; and I shall content myself with stating the following:—

I. "THE VERY REMARKABLE TIMES IN WHICH WE LIVE."

Without enlarging generally on what are called the "signs of the times," which might fill volumes on this subject, a single remark will be sufficient, if weighed in the balance of the sanctuary. It is the remark, or rather the declaration, of our Lord himself—"There shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth: for the powers of heaven shall be shaken And when these things begin to come to pass, then look up, and lift up *your* heads; for *YOUR* REDEMPTION draweth nigh." This redemption is that of the literal Israel, from civil and spiritual bondage.

Now, it is a striking fact, that, during the late recess of Parliament, a leading member of the Upper House declared, at a public meeting in the north, that he could find no words, whereby to express his view of the present exhibition of political relations and public feeling, but the very words I have referred to, from the twenty-fifth and twenty-sixth verses of the twenty-first chapter of St. Luke;—and, considering the civil and spiritual machinery now in exercise for the emancipation and conversion of the Jews, the latter clause is equally appropriate to the present expectations of ISRAEL. General prayer, for the special outpouring of the Spirit on the Jews, would therefore be, as that of Daniel was, in accordance with existing facts and probable events;—*a special prayer, having a specific object*—offered under predicated circumstances, in exact accordance with the word, and instrumental in the accomplishment of the work of God;—consonant to every Christian principle, connected with the prayer we daily offer—"Thy kingdom come:" for,

in the same chapter, and in the subsequent verse, we read, "When ye see these things come to pass, know ye that **THE KINGDOM OF GOD is nigh at hand.**"

II. Reason, drawn from the present times, is "THE PRACTICAL PROOF THEY AFFORD OF THE INADEQUACY OF (*other*) MEANS, HOWEVER EXCELLENT, TO EFFECT ANY EXTENSIVE MELIORATION IN THE STATE OF MAN."

Considering the magnitude of the machinery employed for spiritual purposes only, it may fairly be asked, "What has been the effect produced?" Candour and truth must reply, "Very small and inadequate, in proportion." This proposal will give the solution. The machinery of man has not been brought into action, so as to give scope to the machinery of God. All profess to desire to distribute the Bible: the Jews have but lately received any supply of that indispensable instrument. All profess to desire the conversion of the Gentiles: but God has said, "THEY shall declare my glory among the Gentiles." I do not magnify the office of the Jews beyond its scriptural honour, when I assert, that *their recovery* is to be the "LIFE," and their *fulness* "THE RICHES OF THE WORLD;" and how can it be otherwise, if "SALVATION BE OF THE JEWS?"

God changeth neither end nor means; but "the children of this world are wiser, in their generation, than the children of light." If a merchant, seeking a substance indispensable to the bodily wants of man, was led into a vast depository thereof, with a commission, for a given time only, to separate and refine its produce, with the certainty of an *immense return* for his expenditure of time and labour, when the mine would be shut, and the material become both rare and costly—it would be *his wisdom* to labour, while opportunity lasted. And labour like his, in the mine of Scripture, would not be vain: it would find an abundant recompense in the exploring of that ancient soil, from whence the "salt of the earth" was taken. Cast out as it is, and "trodden under foot of men," there is yet a residue to be salted, which will ultimately put forth its savour, and be medicinal to a corrupted world.

III. "THE SUPINENESS OF MANY PROFESSING CHRISTIANS, IN THE PRESENT DAY, AFFORDS ANOTHER REASON FOR EXTRAORDINARY PRAYER" *on this specific object.*

We hear continually, from amiable and excellent Christians in other respects, and from Christians zealous in other collateral branches of duty—"I WANT TO BE STIRRED UP ABOUT THE JEWS." Impressed by the call of a Scriptural discourse, or elevated by the fervour of a public meeting, the heart kindles at the recall of Israel, and the prospect of its certain consequences;—the hand is hastily pledged to its service. But, on the recurrence of ordinary duties, the notions, thus imbibed, evaporate; the hands are no more uplifted; the knee is seldom bent in prayer upon the subject; and, when the hurry of spiritual dissipation is over, the Jew is scarcely admitted into the family or the closet, because he is not yet in the heart: the paramount obligation to *him* is not acknowledged *there*. When we say for ourselves, before a throne of grace, "Turn *us* again, O Lord God of Hosts; cause thy face to shine, and *we* shall be saved,"—we should remember whose prayer we take into our mouths. If we accommodate the last verse of the eightieth Psalm to our own use, let the first be presented in behalf of those, who cannot

offer in spirit a petition exclusively their own:—"Give ear, O SHEPHERD OF ISRAEL; thou, that leadeth Joseph like a flock; thou, that dwellest between the cherubims, *shine forth*. Before Ephraim, Benjamin, and Manasseh, stir up thy strength, and come—*SAVE US!*"

If we take up the "prayer of Habakkuk"—"O Lord, *revive thy work in the midst of the years; in the midst of the years make known; in WRATH, REMEMBER MERCY!*" we should, at least, *remember*, that "we have obtained *mercy* through their unbelief," for whom the prayer was intended. We should observe, that he, who did march through their land in indignation, and thresh the heathen in anger, will yet go forth for the salvation of that people, of whom he hath said, "IN A LITTLE WRATH, I hid my face from thee for a moment; but with everlasting kindness will I have *MERCY* upon thee, saith THE LORD THY REDEEMER." (*Hab. iii. 11, 12; Isa. liv. 8.*)

IV. Another reason, for this general supplication for a special blessing upon the House of Israel, is, "THAT THE SCRIPTURES PREDICT A DAY, WHEN THE HOLY SPIRIT SHALL BE GIVEN IN A VERY ABUNDANT MANNER; AND THAT THIS BLESSING WILL BE PRECEDED BY EARNEST PRAYER" and SPECIAL SUPPLICATION FOR THE HOUSE OF ISRAEL.

If, in an exhortation "on the importance of *special* prayer, for a *general* outpouring of the Spirit," reference were made to the words of Joel, as a primary prediction of this abundant effluence,—"*And it shall come to pass AFTERWARD, that I will pour out my Spirit upon ALL FLESH,*"—I should feel it an obligation to truth and consistency, to consider the precedent circumstances to which AFTERWARD it is to be referred;—whether it related to events long since passed; or, to some special occurrence, yet to be expected. If I should find that it referred, perhaps exclusively, to a specific period, "THE MORNING SPREAD UPON THE MOUNTAINS;" the morning of "the day of the Lord;" the "day of vengeance;" the day, on which God will finally decide his controversy with the Gentiles, concerning their cruel treatment of the Jews; THE DAY, in which "the Lord will be jealous for *his land*, and pity *his people*; yea, the Lord will answer, and say unto *his people*, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I WILL NO MORE MAKE YOU A REPROACH AMONG THE HEATHEN:"—if I should find it previously declared, "He hath given you (THE JEWS) the former rain *moderately*; and he will cause to come down *for you* the rain, the former rain and the latter rain, in the first month; and the floors shall be full of wheat; and the fat shall overflow with wine and oil; and I will restore to you the years that the locust has eaten, the canker-worm, and the caterpillar, and the palmer-worm; my great army, which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with *you*, and *my people* shall NEVER be ashamed; and ye shall know that I AM IN THE MIDST OF ISRAEL, and that I am the Lord your God, and none else; and my people shall NEVER be ashamed. And it shall come to pass, AFTERWARD, that I will pour out my Spirit upon ALL FLESH:"—Here I should pause—consider what I could do;—whether *any thing could be done by man* to procure, or to accelerate, a blessing upon ALL. What is "the most likely mode to bring down this extensive blessing on MANKIND?" THE MODE, which is prescribed in the word of God, is, in the first instance, to be earnest in continual supplication to God, for the

Jews ; to give him no rest ; and not to hold *our peace*, until he shall make Jerusalem a praise and a joy in the earth. If *she* cannot pray with the spirit and with the understanding, we should carry her, in the arms of our faith, and lay her down at the foot of the cross. The church, as the spiritual Israel of God, ought to pray without ceasing for *her*, according to the context :—" Let the priests, the ministers of the Lord, weep between the porch and the altar ; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them ; wherefore should they say among the people, Where is their God ?" THEN will the Lord be jealous for his land, and pity his people. Then will the recovery of the Jews be life from the dead to the Gentiles ;—then will the Gentiles come to *their light*, and kings to the brightness of *their rising* ;—*then*, and not till THEN, will the *abundance of the sea* (πληρωμα των θινων) be converted unto God.

" O let us entreat the Lord again to send a plentiful rain, to confirm his inheritance when it is weary : " but let us remember, and remind our brethren, that " Jacob is the lot of his inheritance ; " that " the Lord shall INHERIT Judah, his portion in the holy land, and shall choose Jerusalem AGAIN." (Zech. ii. 12.)

The following beautiful Verses were received with the preceding " Observations," and are said to be from the same pen.

THE EFFICACY OF PRAYER

IN THE CONCERNS OF THE CHURCH.

As Jacob wrestled with the Lord
From eve 'till break of day,
'Till, wounded by the piercing word,
His sinew shrank away :
Gen. xxxii. 24.

Thus let us strive in prayer to God
For Jacob's scatter'd race,
Till he restrain the chast'ning rod,
And grant his promis'd grace.

Before Jehovah's awful throne,
When Daniel bent his knee,
God sent a burning seraph down,
And answer'd instantly.
Dan. ix. 3. 21.

How quick the days appointed run !
For prayer is never vain ;
And God's eternal purpose done,
The vision speaketh plain.

The great Archangel's trump shall blow,
The people's Prince shall stand,
And Michael, in the time of wo,
Deliver Israel's land.

The dead shall hear, the earth shall quake,
The foolish and the wise,—
Many that sleep therein, awakes,
To shame or honour rise.

They shall in glorious brightness burn,
As stars of heavenly ray,
Fix'd as the firmament, who turn
Ungodliness away.—*Dan. xii. 1. 3.*

The power of prayer dissolv'd the band
Of royal Herod's chain,
When four quaternions took their stand,
And watch'd the door in vain.

Now calm the blest Apostle's sleep !
His slumbers, how profound !
(How blest, whom guardian Angels
keep !)
Between two soldiers bound.

See ! at the shining herald's word,
The chains fall off his hands !
While open, of its own accord,
The prison portal stands.—*Acts xii.*

Thus will the Lord's appointed day
A sleeping world surprise ;
While " clothed upon," in bright array,
The dead in Christ shall rise.

" When raging waves of foaming
shame,
" And wand'ring stars," appear,
" Trees, twice dead, plucked up," pro-
claim
His awful advent near.

Then, ye beloved of the Lord,
Pray—without ceasing, pray;
Built up in faith, believe his word,
And hasten on the day.—*Jude.*

He will preserve your hearts from fear,
Your feet from ev'ry fall,
The presence of his glory near,
For Christ is all in all.

Oh! may the great Deliverer rise,
Who fought at Moses' tomb;

Loud hallelujahs rend the skies,
And seal the dragon's doom.—*Jude 9.*

Jude, Peter, Daniel, Jacob, prove
The power of fervent prayer;
And ye, Jerusalem who love,
Oh! make her peace your care.

Pray to the Lord with instant voice,
His outcasts to restore!
Ye with his remnant shall rejoice,
When "time shall be no more!"

For the Christian Herald.

INSTITUTION

FOR THE INSTRUCTION OF THE DEAF AND DUMB.

THREE years have elapsed since the School was opened for teaching persons who are incapable of hearing and speaking; and during that time, eighty-two individuals have received the benefit of instruction. Many others have sought admission—but the funds do not at present permit the Directors to receive any more pupils, without at least a partial compensation. This painful necessity to which the Directors find themselves reduced, of limiting their benevolence, emboldens them to make an appeal to the public. From the liberality heretofore manifested from this quarter, and from the bounty of the Legislature, they entertain an expectation that ample support will be afforded, and that the blessings of revealed religion, as well as the lights of knowledge, will continue to be shed upon these unfortunate members of the human family.

The Directors have heretofore unsuccessfully applied to Congress for a donation of land, whereby they might have been enabled to establish a permanent fund for their object. The application seems to have failed, from a belief that there were very few Deaf and Dumb persons in the country, and that one School was sufficient to instruct them all. It appears, however, by an estimate derived from such data as we possess, that there is one Deaf and Dumb person for every two thousand of our population, or thereabout; that in the City of New-York the proportion is greater, there being one Deaf and Dumb person in every seventeen hundred, or nearly so.

The petitions to the Legislature of the State have ever attracted respectful attention, and produced liberal donations. But hitherto no permanent appropriations have been made, apparently because the establishment was in its infancy, and its administration not sufficiently tested by experience.

The difficulty of procuring Teachers has been surmounted. The School is conducted by instructors, who, in addition to capacity and kind dispositions, are zealously devoted to the great work of instructing their unfortunate pupils.

The embarrassment experienced from the want of a plan or system of instruction, has also been removed. A Book has been compiled, containing a series of Lessons, in a regular and progressive order. This ele-

mentary treatise is now in use, and its beneficial operation is already manifest and acknowledged. The publication of this elementary book, rendered more costly by reason of its numerous cuts, has added to the expense of the year; on which account, the small number of copies beyond the immediate supply of the School, are offered for sale, under a belief that persons of curious research into literature, and of friendly disposition toward the School, may be inclined to purchase.

To all persons at a distance, and particularly to those who reside beyond the limits of this Commonwealth, the Directors take the opportunity of stating, that the annual charge for a pay-pupil is one hundred and seventy dollars, including board, tuition, lodging, washing, and mending; the pupils furnishing their own bed, bedding and clothing. Tuition alone, is only an expense of forty dollars yearly.

The School at present contains fifty pupils, under the care of one female and two male Teachers.

The Asylum has been newly organized and improved. The sexes are separated, and accommodated in distinct houses. The males live with the Principal Teacher—the females are under the protection of the Superintendent.

That nothing might be omitted that may have a tendency to preserve order and give satisfaction, the Asylum, and more especially the female department, is visited from time to time by an inspecting Committee of Ladies. Under their direction, the girls, when not engaged in the School, are exhorted to employ themselves in needle-work, and in other occupations suited to their situation.

The School-rooms are in the New-York Institution, between the North Park and Chamber-street—where citizens, desirous of witnessing the method of instruction and the improvement of the pupils, are admitted as visitors.

Donations will be thankfully received, at the School, of any amount or description, however small.

There also a book is kept for subscriptions, either by the year or for life. The payment of three dollars annually, constitutes a member—and of thirty dollars at one time, a member for life. Persons so contributing, have the right of voting at the election of Officers and Directors, at the annual meeting in May.

They who wish further or more particular information, may receive it by applying to either of the Directors, or to the Superintendent, at the Asylum, No. 72 Chatham-street.

In behalf of the Institution for the Deaf and Dumb, in the City of New-York.

SAMUEL L. MITCHILL,
STEPHEN ALLEN,
CHARLES G. HAINES,
PETER SHARPE,
THOMAS FRANKLIN,

} Committee
of the Directors.

New-York, June 26th, 1821.

CITY AFFAIRS.—APPLICATION OF THE LOCAL SYSTEM.

To the Editor of the Christian Herald.

DEAR SIR,

Should the former communication on the subject of the Association formed by your advice, on the plan recommended by Dr. Chalmers, have been in any way interesting or beneficial to your readers, it will be with increased pleasure I embrace the opportunity of giving you a further account of our proceedings.

We have nearly finished our allotted district, and spend the time in revisiting. At every visit we find *something* that requires notice, either sick persons, new inhabitants, removals, &c. &c., and sometimes those who are concerned for the salvation of their souls.

As the most of the children in one district are placed in the schools, and the want of Bibles nearly supplied, we have time to speak to the people on subjects of eternal moment, to read the Scriptures to them, and, when opportunity offers, to engage in prayer with them. A case of suffering was found in one district, which ought to be made public, to show the misery that exists, and to let the perpetrators of the cruel act know they have been discovered, and the *positive determination* of the committee, should a similar instance come under their notice, to make the *names* of the parties as public as the deed.

A mulatto infant, about six months old, was found at nurse;—the woman who had the charge of it, said it had been given to her care by a lady who rode in her *own* carriage, and who regularly paid its board. The baby was taken sick; a physician was called in, who attended it, gave medicines, and ordered nourishing food for it. The child grew better; the doctor sent in his bill, amounting to \$3, on seeing which, the lady said, nothing more should be spent on the child; that it had better be dead, for it never had seen, and never would see its mother. She desired the nurse not to procure any particular kind of nourishment for it, and in a short time her *humane* plan was accomplished, and the poor little sufferer was laid in the silent grave!

Since we commenced our visits, 40 Bibles, 30 Testaments, and 471 Tracts, have been distributed. Fourteen dollars and fifteen cents have been received for Bibles, which has been paid in to the society that granted them. Three hundred and nine children and adults have been found for Sabbath and Free Schools; many sick visited and relieved. As we proceed, we are more convinced of the superiority of this plan of visiting above all others hitherto adopted in our city.

Having previously known what it was to pursue the generalizing system, and contrasting the results of our present visits with those at that time made, besides the reception of a greater number of children into our schools, many valuable ends are obtained, and many important objects accomplished, which were scarcely ever thought of in the pursuit of the old plan; and where the ideas of their importance did occur to the mind, they were dismissed, as there appeared to exist no prospect of their realization.

We can now enter the houses of the inhabitants of our district, and the parents of our Sabbath School children, and meet with the *smile of welcome*. As circumstances may require, we can with perfect free-

dom give *advice, instruction, exhortation*, or even REPROOF, and frequently opportunities offer for administering consolation to those in affliction, whether it be mental or bodily. Sometimes are our souls abundantly refreshed by meeting with one and another, who can tell us of the goodness of the Lord to them, and who rejoice in him as their salvation. These appear like salt which hath *not* lost its savour, and, scattered amongst the haunts of vice and wretchedness, seem to preserve the mass from total corruption. From the example of these persons being brought to light, the influence of the *Word of Life*, which we are permitted to disseminate, and the instructions given in our Sabbath Schools, may we not hope that, through the Divine blessing, effects may yet be produced which will not only be a subject of praise to the people of God on earth, but afford matter of rejoicing even to the angels in Heaven?

In one of our districts is a person apparently under convictions of guilt, who acknowledges his impressions to have originated from reading the Tract entitled, "*The Bible the best of all books*," which was given to him by one of our committees, whose visits he is very desirous should be continued, that he may converse with them on the concerns of his soul.

We feel how inadequate we are in many respects for the performance of the important work which lies before us, but we pray for strength to pursue it with fresh alacrity, delight and success, believing that we shall not labour in vain, nor spend our strength for nought.

Yours, very respectfully,

A VISITER.

August 27, 1821.

REVIEW.

Farewell Letters to a few friends in Britain and America—on returning to Bengal, in 1821. By WILLIAM WARD, of Serampore. 12mo. pp. 250. New-York: E. Bliss & E. White, 1821.

No parting gift could have been so acceptable to the numerous friends of Mr. Ward, in Britain and America, as these "*Farewell Letters*." They will be a *keepsake*, affectionately received and preserved, as a memorial of that love which multitudes feel towards a man, chosen to be an Apostle, beloved for his work's sake, and still more beloved for his eminent resemblance to his meek, devoted, and zealous Master. Those who have known his life and labours in India, where his character has been most tried and developed, might safely be called upon to confirm the good impressions which, as a Christian visiter, he has made upon the churches—as witnesses of his uniform care of his own personal piety, of his amiable intercourse with his brethren and with mankind, and of his steady activity in efforts to spread the gospel. Happy shall we be if, while we retain the remembrance of our absent friend, we imitate his personal excellence, and imbibe the principles and feelings which render him a consistent and faithful Missionary; if we become as truly devoted to our Master, as truly serve Him, in our proper spheres, in the great business of converting the world;—if we are enabled to give equal evidence, that we "*possess the mind that was in Christ Jesus*," who came "*to seek and to save that which was lost*;"—that we have, "*as the dis-*

tinguishing feature of our character, an overwhelming sense of the value of the human soul.”*

We are exceedingly gratified in being able to announce such a work from such a hand. The authorably pleads, by arguments and facts, the cause of India, and more briefly, but powerfully, the cause of all heathen nations, of all unevangelized men. He states and urges principles, motives, and encouragements, which should prompt the followers of Christ to the grand undertaking of converting the *whole world*. As becomes his design, he has written with great simplicity : but with great energy and eloquence. A work executed with this design, by an experienced practical man, should be sought after and read by thousands and tens of thousands. We trust that its good effects will be general and deep upon the Christian world ; that a more lively zeal will be excited for India, accompanied by a more vigorous faith ; that the great duty of evangelizing the *world*, will be more deeply felt ; that the influences of the spirit will be more earnestly sought, and that the love of souls will be so excited in every reader's heart, as to render him a *Missionary in his lot*, sent of Jesus, to bring neighbour and friend to him, until every house, and every heart of Christendom belongs to Christ, and until *Christendom* is the world.

The spiritual degradation and wretchedness of the 100,000,000 inhabitants of Hindoost'han, are exhibited in the 4th, 5th, 6th, 7th, 8th, and 9th letters, with a power which surely Christian charity cannot withstand. “The philosophical system” and the “popular superstition” are alike the device and the delight of moral corruption. After showing the folly and sinfulness of the philosophic speculations, and the awful baseness of the popular idolatry, he exclaims—“How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ ; to carry to them the news of life and immortality, that they may possess that hope which is an anchor to the soul both sure and steadfast, and which is the source of a purification terminating in everlasting perfection.”† And after relating the “state of female society in India,” “the cruelties connected with the Hindoo superstition,” “the impurities connected with the Hindoo superstition,” and “the concern of many of the Hindoos respecting a future state,” he thus appeals to his fellow Christians :

“And are these the living and dying circumstances of one hundred millions of beings, who are to live for ever ? How can we, with the views we have of the certain consequences following a state of transgression, and of the worth of the human soul—how can we enjoy a moment's tranquillity, while such a havoc, made by sin and death, is going forward, hour by hour, in the same world as that in which we live ? How can we be such indels in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing ? Or has Jesus Christ given us such a class of feelings, that we have ceased to be men ?

“We cultivate the cold earth, and bestow upon it unceasing labour, and always expect a crop ; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal. We devote our sons to professions, to be qualified for which, years of initiatory application are necessary ; and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation—while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one's listening to the noise of the fall, into endless night. We embark in speculations, which deprive us of rest, and expose us to disappoint-

ment, if not disgrace, while the certainties of the kingdom of Christ have no allurements for us. Is the world to be converted by miracle or by means? If by means—by ‘preaching the gospel to every creature,’ and by ‘teaching all nations,’ then how heavy the responsibility lying upon the christian church!

“But it is said the Heathen are so far from us! What if the Saviour had made this objection, and had said, ‘that world is too far from heaven, and the creatures there are too mean and too depraved; I cannot think of entering on an undertaking which will cost me so many sacrifices? What in this case would have been our condition? Is this loss of the soul a less evil, because the catastrophe happens fifteen thousand miles from our doors? Is the goal less valuable exactly in proportion to the distance at which it is placed from our chapel? Is it the distance of the heathen world, then, from us, which we plead as an excuse for our inactivity? Hear what the Apostle says: ‘As much as lieth in me I am ready to preach the Gospel to you that are at Rome also.’—Is it expense that intimidates us? Hear what he says further: ‘I could wish myself accursed from Christ, for my brethren.’ Are any prevented from encouraging the work of missions because they think the Gospel is not worth sending so far? Let such remember, that the blessings of this Gospel are called ‘the unsearchable riches of Christ.’ Are we thus indifferent, and that in the sight of Gethsemane, of Calvary, and of Bethany, and in the presence of Paul, because we fear that we can accomplish nothing among the heathen, by our presence, our prayers, or our property? hear the voice of him who has all power in Heaven and upon earth: ‘Lo! I am with you.’” pp. 97—99.

Who can be unmoved, while he reads of the present wretchedness and vileness, and apprehends the future wretchedness of 100,000,000 of *deathless minds*? *Deathless minds*! 100,000,000 of men to be happy or miserable forever! How many mighty cities are there without God and without hope; and towns and villages! How many millions of families who never saw a Bible—who never heard of Jesus—who never offered a single prayer to the true God—who never indulged a hope beyond the grave! Could our readers sail week after week along their coasts, or ascend their mighty rivers, landing and relanding amid the millions of the population;—could they traverse the deep interior, and every where meet the din, and parade, and madness of vile idolatry, they would catch the feelings of the author, while he dwells with awful repetition upon 100,000,000 of *deathless minds*! Was ever responsibility so awful as to be entrusted with the gospel offers for 100,000,000 of deathless minds!

It is a great consolation to reflect, that the Christian world is beginning to feel its responsibility, in regard to the Heathen at large, and especially in regard to the immense population of India. The time has come, when we look back even upon Christians of the last age with astonishment at their neglect, and see so rapid a progress in the feelings of mankind, as is likely to make our remissness an equal wonder to those who shall come after us. For this progress thus far—for all the undertakings which signalize our age, and especially for all the enterprises which bless the Peninsula of Hindoosthan, we are much indebted to the mission with which our author is connected.

How different was the state of India when Thomas advertised in the Calcutta papers for a *Christian*;—when every European on his way to India “left his religion at the Cape of Good Hope;”—when “infidelity and her attendant vices found in India a midnight so complete, a darkness so free from the intrusion of the unwelcome beams of the Sun of Righteousness, that they considered themselves as fairly at home.”† With a desire to improve the moral state of India, Thomas returned to England just at the time when Carey, burning with the same desire, was

preparing the way for the establishment of the "Baptist Missionary Society." His motto, as urged in a sermon preached in the spring of 1792, was "EXPECT GREAT THINGS—ATTEMPT GREAT THINGS." With gratitude he might now say, "through Christ strengthening us, we have accomplished great things."

The first subscription, however, was only 19*l.* 2*s.* 6*d.* It was "sufficient for present purposes," and it may be thankfully said that it was the commencement of a fund which has been *always sufficient*, for the increasing and immense demands which it has had to supply; and it may be confidently expected that it will be sufficient for still greater demands, until christianized India shall enjoy the Gospel. On June 13th, 1793, Mr. Carey and Mr. Thomas sailed for India. Mr. Fountain joined them in '96. Mr. Ward and his associates arrived at the close of '99; to which date, trials and discouragements were the portion of the Missionaries. On January 10th, 1800, Mr. Carey joined the newly arrived Missionaries at Serampore. Thus, at the commencement of the nineteenth century, they became established in their work, which has already been attended with a success unexampled in the history of many ages, and which, before the century closes, we trust will have accomplished the downfall of an idolatry unshaken by 30 centuries, and the establishment of the Redeemer's reign in the hearts of the millions of Hindoost'han.

The eleventh letter, entitled, "overwhelming difficulties in India, and all these difficulties removed;" the twelfth, "on the success of the Mission, as it respects the number and character of its converts;" the thirteenth, "on the progress of the translation;" the fourteenth, "on the success of the native schools;" the fifteenth, "on the late great moral changes in the east, and on the Serampore Mission College;" the sixteenth, "on the striking change wrought in the views and character of a converted Hindoo," contain abundant encouragement to this expectation. The array of difficulties was sufficient to appal any other than a believer "in Him who has all power both in Heaven and on earth." The changes already wrought, prove that HE is the leader of the contest in which the Missionaries are engaged; and who can doubt that a victory will be gained?

It is pleasing to observe how, in the progress of the work in India, the most sanguine expectations of the first Baptist Missionaries have been surpassed. We remember to have read some years ago, in a published letter of Dr. Marshman, their purpose to translate and publish the scriptures in all the principal languages of India, in about fifteen years; and the gratification which was expressed in the prospect, that when the Missionaries should finish their course, the fruit of their labour would not be lost, but be spread abroad through many nations, and be a lasting blessing to succeeding generations. On this principle, and with this hope, they laboured, and with a success always more than equal to their expectations.

But what hath God wrought? They entered upon the work of giving the word of God to 100,000,000 of immortal beings; hoping that they should at least leave them an enduring legacy, when they should mingle with the dust of India—with the dust of thousands of idolaters on the banks of the Hoogly. But while they still live—in the midst of their days, they not only see the rapid progress of their own translations,

but, by their indirect instrumentality, others called into the field. Missionaries of various denominations, associated as able translators and preachers of the divine word; in "Missionary stations stretching from Calcutta to Delhi, and from the southern extremity of India to Surat;" in Ceylon and Burmah, and many of the India islands. The formerly opposing governments of India, they engaged in their favour; the European population associating in all quarters to contribute of their substance, and to unite their efforts; the native children collecting into schools organized with the design of aiding christianity, converting idolaters, going every where preaching the word; and colleges rising for the ministerial education of converted idolaters.

All this we attribute, under God, principally to the sublime plan of the Baptists. In intimate connexion with their enterprise, the attention of all Christendom has been turned to heathen India, and attracted to its moral reformation. The design of translating the Bible has been a beacon at which Christians were set to gazing all over the world; and while they looked, their eyes fastened upon the degraded, base and cruel idolatry of India, until their compassions were moved, and until multitudes resolved to devote themselves to the relief and salvation of its miserable inhabitants. Thus, while the Baptists have vigorously pursued their noble plan, and driven it onward to accomplishment, their example and exhortations have been doing something far more glorious; every day, however, rendering their own immediate plan of less and less importance. As if a single settler in the recesses of our western wilderness should attempt to unite in his own domestic establishment all the comforts and conveniences of a large and improved community—but should find long before he had completed his plan, that there had been gathering around his solitary establishment, men of all occupations and professions, so that, before he found himself prepared to administer to the wants of his family in the midst of a wilderness; before his forge, and mill, and his shop were ready, that every necessity could be supplied, and every comfort furnished by the civilized and industrious community that had been gathering around him. Or, as if a benevolent Prince of Hindoost'han, desirous of providing in abundance for the wants of his people after his death, and of long retaining the remembrance of his people as a *Maha Raj*, should spend the twenty years of his reign in constructing two or three immense reservoirs of water in distant parts of his dominions, that he might make each one a supply for a large district, but should find long before the last stone was laid, and the consecrating *muntzas* pronounced, that in each province of his dominions, his chiefs, excited by his example, were constructing similar works; and that in each village smaller reservoirs were constructing; and that by the industry and activity of his subjects, the necessity which moved his compassion was getting a nearer supply, and that his own mighty reservoir would only be the delight of small districts around them.

The Baptists went alone to the moral wastes of India. The missionaries in the South had gone previously, but it does not appear that they were ever induced to project so mighty a conquest as the whole Peninsula. This project first filled the minds of the Baptist brethren; and this it is which renders their undertaking sublime—that they had faith

In God to put themselves to the mighty undertaking of converting 100,000,000 of deluded idolaters! They knew little of the means which God would bring on to their help. The little feeble band, relying on the efficacy of the *Divine Word*, went vigorously to their work. The result has not been precisely according to their expectation, but it has been greater than their expectation. The result is not that their translations are ready to be thrown abroad in India, but that many missionary stations now exist in India, and that Baptists, Independents, Methodists, and Churchmen, have joined together in a conflict for the Lord, in which the Baptists had faith and courage to commence single handed, and with a single weapon. The gray-headed Carey will solace his declining years, and Marshman and Ward will rejoice at the end of 21 years of labour, in seeing many come forward to the help of the Lord against the mighty. Not merely in seeing 25 translations to be left as a legacy of dying missionaries—not in seeing Serampore the fountain of the divine word, sending forth sparing streams to the remotest provinces of India; but at Calcutta, Vizagapatam, Madras, Travancore, Bombay and Surat, other fountains destined to send forth larger streams, and sooner to refresh and fertilize the moral wastes of India. They will rejoice, that while they were able only to project the circulation of their Sovereign's proclamation of forgiveness to his rebellious subjects in their numerous provinces, their example has gathered together many a band of soldiers for their King, and won many a strong hold for their King; and that in all the provinces, there are many that propagate the proclamations of mercy, and actively fight to bring the rebels to his power.

(TO BE CONTINUED.)

Intelligence.

ENGLAND.—ANNIVERSARIES IN MAY.

London Hibernian Society.

At the City of London Tavern, Saturday, May 5th, the Right Hon. Lord Viscount LORTON, Vice-President, being called to the Chair, opened the business by stating, that this was the 15th Anniversary of an Institution which had already done great good in Ireland; and, he was persuaded, was calculated to do much more. At first it proceeded silently and unobserved; but lately it had been called into public notice, as its benefits became more conspicuous. As a native of Ireland himself, he felt the more deeply interested, and he really thought it a duty from this country to Ireland, (which was itself once the seat of learning,) to instruct the lower classes, who are still in a great degree of ignorance, which ignorance often made them perverse and refractory. His Lordship here read some extracts, lately published, on the subject of Education in Ireland, and then called on the Rev. John Morrison, of Chelsea, who read the Report.

The Report commenced with the pleasing information, that the funds of the Society, so deeply in arrears at the last Anniversary, had been happily replenished by collections, donations, and legacies, to a considerable amount. Among the former, we noticed 2,394*l.* collected in Scotland, by Mr. Stevens; 142*l.* by Mr. Dealtry at Clapham Church

and, among the latter, a legacy, to the amount of more than 6,000*l.* stock. The Schools at present assisted by the Society, are stated at 534, and the pupils at 54,520 ; a much less reduction than might have been expected, from the opposition they have met with.

London Female Penitentiary.

The 14th Anniversary of this Institution was held on Monday, May 7, at Stationer's-hall, Ludgate-hill ; W. Alers Hankey, Esq. presided. The meeting was well attended. The Report stated, that there had been about 170 applications, from May, 1820, to 31st March last ; 77 of which had been received : that within the same period, 22 had been placed out in service, 30 reconciled to their friends, 14 had been dismissed for bad behaviour, or at their own request, and one had been married. The letters from some of the former inmates and their parents were read, expressive of their grateful feelings to the Committees and the Matrons, for the benefits received ; and other very interesting details are contained in the Report and its valuable Appendix.

The meeting was severally addressed by Rev. L. Richmond, E. Burn, of Birmingham, T. Webster, Dr. Winter, J. Innes, J. Jackson, Rowland Hill, J. Townsend, Mr. Meganel, and by J. Haldane, Esq., and others. The average of the ages of the applicants, since the last Report, is only 17 years ; the increasing usefulness of the Institution was fully established by the Report of its proceedings.

London Itinerant Society.

On Monday evening, the 7th of May, this Society held their 24th Annual Meeting at the City of London Tavern, when the attendance was numerous and respectable.

The Report stated some pleasing instances of the Lord's gracious sanction, of the patient and persevering efforts of his servants, in testifying of his truth among the congregations and children, in some of the villages in the neighbourhood of London ; though, in others, there were rather discouraging appearances. At two or three of the villages, arrangements are expected to be made shortly, for the inhabitants to take the work into their own hands ; this will enable the Committee to turn their attention to other places, which they have been long anxious to do.

The debt of the Society, it appears, exceeds 600*l.* It has partly arisen by the purchase or erection of 2 or 3 places of worship. On this head the representations of some of the speakers were powerfully made, and the friends of Christ present, attached to itinerant labours, appeared heartily disposed to unite to do their utmost by the next anniversary, in order to free the Society from its burden, and to furnish the Committee with means to warrant their attention to various calls for the services of the active agents of the Society in new stations. Several ladies pledged themselves to raise 5*l.* each among their respective friends, toward the liquidation of the Society's debt : and it is humbly hoped that the Lord will incline the hearts of many more of the female sex, who may peruse this short statement, to follow so laudable an example. The donations, new subscriptions, and collection at the doors, were nearly 60 pounds.

Sunday School Union.

The Annual Meeting was held at the City of London Tavern, on the morning of May the 9th, and was attended by a very numerous company to breakfast ; after which, the chair was taken at 6 o'clock by W. B.

Gurney, Esq. The meeting was addressed by Rev. Joseph Ivimey, Dr. Smith, S. Curwen, J. A. Coombs, Jenkin Thomas, Sherman, Geo. Marsden, T. S. Brittan, Scott, G. Thom; and by Messrs. W. Marriott, W. F. Lloyd, G. Ofor, and J. Barfield. The cause of Sunday School Unions, and the religious instruction of the young, interested all persons present; and we trust the effects of this delightful meeting will be long exhibited in the increased and united exertions of all the friends of Christian education.

Home Missionary Society.

The 2d Annual Meeting of this Society was held at the City of London Tavern, on Monday evening, 14th of May; Thomas Wilson, Esq. in the chair.

Previous to the commencement of business, the great room in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor, for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the chair.

The Report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The collection, including life and annual subscriptions, amounted to about 240*l.* affording the most gratifying evidence of the lively interest which the meeting felt in the objects of the Society.

WESTERN AFRICA.—AMERICAN COLONY.

THE Rev. E. Bacon, who went out in the *Nautilus* to Western Africa, with the free Blacks, as an Agent of the United States government, has returned with his lady to Norfolk, in the schooner *Emeline*, Captain Pennington, from Martinique. Nathaniel Peck, who went with the first colonists, came in the same vessel. They left Sierra Leone 16th June, for Barbadoes, whence they proceeded to Martinique, and sailed thence about the 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and lady being much impaired previous to their sailing; we are pleased to state, however, that they are much recovered by the voyage.

The agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the river St. Johns, between 5 and 6 degrees north latitude, and about 300 miles distant from Sierra Leone. It is represented as remarkably healthy and fertile, lies high, and produces rice of an excellent quality, corn and all kinds of tropical grain, and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance. Coffee, cotton and tobacco, of very good quality, grow spontaneously, the first of which is sold at 4*d* to 5*d* per pound. We understand that the purchase has been effected upon the most advantageous terms, viz. for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which in this country, would not exceed \$300 per annum. Mr. Wiltberger, the other Agent for government, Rev. Mr. Andrus, agent for the Colonization Society, and Mr. and Mrs. Winn,

with all the colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the colony were considered as very promising, and afford the highest gratification to the agents and colonists.

[We shall rejoice in the success of this colony, designed as it is, both by our Government and the Colonization Society, for the most benevolent purposes; but we regret to see that *Rum* has been made a part of the price of the land. There could be no necessity for the introduction of this poison among the natives in this manner. They, no doubt, would have found means to procure some of this soul-destroying draught; but the Anglo Americans should by no means have introduced it, where their aim was not merely to carry along with the free blacks the arts of civilized life, but to teach and inculcate the religion of Jesus Christ, which says, "lead us not into temptation;" and further, that "DRUNKARDS" shall not "inherit the kingdom of God."—ED.]

UNITED STATES.—AMERICAN BIBLE SOCIETY.

FIFTH ANNUAL REPORT, PRESENTED MAY 10, 1821.

(Concluded from page 213.)

Selling the Bible at cost, or at reduced prices.

THE plan recommended by the Managers, of selling Bibles and Testaments at cost, or at reduced prices, where persons are able and willing to pay, has been highly approved by all the Auxiliaries from whom accounts have been received; and has been carried into effect, in many instances, with unexpected and very pleasing success. Those who needed Bibles have usually preferred to give something for them; and the process of distribution has not been impeded, if it has not been accelerated, by the measures referred to. The Auxiliaries have found their ability enlarged by it; and they have been enabled to supply more fully the necessity of those who were not possessors of the Sacred Volume, and yet could not, or would not, purchase it. For it should be distinctly understood, that the Managers were very far from designing, by the plan, to diminish the circulation of the Scriptures; they designed rather to add to it. They were satisfied that many persons would gladly become possessors of the Bible by paying the full, or a reduced price, whose feelings of independence revolted from receiving it as the gift of charity. On the plan which the Managers have recommended, the Scriptures are still freely given to the destitute, who are without means, or without disposition to pay for them; while by receiving the whole, or a part of the cost from such as are willing to pay, the funds are rendered more availing, and a degree of security is obtained, that the volume which has been purchased has been prized, preserved, and used.

In England, the benefits of this plan have become more evident, as appears from documents received during the past year. The females of other towns have imitated the example set by the Liverpool Ladies' Branch Bible Society, and succeeded in disposing of many copies of the Scriptures, and making large payments into the Treasury of the British and Foreign Bible Society. And a very large proportion of the actual

distribution of the Sacred Volume among individuals in England, is now performed by active and benevolent ladies. It is particularly suited to the characteristic patience, and kindness, and tenderness of the female sex, to carry the plan into effect. The Managers feel assured that their amiable countrywomen will not be found deficient in the pious zeal which is requisite for this labour. It is with much satisfaction that the Managers advert to the number and the efforts of the Female Auxiliary Societies and Associations; and they have rejoiced to hear that some of the ladies of two principal cities in the Union have recently engaged in the arduous, yet holy and blessed toil of endeavouring to ascertain all who are destitute of Bibles in the places of their residence, and of supplying them all by sales or by gifts. The Managers would bid them, "God speed;" and they hope that many may become their coadjutors; that the ladies in every city, and town, and village, may unite in similar labours; and that the success may be as signal as the cause is noble, and the exertions are commendable, and calculated to heighten female loveliness.

Projected Publication.

The Managers are warranted in stating, that the cause of the Bible is still very dear to a multitude of our countrymen, and that in the past year zeal in its behalf has been increased in no inconsiderable portions of our land. They would fan the flame which has been enkindled; and have therefore determined to issue a monthly half sheet, containing information relative to the Bible cause. This publication will be instead of the Quarterly Extracts heretofore published, and will be carefully distributed through the country. In this measure the Board are following in the steps of the British and Foreign Bible Society, and hope to realize benefits similar to those which have resulted from such a measure in Great Britain and on the continent of Europe. The Managers desire to see even more zeal in the work of disseminating the Scriptures, and more active efforts. The labour is not for the health, the comfort, the life, merely of the bodies of men, but for the present and the everlasting advantage of their immortal souls. The labour is not one which affords no present gladness, and which is remembered with a pang, which renders a death-bed cheerless, and plants a thorn in its pillow: but it is one which affords immediate and pure delight, and the thoughts of which will be accompanied with joy, even amidst dying agonies. The labour is not one whose event is uncertain, which may prove "like the print of the pilgrim's foot in the sand, speedily and for ever effaced by the first breath of the desert;" but the promise of a faithful God insures great and permanent good as the result. The labour is not for a man merely, nor for a nation merely, nor merely for a world; it is for the honour and glory of that God, by whom we exist, and for whose glory we were created. Verily, in such a labour, all ages and all sexes, and all who bear the name of Christians, should engage, and should be glad to devote to it their best efforts.

Conclusion.

In the conclusion of their Report, the Managers renew their unfeigned thanks to Almighty God, and congratulate their fellow members of the Society on the progress of the work of furnishing the Bible to the world. We are connected with that holy brotherhood, whose numbers are now so mighty in every christian country. We are "fellow workers with

God." In all the stupendous labours to diffuse the Bible over our land, and over all lands, we have a part. We are coadjutors in them, by our gifts, by our toils, by our prayers. And however humble may be the share of each, and however it may be unnoticed by man, it will not be forgotten by Him whose eye marks the smallest offering cast into his treasury, and in whose word it is written, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The work is not done, nor will it soon be finished. It will not be complete even when the hundreds and thousands of our now destitute ~~low~~ citizens shall be fully supplied with Bibles. It will not be complete, even when in all the realms of Christendom there shall not be a human dwelling but shall contain a copy of the Holy Scriptures. *It will not be complete, until the oracles of God shall be published in all languages, and circulated among all nations, and every family of our race shall possess the inestimable treasure, a copy of the Sacred Volume.* In a work like this, there is room for the employment of all the means which love to God and love to men shall induce Christians to bestow. In a work like this, it is an honour to be engaged; and that honour shall endure long after earth's wreaths shall have withered, and earth's blazonry shall have been forgotten. And in a work like this, they who toil may be assured of the blessing of heaven. The success with which God has already crowned it, has filled both its enemies and its friends with astonishment; and in the faithful record of God it is declared, "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" "*All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.*"

REVIVALS OF RELIGION.

Extract of a Letter from one of the Missionaries in the employ of the Congregational Missionary Society, last winter, to his friend in Charleston, S. C. dated

Torrington, July 16, 1821.

WHEN I arrived at my father's house, I found a gentleman there waiting for me, who had heard of my arrival, to engage me to come to this place, which is about twenty miles west of my father's. You will conclude, not that I am in particular demand, but that *preaching* is in great demand, in this favoured section of our country, when I inform you, that I have had applications from three different places in this vicinity, to supply the places of superannuated ministers.

Of all the revivals that I have ever witnessed, none have so deeply interested my heart, none appear so strikingly to manifest the power of God, or the excellence of the Christian character, as that with which Farmington has been blessed. "O," I have often thought, while residing among this people, "what glorious work a revival of religion would make in this town!" The blessed effect of such a work I have now witnessed; and it is beyond any thing I could ever have had faith to pray for. The change in the moral aspect of things is astonishing. "Many who have been very far from God and righteousness," have, as we humbly hope, recently been brought nigh by the blood of his Son. Some whose moral condition once appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon, have recently departed with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have produced, as might be expected, quarrels among neighbours, and much hostility of feeling. The quelling of this hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on *speaking terms*, it may now be said, as it was of the early Christians, "See how these

Christians love one another." Let any person witness the glorious effects which this work of grace has produced in Farmington, and still disapprove of a revival of religion; and it would not be difficult, I think, to decide to whose kingdom that person belonged.

Extract of a Letter from the Rev. Dr. Bates, to a gentleman in the vicinity of Boston.

Middlebury College, July 20, 1821.

DEAR SIR,—Knowing the interest you feel in the advancement of the Redeemer's kingdom, I have sat down this morning, to give you a brief statement of what will give joy and gladness to your heart. Indeed if there is joy in heaven when one sinner repenteth, well may we rejoice when souls flock unto Jesus, as doves to their windows. It is now about two months since a revival of religion commenced in College. It commenced with great power; it has, however, proceeded with stillness, but great solemnity. The work very soon spread into the village, and through the town. Nor did it stop here, but extended to the towns in the vicinity; and it still continues to spread in every direction. Already can we reckon fifteen towns, within thirty miles, in which it may be said, there is a revival of religion. In some of them the work proceeds with majesty and power, displaying most obviously the riches of sovereign grace. Though the work has so recently commenced, yet no less than fifty or sixty may be found in several of these towns, rejoicing in hope, and furnishing good evidence that their hope is founded on the Rock of Ages. The effect upon the College has been exceedingly propitious. About two thirds of our students are now decidedly pious; and several others are unusually thoughtful, and some deeply impressed.

[Relig. Intel.]

UNITED GENERAL PRAYER MEETING.

THE last United General Prayer Meeting was held on the 7th of August, in the Mariners' Church. The Rev. Mr. Graham, of Beaufort, S. C. presided. The exercises commenced with singing, and Mr. Graham led in prayer. The Rev. William Gray, of this city, read the 11th chapter of Isaiah, and in an appropriate address, stated, that the object for which the meeting was held was not a matter of fortuitous issue, but fully authorized by the word of God; and urged, as a matter of encouragement and strong confidence, that the faithfulness of God was pledged to hear supplications which are founded on his promises. The other exercises consisted of four prayers, between each of which, two or three verses were sung. The Rev. Mr. Frey, of this city, Mr. Goodman, of Charleston, S. C., Rev. Mr. Cross, of Bermuda, and the Rev. William S. Heyer, of this city, each addressed the Throne of Grace. The congregation was large, and composed of some from most of the denominations in the city.

The next General Prayer Meeting will be held in the MARINERS' CHURCH in Roosevelt-street, on TUESDAY NEXT, at 4 o'clock in the afternoon. Ministers who may be in the city at that time, are invited to attend.

LINES TO THE MEMORY OF MRS. ELIZA PITNEY,

Who died at Auburn, N. Y. December 7th, 1820.

BY A LADY OF THIS CITY.

ELIZA dead! Ah, my foreboding fears!
The sad reality has reach'd mine ears;
Consuming sickness mark'd her as its prey,
And death, insatiate, seiz'd the fragile clay.

But the immortal spirit, free to soar,
Victorious gains the ever blissful shore,
While shouting seraphs, to their bright abode
Hail the dear purchase of a Saviour's blood.

While thus I write, fond memory backward strays,
And retrospection points to early days,
When dear Eliza to my heart was bound,
As the fond ivy clasps the elm around.

The same affection glowed thro' every stage,
As the lov'd plant attained maturer age ;
And when her destiny in life I'd trace
To western climes, far from her native place,

Still, still, her welfare was my fondest wish ;
Assured of that, I felt her absence less ;—
I fondly hop'd that we should meet once more,
Again to greet her on my native shore.

Vain thought ! she's gone far higher joys to share
Than mortals could impart, or finite minds declare.
Be this the solace of each sorrowing breast,
Eliza's entered that eternal rest,

Where the inhabitant no sickness sees,
Whose walls salvation are, whose gates are praise ;
But still endear'd to mem'ry she'll remain,
While throbs the pulse or flows the purple vein.

Ne'er did a thought within my bosom rise,
That she would first be summon'd to the skies,
While I, long toiling on this mazy bourn,
Remain awhile her grievous loss to mourn.

The lenient hand of time may sooth, in part,
The painful feelings of a mother's heart,
Reft of an only child, far from her fost'ring care,
Denied one last embrace—one last adieu to hear.

Her faithful partner, sharer of her cares,
Alternate rais'd by hope, or bow'd by fears,
Tried all his skill, but ineffectual all,
To prop the fabric, or prevent its fall.

Her tender offspring, may they early trace
Their mother's footsteps in the christian race ;
And ah ! may He, the helpless orphan's Friend,
Their ductile youth and riper years defend.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

CORRESPONDENCE

OF THE SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK.

(Continued from p. 224.)

From Robert Humphrey Marten, Esq. to the Secretary.

London, Committee Room, 9th Feb. 1821.

SIR—I am honoured with yours of the ———, and rejoice with you in the good tidings which it brings of your Mariners' Church being well frequented by seamen, and that temporary places of worship for the use of sailors are fitted up at Boston, Philadelphia, and Charleston, S. C. The prospects of success in the great aim of our societies, viz. to promote religion among seamen, are very encouraging. That much good has been done already, and that much good is still doing, by facilitating the means whereby sailors may come to the knowledge of the truth, is very evident, in a reformation of manners. It is also very encouraging to the Committee, to see that seamen, who have found the pleasantness of knowledge, voluntarily become missionaries to their brethren, whom they invite and press to come with them, and partake of the good things to which themselves have received a welcome. As the Washington is going away immediately, I embrace these few moments to acknowledge the receipt of your favour. Had she staid longer, I should have been able to have sent to you the proceedings of a public meeting, which we have announced for Tuesday next, as per enclosed card. Mr. Wilberforce will be (as we are given to expect) at the meeting, and also the earl of Rocksavage, a young man of exemplary piety. I have invited the Chancellor of the Exchequer, but have to-day received a letter from him, excusing himself on account of his many avocations, and covering a donation of ten pounds, as a contribution to the produce of the day, and to aid the objects of our society. I enclose a copy of the address from the committee, to be read at that meeting. We have incorporated some of your good words relative to seamen, for two good reasons: first, because we could not find any which were better; and, secondly, to show that, in the cause of seamen, there is in America and Britain an identity of Christian benevolence. In a letter received yesterday from Mr. Wilberforce, he writes thus to me: "I quite rejoice in your New-York intelligence, and I do cherish the hope that these various Christian institutions on both sides of the Atlantic, will bind us together in bonds of love, which may prevent all future differences." This indeed is a consummation to be devoutly wished.

The committee are pleased to find that the Devotional Assistant meets approbation on your side the water. Your invitation of British seamen to the Mariners' Church at New-York, shall be published in the "Ark;" and the committee will be pleased if you will publicly announce in your church, that the company of American seamen will be deemed a great acquisition in the "Ark." We shall hold our anniversary in May, and you may rely that our communications to you shall be willingly made. We beg a reciprocity, and especially in prayers for prosperity.

I have the honour to be yours with the sincerest esteem.

From the same to the same.

London, 12th March, 1821.

SIR—I avail myself of the departure of a vessel for New-York to enclose a few copies of proceedings of a General Meeting, held at Freemason's Hall, on the call of the Committee of the Port of London Society. You will read, I doubt not, with pleasure the speeches of some good and eminent men, who have at heart the welfare of the souls of their fellow men, and among them that of the eternal interests

of long neglected sailors. I hope that this communication may be of use to increase animation on your side of the water. Your journals will probably give the arguments used insertion, and thus the copies will be multiplied, and the energies of Christians be increased in your several important seaports. May our several efforts be crowned with success, and while we all disavow merit, and say sincerely, we be but unprofitable servants, yet may the pleasures of conscious integrity, and the sight of abounding success, sweetly lighten our labours.

At the close of the late war, a public subscription was opened for the sailors dismissed from war ships, and for whom employ could not be immediately found in commerce. From the society to manage that subscription, and of which I had the honour to be of the Committee, a new society has sprung up, and a floating hospital (a 50 gun ship) is to be established for seamen only. To this our king gives 50 pounds annually, and many donations have been sent in. Thus, you see, that one good deed does but open the way for another. We must work while it is called to day, and with our might, for the night cometh, &c.

Our congregations continue very good on board the chapel, and we are in sanguine hope that much good will be done.

CIRCULAR

Of the British and Foreign Seaman's Friend Society and Bethel Union.

THE following particulars have been arranged, as the Objects, the Means, and the Spirit of the Society.

THE OBJECTS.—To extend the christian religion, improve the morals, and promote the general good conduct of British and foreign seamen; and, in consequence of recent measures adopted at Chatham and Sheerness in the formation of Auxiliary Seaman's Friend Societies, this institution considers it desirable to promote the spiritual improvement of soldiers in every town and city where it may be found practicable.

THE MEANS.—First, domestic and social worship of Almighty God, by the union of a ship's crew at sea, or the collection of various captains and seamen in port under the Bethel Flag. Secondly, the distribution of Bibles and religious works, published by the most respectable Institutions for piety and morality. Thirdly, the encouragement of religious assemblies, and preaching by suitable ministers on various parts of the river Thames, particularly the Upper and Lower Pools. Fourthly, the establishment of Bethel Signal Flags, and divine worship on board of different ships in every seaport. Fifthly, a correspondence with foreign nations to promote similar establishments throughout the world. Sixthly, the extensive circulation of the "SAILOR'S MAGAZINE," as a suitable mode of instruction, a monthly medium of intelligence, and an interesting compilation of anecdotes and narratives from the correspondence of zealous friends to the temporal and eternal welfare of seamen. Seventhly, the providing suitable boarding-houses for sailors on their arrival from foreign voyages.

THE SPIRIT.—Christian philanthropy, as expressed in the Gospel, "Glory be to God in the highest; peace on earth, and good will toward men;" Christian candour, as displayed in the Apostolic benediction, "Grace be with all them who love our Lord Jesus Christ in sincerity." The sentiments to be promoted will be agreeable to the articles and homilies of the church of England, and the doctrines inculcated are, "Repentance towards God, and faith in our Lord Jesus Christ."

ADDRESS.—It is now generally admitted, that sailors have been a *depraved, neglected*, but *invaluable* class of men. The facilities of communicating religious instruction to them, and the extraordinary success which has crowned the exertions of the Christian public, have also been sufficiently demonstrated. Fully adapted to the most comprehensive usefulness in this sphere, the British and Foreign Seaman's Friend Society, cheerfully invites the pecuniary aid, and the entire co-operation of every friend to the maritime world. Vast and extensive as the globe, are the views and the schemes of this Institution. All heaven commands them to advance. From the summit of Mount Carmel they have "heard a sound of abundance of rain," and they haste to convey the report in answer to prayer; "Behold there arises a little cloud out of the sea like a man's hand." The marine world, like the land of Israel, has long lain barren and unfruitful, a desert, or as a waste howling wilderness. The recent manifestations of Almighty grace predict the most extensive blessings; the heavens appear charged with copious showers, and "the hand of the Lord is on his servants," that, like Elijah, they gird up their loins and run before the chariot of

Immanuel, shouting, "cast ye up, cast ye up, *prepare the way*, take up the stumbling block out of the way; for thus saith the High and Holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Jehovah has commenced a warfare in the rivers, and on the sea, against the world, the flesh, and the devil. He has raised "an ensign for the nations to assemble the outcasts, and gather together the dispersed from the four corners of the earth." With his mighty wind shall he shake his hand over the rivers; "and there shall be an highway, and it shall come to pass in that day, that the *great trumpet shall be blown, and they shall come which were ready to perish.*" Let the servants of the living God, then, "come forth to the help of the Lord, to the help of the Lord against the mighty." Let them "give glory unto the Lord, and declare his praise in the islands." Then shall British and foreign seamen realize the full accomplishment of the solemn prediction: "Sing unto the Lord a new song, and his praise from the end of the earth. *Ye that go down to the sea and the fulness of the ocean, the isles and the inhabitants thereof.* The people of the rock shall sing, they shall shout from the top of the mountains."

"His praise shall sound from shore to shore,
Till suns shall rise to set no more."

From the Steward of the British Packet Queensbury to the Secretary.

*On Board His Majesty's Packet, Queensbury, }
New-York, 1821.*

DEAR SIR—I make bold to address these few lines to you, as a well-wisher to the Institution that has been erected for the welfare and eternal happiness of our immortal souls, and hope that it may be the means of bringing thousands to the knowledge of the Truth; and that this Institution may, through the blessings of Almighty God, cause us to turn from darkness unto light.

Our vessel has been lying here four weeks, and when an opportunity has offered, I have embraced it, and attended the Marine Church, and edified much with regard to my immortal soul. "O, may thousands yet unborn this Institution bless." May the Lord bless the labourers in the seamen's church, and may we all desire to taste of the riches of our Lord and Master, and may we delight in the services of the Most High, the Holy One of Israel. May we be the objects of his special care. Lord, thou art the same yesterday, to-day, and for ever. Our class of people has long been neglected with regard to their immortal souls, but thanks be to God, who worketh all things together for good, he has been pleased to open our eyes, and to enlighten our minds, and cause us to cry out, "Lord, what shall we do to be saved." And unto us as a people that have long sat in darkness, but now have seen a great light, we have reason to bless the Lord that we were born in a christian land, and that we enjoy that heavenly privilege of hearing the glorious declarations of the sacred records revealed unto us; and may we not only hear, but ponder them in our hearts, and "be steadfast, unmoveable, always abounding in the works of the Lord." May we trust in the infinite mercy of our Lord and Saviour Jesus Christ. We have provoked him to anger by our ingratitude and disobedience, but still he has spared us. He has not marked our iniquities, neither has he punished us according to our deserts, but has preserved us in the land of the living. Glory be to his name. Lord, do thou teach us to pray, and to call upon thy name in spirit and in truth; and do thou, if it should please thee, make us rich with the knowledge of thy truth, and may the time hasten when "all the nations of the earth shall know thee, from the least to the greatest,"—"when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea." And may the Lord cause many of us to be instrumental in promoting each other's eternal welfare and happiness, through Jesus Christ our Mediator and Redeemer; and in due time prepare us for that celestial abode, eternal in the heavens. May all your prayers that are poured out before the Lord for our eternal welfare, be heard and answered, now and for evermore.—Amen.

I remain your humble, but unworthy, servant.

THE MARINERS' CAUSE IN PHILADELPHIA.

WHILE the venerable Mr. Eastburn, Minister of the Mariners' Church in Philadelphia, was here on a visit, he furnished us with the following interesting testimonies in favour of the Mariners' cause.

Letter to the Rev. Joseph Eastburn, from three seamen on board of the ship Jefferson, bound to St. Petersburg, Russia, dated

Reedy Island, March 26, 1820.

REVEREND SIR,

With pleasure do we improve an opportunity of addressing a few lines to you ; and return our grateful thanks and acknowledgments for your past exertions and anxiety for our everlasting happiness and welfare ; and also solicit an interest in your intercessions at the Throne of Grace for our protection through a vast and trackless ocean, and our safe arrival at our destined port, and a welcome and happy return to our friends and native shore.

We have for some time been attentive hearers at the Mariners' Church, where we have often heard our manifold sins and transgressions plainly elucidated, and have seen ourselves as in a glass : we have been taught the way of light and life everlasting, and to adore and worship the God of heaven and earth, and to confide in him through all the changing vicissitudes of this uneven life, and look forward with hopes of salvation through the mediation and merits of the dear Redeemer of a lost world.

May the prayers of the church be heard and answered for our preservation, and that we may tread the paths of holiness and humility, and that we may live in the world as becomes the children of God, and become the fit subjects of the Kingdom of Heaven.

May every great and good blessing attend you, Sir, in your exertions to promote the cause of Christ ; and may you live to see the fruit of your labours, and be abundantly blest, and finally arrive at the haven of eternal rest, to shake the friendly hand, and to sing the song of Moses and the Lamb with all the children of God, and join in the rounds of eternal felicity, where happiness shall know no respite, and enjoyment no end.

We are, dear Sir, with the most sacred respect, Yours,
JOSEPH B. DAGGET,
JEREMIAH STOW,
WILLIAM FARTHIN.

That the attention paid to the seamen in our city is not a thankless service, we continue to receive proofs. The following letter is from a sailor on board the brig Superior, bound for St. Petersburg, Russia, addressed to the Rev. *Joseph Eastburn*, who stately preaches in the Mariners' Church, and who, by request, held a meeting for prayer at the writer's boarding house, on the morning of the brig's sailing.

Newcastle, Delaware, April 13th, 1820.

REVEREND SIR,

About to take my departure from this country, my heart is too full to leave you without manifesting some return of gratitude for the spi-

ritual care you had over me, since my last return from sea in the ship *Factor*, from Canton. The meeting we had and prayers at my boarding house this morning, has convinced me of the error of my ways, and remains the only object of my care. You have convinced me of the instability of all worldly actions, and to trust in none but that God who rules the winds and the waves. Happy would I be, could I but remain on shore, for nought but the pleasure of your agreeable company, and the advantage of attending at the *Mariners' Meeting*. But I still hope to return and associate with you again, by permission of Divine Providence. The impressions made upon my mind by you this morning it is impossible to describe; but, by the Divine Redeemer's help, I hope to turn my face from all worldly concerns. I will conclude with my best and warmest wishes and prayers for the success of your labours to establish the *Mariners' Church*. By the time I expect to return, I hope to see it in a flourishing condition, and an ornament to the church. As my time will not permit me to address you any longer at this time,

I remain, yours most affectionately,
SAMUEL ROBINET.

Letter from the Officers of the ship Pacific, bound to the East-Indies, to Rev. JOSEPH EASTBURN, of Philadelphia.

Delaware Bay, April, 1821.

RESPECTED FRIEND—Ere you receive this, on the blue circled ocean's bosom is our dwelling;—traversing the mighty deep; and here and there a cloud interspersed, floating on that great space—unsearchable by human eye—and the glorious heavens arrayed with myriads of visible and invisible luminaries.

How great must the *Being* of glory be! who did command the sun to pause and the moon to become as blood, and the waves of ocean to “cease, be still!” And will his sovereign goodness follow us through the mazes of distant seas? and every clime witness the songs of praise, and prayers of thanksgiving ascending from this small speck, on the centre of the great horizon. We hope the eye of all Goodness may rest upon us: and the finger of Omnipotence will point the way—the way to that port of celestial happiness, in the regions of eternal love and joy—

Where, after storms and gales are o'er,
When foaming billows cease to roar,
Our sails are furl'd to loose no more,
We safely ride on Canaan's shore.

Where heavenly gales unceasing rise,
Perfume the air and fill the skies,
Celestial zephyrs round us blow,
Rivers of pleasure ever flow!
How smooth their bosom and how blest,
The happy *Sailor* when at rest.

We do humbly hope, you will remember, in your devotions to the Almighty, our captain, officers and crew, both now, and whenever you bestow your thoughts towards us—and may the great *Creator* prosper your doings, and cause you to be the instrument of bringing the unenlightened mariner to bow the knee and ask of God his ever gracious

mercy; to whom belongs glory in heaven, and dominion and power over all things.

We remain, with the greatest respect, your ever devoted servants,

L. DOUGHTY, and } *Officers, ship*
ABRAHAM WHARFF, } *Pacific.*

Rev. JOSEPH EASTBURN,
Pastor of the Mariners' Church, Philadelphia.

☞ Mr. Eastburn has also received a letter subscribed by each individual of the crew, requesting a continued remembrance in the prayers offered in the Mariners' Church. Also an affectionate letter from the captain, remarking on the orderly conduct of his crew, and soliciting an interest in the prayers of his Christian brethren.

NEW-YORK BETHEL UNION.

Correspondence of the Board.

It will be seen by a reference to a late number (No. 181, p. 157,) of the Seaman's Magazine, that a Bethel Flag was presented to the merchants at the island of Bermuda, for the use of the shipping of that place: we now have the pleasure of inserting the acknowledgment of the receipt of it.

Bermuda, St. Georges, July 18, 1821.

DEAR SIR,

It is with much pleasure we acknowledge the receipt of your kind present of a Bethel Flag, and beg to assure you that we shall use every effort, as far as circumstances will admit, to accomplish the design of your Society.

We feel deeply sensible of the need there is for something to be done for the improvement of seamen, and should we be able in any way to promote such an object, we shall not fail to communicate the same to you.

We would recommend you to the particular care of our good Lord, and pray that your every effort to promote His glory, and the good of your fellow men, may be crowned with abundant success.

We remain, Sir, your obedient servants,

R. M. HIGGS,
JOHN J. MASTERS.

HORACE HOLDEN, Esq.
Secretary of the New-York Bethel Union.

JOURNAL OF THE BETHEL FLAG.

(Continued from page 158.)

OWING to indisposition, we were unable to procure an account of the Bethel Prayer Meetings in their regular order. We are now furnished with an account of the meetings which were held subsequent to the 30th of June, a brief sketch of which we shall now lay before our readers. We would barely remark, that the expectations of the friends of the Bethel Union have been fully met by the extraordinary

success which has attended their efforts. Captains and owners are not only far more willing to give the use of their vessels than we anticipated, but many of them appear to be deeply sensible of the honour God is thus conferring upon them, and are unwilling to lose any time after the arrival of their vessels, before thanksgiving is offered up to the God of the seas, for their protection and safe arrival; and are unwilling they should depart, without imploring the Divine favour on the intended voyage.

Tuesday, July 8.—The Bethel Society had a meeting on board the brig Ohio, Captain Carman, at the North River. The meeting was not as well attended by seamen as those we have had on the East River, but the meeting was a good one, and by some called a very interesting meeting. The Rev. Mr. Fraser, who had often crossed the Atlantic, took a part in our exercises; and his address to seamen was so appropriate and solemn, it made a very serious impression on two that were present.

Thursday, July 5.—A meeting was held on board the ship Empress, Captain Sutton. The meeting was well attended by seamen. The Rev. Mr. Matthews took a part in the exercises. The audience was solemn, silent, and affected.

Friday, July 6.—A Bethel meeting on board the ship Magnet, Captain Ogden, was held this evening. The same in substance and usefulness, through the goodness of God, as those we have had before.

Tuesday, July 10.—Our meeting was held this evening on board the brig Laura Ann, Captain Bassett. The captain spared no pains to accommodate us with awnings and lights; and a delightful meeting it was—many tears were shed. The prayers and addresses were uncommonly fervent.

Friday, July 13.—This evening we had a Bethel meeting on board the English brig Cambria, Captain Jenkins. I cannot describe the blessed effects this meeting had on all present. After many hundreds were collected, it seemed the Lord enclosed us in on every side; he made a hedge around us, so that Satan could not come near us. The captain of the brig led in prayer, and made a beautiful exhortation. The exercises were performed principally by shipmasters. Many who were present, when leaving the wharf, said to each other, "it was good to be there."

Thursday, July 19.—The Bethel meeting was held on board the ship Ann Maria, Captain Watkinson. This meeting may be numbered with the rest as a good meeting. It was not so well attended as some others had been.

The journal of the meetings held on board the brig Hope and sloop Haxall, are inserted at pp. 190, 191.

Friday, July 27.—The Bethel meeting was held this evening on board the sloop Ann and Sarah, Captain Howard. About one hundred were present. The exercises were solemn and fervent. Captain Howard addressed all present in a language that could not be resisted. More order and silence could not be in any church in this city.

Tuesday, August 7.—The Bethel Society met on board the brig Belvidere, Captain Richards. It was well attended. The prayers and exhortations were many, and short, which made the meeting very interesting. Reading the tract in the "Christian Herald and Seaman's Magazine," of the Sailor Boy, Boz, excited such a feeling among the seamen that it could not pass unnoticed by any present.

Friday, August 10.—Our meeting on board the ship *Comet*, Captain Hall, this evening, was delightful beyond description. An address from one of the members of the Society to seamen exceeded any that has been made in all our meetings. I am sure this meeting will be blessed to some precious souls.

Tuesday, Aug. 14.—Prayer Meeting was this evening held on board the ship *Mary*, Capt. West, lying at Pine-street wharf, and ready to sail for Liverpool.

The attendance, the exercises, and the solemnity, were highly interesting; and on this, as on former occasions, we can of a truth say, "the good hand of our God was with us."—To be *permitted* to hold meetings on board of vessels, for the purpose of calling upon God, the common Father of us all, and to implore Him, for the sake of his Son, to remember in mercy that hitherto neglected, but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be undisturbed, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings would be held under the shades of night, and within the borders of that empire which Satan had for ages claimed as his own, the timid Christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of Episcopalians, Methodists, Reformed Dutch, Baptists and Presbyterians, with one heart advanced to the work, and while the "*Bethel Flag*" rose, and waved toward Heaven, each heart breathed with humble but unshaken confidence, "under this Banner we advance to victory!" Events soon dissipated the apprehensions of the most timid, and crowned our endeavours with a success exceeding the most sanguine expectation.

Meetings have not only been *permitted*, but often *solicited*, by the officers and seamen on board of vessels lying in this port; who, by stretching awnings and furnishing seats, &c. have endeavoured to accommodate those who meet for worship.

The meetings have been usually numerous, and always attentive and solemn. Masters, mates, and seamen, have frequently led in the exercises of the evening. Although the entire results of these meetings will never be known, till that day when the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence, to encourage our hearts, and animate us in duty.

Social worship has been commenced, and as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked; and some have been seen anxiously inquiring what they must do to be saved.

"Not unto us, not unto us, Oh Lord! but to thy great name, be all the glory, for thy mercy, and for thy truth's sake." P. H.

Monday, August 20.—At 8 o'clock this evening we commenced our prayer meeting on board the brig *Speedy Peace*, Capt. White. It was opened by singing a hymn, after which a very affectionate address was delivered by the Rev. J. Eastburn, from Philadelphia, the seaman's

friend. The decks and wharf were filled with seamen and others. Much may be said in favour of this delightful meeting. One seaman, in particular, could not leave the brig without making known his feelings to Mr. Eastburn, which was a pungent conviction of sin.

Tuesday, Aug. 21.—This evening the Bethel Meeting was held on board the United States 74 gun ship FRANKLIN, Commodore Stewart, lying off the Battery. A committee of the "Society for promoting the Gospel among Seamen," united with a committee of the Bethel Union, in an application to Com. S. for the use of the ship, which was cheerfully granted, and barges were provided to convey to the ship the committees, several clergymen and citizens, who, with the officers, marines and seamen attached to the Franklin, composed a congregation of nearly *eight hundred* persons. The Rev. Dr. Spring opened the meeting with prayer. The Rev. Joseph Eastburn, who preaches to the seamen in Philadelphia, delivered a short, but most appropriate discourse; and the Rev. Dr. Stoughton, of Philadelphia, closed the exercises with prayer and the benediction. The utmost decorum and solemnity prevailed throughout the exercises. Many of the seamen came up to Mr. Eastburn before he left the ship, and thanked him in affectionate terms for the "many good things he had told them."

For the Seaman's Magazine.

[The following Hymn was prepared to be sung after the Sermon preached on the evening of the 21st August, by the Rev. JOSEPH EASTBURN, on board the U. S. ship Franklin, Commodore STEWART. Owing, however, to the length of the other services, singing was dispensed with.]

FROM decks of the ships of the free,
Let songs of pure worship ascend;
We owe all our blessings to Thee,
Who art our Creator and Friend.

Too long we have rested in Man,
And thoughtless our spirits, tho' brave;
Let us trust the Omnipotent hand,
That hath Power and Mercy to save.

As FRANKLIN drew lightning from Heaven,
May prayers from THE FRANKLIN arise;
And Covenant* blessings be given,
Descending to us from the skies.

May the Thunder Columbia pours,
Be such as pure Justice decrees;
The God of the Thunder be ours,
To give us success on the seas.

But chief may our hearts be subdu'd
To Jesus, the Saviour we love;
Our souls, by his Spirit renew'd,
Secur'd in high stations above.

* Hebrews, viii. 8—11. Ezekiel, xvi. 62, 63. Ezekiel, xxxvi. 25, to the end. Jeremiah, xxxi. 31—37. Psalm, lxxxix. 31—34. Isaiah, lv. 2, 3, 6, 7. Isaiah, xiv. 27, to the end. Psalm xi.

For the Seaman's Magazine.

THE MARINER'S HYMN.

O BLESS'D be the Lord of the skies,
 Whose love to mankind upon earth,
 Redemption did kindly devise,
 Through Jesus', Emanuel's birth.—

A scheme to save Sailors from death,
 Poor sailors who traverse the seas,
 Let us praise *Him* with every breath,
 Who governs the waves as he please.

He hushes the storm to a calm,
 Saves sailors when toss'd to the sky—
 To the soul that is sick he gives balm—
 He's the seaman's Physician on high.

When bound in sin's prison we lay,
 He pity'd our sorrowful case,
 He ransom'd and took us away,
 Unbound us, and gave us our peace.

Come, brother Jack Tars, let us love
 This God-man, that cures sin's disease ;
 Let's worship him now he's above,
 And adore him in every breeze.

May He tow our hulks to a harbour,
 And give us safe anchoring ground,
 That when we have finish'd our labour,
 Our Faith may in Heav'n be crown'd.

*Philadelphia.**D. M.*

TO READERS AND CORRESPONDENTS.

"**HOMO RICTUS**;" and several other communications, which we have not time to notice, have been received.

We have been unavoidably obliged to delay the "**Journal of the Mariners' Church**," and much interesting intelligence, prepared for this number.

Complaints are frequently made, that we do not insert notices of the meetings of societies, &c. We devote a portion of the cover of our work to this object, and if the meetings of Societies are not advertised, it is because we are not furnished with the notices in due time.—(*See Cover.*)

UNITED GENERAL PRAYER MEETING.

THE United General Prayer Meeting will be held in the **MARINERS' CHURCH**, in Roosevelt-street, on **TUESDAY** Afternoon, the 4th of September, at 4 o'clock.

The object of this meeting is, to unite Christians of all denominations in supplicating the Throne of Grace for an outpouring of the Holy Spirit on this city.

Ministers of the Gospel particularly, and Christians generally, are invited to attend.

The Christian Herald.

VOL. VIII.

SATURDAY, SEPTEMBER 15, 1821.

No. IX.

Miscellany.

MODERN INNOVATIONS.

To the Editor of the Christian Herald.

SIR—If you have ever happened to be at meeting in our village on the Sabbath, you will probably remember having seen me lead up my great family through the middle aisle, and place them on the right, near the pulpit. I have constantly been to meeting, and sat in this very seat, (which is one of the best in the house,) for nearly forty years. I have lately observed with pain and anxiety, that many of our good old customs are giving way to modern innovations; and I wish to lay some of my troubles before you, Mr. Editor, hoping that you, or some other person, will soon raise his quill on my side for redress.

My present minister has been settled here for many years, and has always been considered as a good man; but of late he appears so unlike himself, that at times, I am somewhat afraid he has in a measure lost his reason. I well remember the time when he would often give us as fine sermons on *politics* as could be produced by any man. Indeed, this was a subject on which I used to delight to hear him descant; for here he would show real feeling, and often give such bursts of eloquence that I was almost tempted to clap him. 'Tis true he sometimes offended some, but they were those whose consciences were weak, or who were on the wrong side of the question, and in either case not worth minding. And on a certain 4th of July, he spread joy and mirth throughout our village, by getting our schoolmaster to make us an oration, and providing a fine dinner, at which he himself presided. I remember these days—but alas! they live only in memory. I do not now ever hear a word about my favourite subject, politics, from the pulpit; instead of this, our minister is now constantly preaching about “repentance, and revivals of religion, and holiness of heart,” and such things; one sermon about which would give me more gloominess than a dozen on politics. I lately took the liberty to give him a hint on this subject, and begged he would once more bring out some of his old fire, and raise a patriotic spirit in our bosoms. But he said his opinions on this subject were changed; that he now believed it wrong for a christian, especially a minister, to be engaged in political intrigues. I tried to convince him that he was certainly wrong—that he was becoming “over righteous,” and would make all his people gloomy and superstitious at this rate. He replied, “that a minister was accountable to God for the souls of his people, and not for their political creed; that he had enough to do to fulfil what was already laid upon him,” &c. He said this in a manner so serious, that it absolutely made me feel disagreeable. He was just about to retort upon me, and give me a sermon upon my unconquerable love of worldly

things, when a friend happening to come along, I got off, and have never dared to mention the subject since. I cannot but wonder at this great change in our ministers, with respect to their preaching politics. For my part I hate innovations. I hate to see old customs falling into disuse; and I would give ten times as much to furnish our minister with newspapers, if he would only now and then give us a *political* sermon, as I now do to all the long list of charitable societies in operation. I would give liberally for this worthy object, notwithstanding he often throws out hints of my stinginess. I am astonished that preachers of late are so unwilling to gratify their hearers in this respect. A rarity of this kind would certainly be very acceptable to many hearers.

When I was a lad, it was customary for the good old people who worked hard all the week to be seen nodding, and sometimes even snoring during service. Under my old minister, Mr. Calmfear, I used often to fall asleep after hearing his text, and by the time he had finished his sermon I was finely refreshed with my nap. He, good man, used indeed to urge us to give our attention, though he would often apologize for us, by saying, that he knew "the spirit was willing, though the flesh was weak." He was a man of feeling and compassion; the Sabbath was then a "day of rest;" and, at first, I thought our present minister was going to follow his steps; but here I was much mistaken. He often speaks so loud as to startle one, and has such a melancholy solemnity of his voice, that one can't sleep with ease under his preaching. I remember one Sabbath after a week's very hard labour, when I had fallen into a profound sleep, with many others of my neighbours, all at once the preacher stopped, and, in the language of one Whitfield, cried, "fire, fire!" I jumped from my seat, and looking wildly round, cried, "where, where!" He looked me full in the face, and replied, "in hell for sleepers!" I shrunk back into my seat, and though I have often been severely tempted, yet I have never since dared to sleep in meeting. Nor is that all. My neighbours have all become so scrupulous and superstitious on this point, that you see the whole congregation striving to keep awake by rising and standing, &c. Now it grieves me sadly to see these new notions destroying the good old customs of our fathers. I have stayed at home several Sabbaths in order to spend it "in rest;" but here I never better myself, for the parson always calls on me the next morning to inquire if I am sick, and never fails to give me a tremendous sermon, that makes me feel bad all day. If I tell him I stayed at home on account of sickness, why, then he plies me about death, about eternity, and about being prepared to die, all which make me feel unhappy.

I can at this time mention but one more of the many grievances which lie heavily on my heart. A few years ago it was the custom of our village to meet together at the door of our meeting-house a little before the service began. And it was very pleasant to see a groupe of old men, like myself, in one place, and a number of young men in another, and a dozen of girls in a third, all glad to meet each other. Here we could inquire about our healths, listen to whatever news was stirring about wars or commerce, or whatever it might be, or perhaps talk over the characters of those who stood candidates for public offices. Sometimes, too, we had letters to give each other, or errands to communicate. All this, you know, Mr. Editor, was necessary business, which could not be done at any other time, as we meet nowhere else during the week. This was

always an interesting season to me, and one in which I never felt at all sleepy. But here, too, modern opinions have prevailed. One Sabbath in particular we assembled rather earlier than usual, and before the time for meeting to begin, our accustomed chat was all over; and perhaps we did then go a little too far. I know not whether our minister heard that I made a few trifling bargains on that morning, or whether he saw one of his neighbours paying the tailor for his new coat, but so it was, that the next Sabbath he took his text from the words of Nehemiah to the Jews; and though I could not see how the instructions to the Jews, at that time, were to apply to us, yet he gave us such a tremendous lecture that not a soul has been since seen standing round the church before or after service. I feel myself getting old, and though I think I care but very little about this world, yet it is a constant grief to me to see such good old practices preached out of fashion. Till you will again listen to my complaints, Mr. Editor, I must content myself with the reflection that I have a good *disposition* to have an alteration in these respects, though I want the *power*.

HOMO RICTUS.

· REMARKABLE CONVERSION OF AN INFIDEL.*

MR. EDITOR—An apology from me may be thought necessary, in order to avert the egotism for coming before the public in a narrative of facts and opinions, which relate chiefly to myself. When it is taken into consideration, that the public are already in some measure acquainted with my case; when it is recollected likewise that the enemies of the truth have taken advantage of various statements and reports which were not *literally* correct, to declare that the whole affair respecting my being awakened and brought to the knowledge of the truth in an extraordinary time and manner, was a “base fabrication, having no foundation in truth,” thereby endeavouring to make it appear, that whatever I have said respecting the dealings of God with me, and the exercise of my mind was a scandalous attempt to impose upon the credulity of my christian brethren and friends; (not that they have said this in so many words, but their statements imply all this;) when these several particulars are taken into consideration, I think every candid mind will acknowledge that a sufficient cause exists for my coming before the public, with a plain statement of facts, relative to my feelings previous to the evening of the 8th of January, 1821, the transactions of that evening, and the subsequent exercise of my mind.

In the Spring of 1820, when the revival of religion first commenced in New-Haven, my mind was called up to examine the subject, and see how the case stood with me. I had been taught to believe that the scriptures of the Old and New Testament were the word of God, at least so my parents taught me;—but the natural disposition of my heart always led me to question the truth of any thing which I could not comprehend.

* We are well acquainted with Mr. Goldsmith, the writer of the following narrative, which we copy from the Con. Journal, and are willing to vouch for its truth. We have known him as a scoffer of the religion which he now professes:—we now know him as a friend and brother, a bold and strenuous advocate of the truth as it is in Jesus, confounding infidels and revilers, by proving Christ to be the Son of God, and exhibiting in his life and conversation the power of Religion.—*Editor Rel. Intel.*

I believed that reason was given to man as a sure guide to him, and that every thing was tried by that standard, and that whatever after a fair investigation appeared to be inconsistent or contradictory, or was not capable of mathematical demonstration, was of a questionable character. Among such things were the Holy Scriptures, and the Religion of Jesus Christ. The scriptures, after (*what I called*) a fair examination, appeared so inconsistent, so unreasonable, and a great part of them so unnecessary, that they could not be true. I was confident that the God I believed in, was so wise, great and good, that he never would have sanctioned such a piece of mummery as the Jewish dispensation appeared to be ; in fact I believed, or rather wished and hoped, that the whole christian religion, and its formation, was the work of Priestcraft. It was in this situation that the revival of 1820 found me ; the effect was, to create in me, in addition to my former sceptical feelings, a bitter hatred to the spirit which appeared to be moving on the hearts of many of the inhabitants of New-Haven. I therefore set about to arm myself with all the arguments which could be found : I searched all the works of every infidel which I could find, and my opportunity was great. I read Hume, Voltaire, Gibbon and Paine, and felt as if any man who would believe in the Bible was a fool. I also read many controversial works of different denominations of christians, and heard them dispute on their peculiar tenets. Some declared one thing, and some another, totally opposite and contradictory to each other ; and each, if we would believe its advocates, was exclusively the doctrine of the Bible. Hoping, wishing and believing that all these contradictory systems could be maintained from the scriptures, I naturally supposed that whatever rule would prove two principles which were directly opposite, to be a false rule. Thus, by setting out on false premises, I came to a wrong conclusion. In the mean time the Spirit of God began to move more powerfully than at any former period ; meetings were very frequent, people in general looked very solemn, christians assumed a new appearance, and began to act as if there was a work for them to do ; they began to warn, and to pray for sinners, and sinners began to tremble, and in every heart where satan had the prevailing influence he seemed determined to arouse a corresponding energy, and to awake to new life every evil passion. My heart was one which he led captive at his will, and in which he found no difficulty in awakening a feeling like his own. I hated the Bible ; I hated all those who believed it ; (*if they practised what they believed ;*) I hated christians, if they were Christ-like ; and I cannot but indulge my feelings for a moment, when I state that I have since passed some of the happiest hours of my life in company of those I once hated, in thanksgiving and praise to Him who hath redeemed us and washed us in His blood. This was pleasure that left no sting behind it, and the contemplation of which will be sweet in a dying hour.

But to return to the subject :—I used every means in my power to bring contempt upon religion and those that professed it. If any idle or malicious story got into circulation, I took great pains to spread it ; and if I found the story an untruth, I took good care not to contradict it, endeavouring in every case to misrepresent the motives and actions of those who professed to be christians. I left off going to meeting almost entirely, and as far as was in my power, prevented my family from going. In fine, I vented my malice in every way which satan could sug-

gest, or my wicked heart improve. In this state of mind I remained without any material alteration till the evening of the 8th of January. At this time my family were not in town ; I had broken up house-keeping, and hired myself out for the winter ; but had reserved my evenings to myself, calculating to spend them in dissipation and pleasure, and if possible to confirm myself in the infidel principles I had adopted. On the 8th of January it was thought proper by a number of gentlemen to celebrate the anniversary of the famous battle of New-Orleans, by having a supper and drinking a few patriotic toasts, in honor of General Jackson, and the brave men who gained that victory. The thing was accordingly undertook, and in the course of that day a person called at the store where I was, and invited the gentleman with whom I resided, and myself to attend, and in the evening I attended. A large and respectable party of gentlemen sat down at the table ; every thing was conducted with decency and order, and after eating supper and drinking a few patriotic toasts, the principal part of the assembly retired, not far from 10 o'clock.

A few, with myself, remained at the table awhile longer, singing patriotic and other songs ; after some time, two or three of us came down stairs. I sat down in the bar-room, and two or three more retired. Soon after the remainder came down stairs, and part went into the bar-room, and part into the room opposite, and began to sing : the rest soon followed them, and for a few minutes I was left alone ; shortly after, however, I went into the other room myself, and they were singing these words ;—“ *There shall be mourning at the Judgment seat of Christ,*” “ *O there'll be mourning,*” &c. chorused by Glory to God, in imitation of the manner of the Methodists, who used that hymn in their religious conferences. A moment after I came into the room, while they were singing, the idea that there would be a final judgment, and that there would be mourning at the judgment seat of Christ, and who it would be that would mourn there, came across my mind ; and it was manifest to me that myself and the others there engaged with me, would be among the chief mourners on that awful occasion. The feelings of my mind were indescribable, but terrible. Directly after this, before I had said any thing, some one nominated me to preach a sermon ; and the observation was made, that as there had been singing and prayer,* the thing could not be complete without a sermon. The impulse could not be resisted, and I endeavoured to describe my views of the subject, and the awful situation in which I saw myself. I warned them, and told them truths of what I believe they will one day be convinced. When I got through, which I believe was about one o'clock, I retired, and some of the others also ; I do not know but all did, for all left that room. I went home, but not to sleep : my life and character passed in solemn review before me, and it was no pleasing sight. My doubts of the truth of God's word and the gospel of Christ were all gone. I fully believed they were true, and I also knew that I was for ever debarred the privilege of being a partaker in the happiness and glory there set forth—at least I thought so : the depraved nature of my own heart was set before me ; all the warnings from my parents and from other Christians were then remembered ; all the warn-

* There was no one went to prayer, but one mocked an old man who made a singular prayer.

ings I had received from the various dispensations of God's providence, by sickness, and narrow escapes from death, seemed to speak as the voice of God, saying, "Because I have called and ye have refused," &c. Proverbs i. 25th, 26th, and 27th.

My day of mercy was gone by—O, what opportunities I had lost ; but there was nothing before me "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." Pray I dared not, for every blessing had been offered to me, and I had spurned it from me. Thus I passed a sleepless night : in the morning it became necessary for me to form some resolutions, as I was going out into the world, and this thing would not be kept secret : the question would be asked me, and what shall I say ? At that moment I believe satan lent me all his power to make the desperate determination of despair. I saw no prospect of mercy ; die I must ; and pride said, drive all these things from your mind, and if you must die, do it like a man of courage ; drown all such feelings in the bowl, and as you have lived like a fool, die like a madman. Accordingly I made the rash attempt, and went to the same public house where we had passed the preceding evening. There I found some of the same persons with whom that evening was spent, and I endeavoured by every means in my power to drive all reflection from my mind. I endeavoured to make the company believe that the transaction was but the result of a momentary impulse, and that there was nothing on my mind of more weight than common. I drank with them, and endeavoured to join them in all their lightness and mirth ; but in the midst of this career to death, conscience resumed its office, and its rebuke was terrible—my resolution and strength failed before it, and I was obliged to leave the place with feelings of great horror. The atrocity of the attempt which I had made to destroy myself, by trampling under foot the spirit of grace, by despising reproof, and by "counting the blood of the covenant an unholy thing," was shown to me in its proper light, together with all its unhappy consequences ; the just vengeance of God hung over my devoted head ; one hour previous I might have found mercy ; now it was eternally too late. Still, however, when any one during the day asked me, I told them I had nothing on my mind. The Bible was now a consistent book—consistent in my condemnation ; I was alone inconsistent : I wondered how christians could have suffered me to be going the broad road, and yet never faithfully warn me of my danger. But now "the harvest was past, the summer was ended, and my soul was"—LOST. I felt in some little degree what was the value of the soul, and endeavoured in a feeble manner to warn others of their danger. It appeared to me mercy could reach every being in a state of probation but myself.

I did not doubt God's power to save,—but it appeared to me that if any person in the world was to be damned, I was that person ; none appeared so fit for it ; none had sought for it so carefully ; none so richly deserved it. I conversed with Christians ; they told of the boundless mercy and goodness of God—of his willingness to save even to the uttermost all that would come to him ; but all was in vain with me, the "master of the house had risen and shut to the door." Thus I passed comfortless days and sleepless nights ; I went to christians and confessed how I had felt towards them, particularly those who in any measure endeavoured to do their duty to their fellow men.—I had tried to

blacken the character of the Ministers of Christ, by every means in my power. With some I have had an opportunity to converse, and have made satisfaction as far as acknowledgment would do it; to others, particularly to Mr. Nettleton and Mr. Maffit, I have had no opportunity to do it; if I had I certainly should have done it. And for fear I shall never see their faces in the flesh, I take this opportunity, thus publicly to declare, that the feelings of my heart toward them, and my conduct and conversation respecting them, were in the spirit of the Prince of Darkness, and that the hatred which I had towards them, was not for any evil they had done, but because they bore some resemblance to him they professed to serve. "The world loveth its own;" and had they been of the world I should not have hated them. In this situation of mind I remained till Thursday evening, with the exception of being obliged to own in the course of that day that I had something on my mind, which distressed me. On Thursday evening I went to meeting; but I was a stranger there; no comfort was there for me; I wished I was a christian, but knew no way to be one; I did not know how to repent. On Friday evening I went to the Conference room to meeting—what for I knew not; I did not expect to get any thing which would do me any good. I was past good; I was only waiting the execution of the just sentence of an offended God: Mr. Taylor preached from these words, "that every mouth may be stopped, and all the world may appear guilty before God;" it was a sermon I had heard all the week—but he brought the subject to light in a clearer manner, showing the complete glory and beauty of the law of God, and the awful nature of man's transgression, in a manner which I cannot describe; I felt like a guilty rebel receiving the sentence of condemnation; every eye was turned on me—and to make my wretchedness complete, the congregation rose up and united in singing a hymn. I could not rise—it was beyond my power: the beauty of the worship of God, the happiness of the saints, and all the enjoyments which I had irrecoverably lost, came across my mind like a torrent; there was a gulf fixed between me and the righteous, as broad as the distance between heaven and hell; it was impassable also; the presence of Christ when he met his people was insufferable; it seemed to me, if I could have sunk to the bottomless pit, I should have found company more congenial to my nature and disposition: in fine, I believe I had some idea how a sinner would feel in heaven without a *new heart*. Another morning came, and with it one new idea, that, as God had preserved my life through the week, possibly he might have mercy in store even for such a rebel as me; *then* I began to pray, not only to pray myself, but I felt as if I wished every person who had an interest at the throne of grace would use it in my behalf, and be earnest also. One of the brethren prayed with me a number of times; others I believe remembered me in their hearts, and carried my case to Him who is able to help; but my heart was exceeding hard, full of unbelief and pride. On Saturday evening I went to visit Mr. Thatcher; I had harboured a great enmity against his people, and I confessed my feelings to him and some of the brethren who were at his house, and he prayed with me;—I then left his house and went to a place where I had been in the habit of spending considerable time, in hopes to find some of my old friends

there, to tell them the awful danger of their situation. I did find some of them, and I endeavoured to discharge the duty I had undertaken. After I had described as far as I was able the terror of God's wrath, I attempted to tell of a Saviour's love; it was something I had not felt, but as I spoke of it, *I felt it*: the plan of salvation by a Redeemer, the amazing love of God to a sinful world, was something beyond description glorious: the children of God know what it is; they have felt what I cannot describe, viz. the love of Christ. That night was a night of joy and peace to my soul; I "knew on whom I had believed." From that time till the present I cannot say but I have at all times believed that he was faithful who had called me, though my own short comings are such, and my heart is so full of unbelief and prone to evil, that if his mercy was not infinite, I should have no hope; but it is, and he has declared, "because I live ye shall live also."

These things I have stated because there has been so many reports respecting my case, (some made by those who merely mistook from wrong information, and meant well—some by those who did not mean to tell the truth themselves, nor suffer it to be told by others if they could help it,) that the public and particularly my christian brethren did not know what to depend upon. Particulars I have not gone into, for I cannot do it on paper: but these are the outlines, and I commit this statement to the public, with a solemn reference to the day when God shall judge the secrets of men's hearts by Jesus Christ, hoping my enemies will conduct themselves in such a manner as to be able to answer, for both their actions and their motives to him that judgeth righteously. That they and I may meet in peace at the right hand of God through the mercy of Jesus Christ, is the sincere prayer of

A. B. GOLDSMITH.

New-Haven, July 16, 1821.

P. S. Thus, Mr. Editor, I have endeavoured to state fairly and candidly the dealings of God with my soul. The apology I have made I think is sufficient; should any one think to the contrary, they will, I hope, forgive me. But before I leave the public, I would say a word respecting Capt. Augur's account of the affair, which has so publicly been declared to be a *falsehood*, "*having no foundation in truth*," and accompanied with a threat of "*further investigation*." I would inform whom it may concern that there was an error in his statement, that the meeting was not got up as a mock conference; neither did the *main body* of the party consist of infidels. But, to say that there was not infidels there, is an assertion I dare not risk. One I know there was, "*real practical infidel*," and others I believe there were, for his *practice* met no opposition from them; therefore taking into consideration the transactions of *that night*, and the transactions of *other nights and days*, which can be brought, if a "*further investigation*" should be thought necessary, I must say that it is no slander to New-Haven to say, that it contains in it "*real practical infidels*!"—The other statements in Mr. Augur's Letter are true.

REVIEW.—WARD'S FAREWELL LETTERS, &c.

(Concluded from p. 239.)

OUR readers may perhaps think that an article of five octavo pages is quite sufficient, to announce a small volume of 250, duodecimo. We hope, however, that they will not immediately resolve to throw aside these nine pages more, which are now offered for their perusal. Mr. Ward's work furnishes topics for a commentary quite as long as the book itself, and an abler hand than ours might so enlarge upon them as to interest and benefit our readers. If abler hands, however, decline the labour, we must be excused in our attempt, whether we succeed or fail.

Our last article referred singly to the Peninsula of Hindoost'han ; of course there yet remain unnoticed the letters which do not relate to that country in particular ; containing many suggestions and arguments of great worth, in respect to the propagation of Christianity through the whole earth. The first letter, entitled, "Reflections on returning to England," and portraying briefly the progress of religion for the last twenty years ; the second, "On the present spiritual state of the world, and on the causes which have led to the neglect of the command of Christ to preach the gospel to every creature ;" the third, "On the future state of the Heathen ;" the tenth "On the necessity of a greater union in prayer for the divine influence ;" the seventeenth, "On the certainty of the final triumphs of Christianity ;" the eighteenth, "To a Missionary student—advice on the importance and duties of the Missionary life ;" the twenty-sixth, "On the answers to prayer, as seen in the present remarkable movements among the Heathen," have all an excellent tendency.

We confess we regretted to find the history of the Mennonites* making so considerable a part of a work, which, otherwise, would have been remarkably happy for its unity and simplicity. As it is, we believe most readers will omit the four letters on this sect, until they have read twice, at least, the more interesting parts of the volume. We acknowledge for ourselves, that we did not read them at all, until after our last article had gone to press, and even then, rather in rigid adherence to our resolution, never to review a book which we have not read, than from any willingness to descend from the elevating and interesting considerations which already occupied our minds.

The greater part of the remarks on America, contained in letters 24th and 25th, seem to us equally out of place, and appear really trivial, in contrast with the elevated character of the work at large. But if the author were at all injudicious to insert the portions above referred to, we may expose ourselves, if we continue our remarks, to a similar censure, without receiving or deserving that warm approbation on the whole, which every sensible and pious reader will bestow upon Mr. Ward.

We proceed therefore to our object in this article, which is to present what may be called the *domestic* aspect of the *Missionary spirit*. It is very worthy of remark that Mr. Ward does not plead for India alone,

* See Letters 19th, 20th, 21st, 22d.

but for the whole Heathen world, nor yet for the *Heathen world* alone, but for unevangelized men, even in the heart of Christendom. From him we catch the true Missionary echo. We are saying, as we send our messengers to the *distant* heathen, "Go—preach the gospel to every creature." The same voice returns back to us, living amid "the last remains of Heathen darkness," as if from distant hills we caught the echo; "preach the gospel to every creature."

It has been repeatedly objected to the Missionary work, that it sent away its agents from an appropriate sphere, which Providence had clearly marked out for them at home; and it has been properly replied; "There is that scattereth and yet increaseth," an answer which experience justifies; for, when were so many ministers ever furnished; when was the constantly increasing ministry ever so abundantly blessed, as since our own country has sent some of her ministers away to the Heathen? But the increased success of a rapidly increasing ministry is not the only blessing we derive from Missionary effort. We are gathering from our foreign enterprises, principles and motives, which prepare us for a more entire diffusion of our stagnant blessings. From our effort to evangelize the Heathen, we are learning the way to evangelize our own people; to disengage the clogged heaven, that it may more quickly, "leaven the whole lump."

In the following passages, Mr. W. intimates, that many Christians have, by misapprehension and misapplication of doctrine, unwittingly checked the word of God, and deferred the success which would have shown it more gloriously to be the "power of God unto salvation."

Those views of the divine sovereignty which diminish, in the mind of the recipient, all compassion for the unconverted, and every influential impression of the absolute and inseparable connexion between the end and the means, must necessarily produce an indifference to the use of means, where vigorous effort is required, and where expense is to be incurred.

Those ideas of the atonement, which prevent a minister from pressing the gospel calls and invitations upon the attention of the unconverted, must, in a great degree, unfit such a person for the work assigned to ministers in the commission of the Lord Jesus.—p. 26.

It is possible also, so to preach on the subject of election, as to please a congregation, by bringing them to indulge the most contracted ideas of the kingdom of Christ, exhibiting it only in connexion with the awful displays of divine justice, instead of expanding the mind, and stimulating it to exertion, by exhibitions equally scriptural, but in which we behold the whole world brought into the fold of Christ.—p. 30.

It is to be deplored that so few of our ministers fully preach the gospel, pleading with, and pressing sinners to embrace it, as the puritans did with such distinguished success. Dr. Chalmers, in a sermon I heard him preach at Glasgow in June last, from "Good-will to men," gave a fine specimen of what preaching these glad tidings should be. False Calvinism has done incalculable mischief where it has not actually carried men into antinomianism. How often has it placed ministers where they have become the very antipodes of the Saviour. They glory in confining the preaching of the gospel to the very minutest fragment of the human race, instead of pressing it upon the acceptance of every creature within their reach.—pp. 51, 52.

This is the proper Missionary re-action. Ignorant altogether of the "secret things" of a mysterious but decided election, the Missionary goes, and the Christian public send him, to sow the good seed, the word of God, believing that it *shall not return void*; but, that he that soweth bountifully shall reap also bountifully. He finds the promise of God, respecting the efficacy of his word confirmed by the test of experiment, and a rich harvest cheers his eyes. Surely then our duty at *home*

is plain. There is no such respect of persons with God as demands a greater limitation of labour, faith and hope, in Christian than in heathen lands. It is not *our* duty to gather in God's elect, but to proclaim his law to *all*, his gospel to *all*; it is not our privilege merely to say, "the judge of all the earth will do right," but to hope and expect that *wherever* we sow the divine word bountifully, we shall reap also bountifully; and we have sufficient warrant to put ourselves humbly, but confidently to the work of universal salvation, henceforth expecting till the delightful expectation is fulfilled in the fact of universal piety; henceforth labouring to enlarge the place of our tent, and to stretch forth the curtains of our habitations, while HE *alone* will see to the execution of his holy, hidden, mysterious designs.

The remarks of the author upon the christian ministry, though in our view in some respects objectionable, furnish another important specimen of Missionary re-action; and would the thousands of Ministers in Christendom follow up, in the true spirit of his remarks, the design of the christian ministry, no doubt the effects would be soon visible in a general and glorious reformation.

It is too common to confine the christian ministry to the building up of the church. Many ministers, I fear, seldom preach but to believers, and about their duties and privileges. Treating the Bible as a text-book, and finding it full of that which is to make the man of God perfect, they imagine that they cannot be wrong while they preach from the Bible and according to it; seldom asking themselves this question, "To accomplish what objects was the christian ministry instituted?" But ought we not to understand, that the Bible is thus full of instruction to the believer, that he may stand in less need of the labours of him, whose main work is to call sinners to repent and believe the gospel? Is it any wonder, when the minister makes so small a reference to the unconverted, that the people should feel no concern for the heathen? It cannot be matter of surprise, that additions to such churches are so rare: the conversion of sinners is not sought after; it makes no prominent part of the work of the minister. And if he were to devote much of his preaching to the calling of sinners, he would inevitably be placed among those who are mere novices in the knowledge of christian mysteries. A celebrated preacher in Scotland was spoken of one day, in my hearing, for this very reason, as standing in need of some one to teach him the way of the Lord more perfectly. And thus the christian ministry is confined to teaching,* and the sublime work of preaching is almost laid aside: Hence a vast pulpit preparation is necessary to produce incessant variety, to humour the taste of the people, to keep them satisfied with their state, and to avoid the shadow of an opinion which has not passed the human ordeal. In the cold and dull effects arising out of this system, we see the infliction of that punishment which might be expected to follow such a departure from the charge given at Bethany. Not only are sinners not converted, but these services, except where extraordinary talents are possessed, are, for the most part, exceedingly destitute of interest. A meeting for prayer is often much more edifying. The fact is, that most of the professors in England, &c. labour under a preaching surfeit; hence so many bad humours break out, plainly indicative of the nature of the disease. And yet some ministers are alarmed, lest the engagements of their hearers in Sunday school and other exercises, should destroy their personal religion. But gospel blessings are to be expected, much more in active engagements, than in a care only for personal enjoyments: see Genesis xii. 2. Prov. xi. 25. And the evident blessing of God resting on those who thus devote themselves to the good of others, especially of the rising generation, removes every shadow of doubt on this interesting point. When a minister, whose life has been spent in the work of teaching, and whose ministry has had little reference to the extension of the kingdom of Christ, comes to die, he can have no share in the consolation flowing from Daniel, xii. 3—"They that turn many to righteousness shall shine as the stars for ever and ever." How different the

* The offices of apostles and prophets have ceased in the church, if the word prophets in Ephes. iv. 2, signify those who interpreted the discourses delivered in an unknown tongue. But where is the next order, the evangelists, and why are pastors or teachers the only order left? Does not this simple fact [argument] supply the testimony of volumes, and prove that our churches have lost sight of the great object of their existence?

close of a life in which the minister has spent all his energies in pleasing his people, to that of the minister, however small his parts, who has been successful in "winning souls." Prov. xi. 30.

Other ministers dwell almost exclusively on the privileges of believers; scarcely daring to touch at all on duty and obligation, lest they should be considered as legalists; and this is so suited to the unsanctified taste of men, that the hearers not unfrequently compel the minister to become himself the example of the effects of his own doctrine: they contribute scarcely enough to keep him from starving.—pp. 28-29.

The plan at present of localizing a minister for a mere Sunday exhibition, making no provision whatever for preaching the gospel to every creature, I cannot but consider as selfish and vicious. It is surely the duty of every christian society, to maintain, in the first place, an evangelist, expressly for preaching to the unconverted; and if they cannot maintain two ministers, they may safely depend, for the building up of believers, upon those more retired services which have been found so truly edifying to pious minds; perhaps more so than public exhibitions. I do not say that this evangelist should go to foreign countries: let him be wholly employed in the town, and in his own chapel, in seeking the lost, in preaching to the unconverted: this is his proper work.—pp. 189, 190.

I rejoice that you have begun a christian mission; and that you no longer exhibit the awful spectacle, lately so common in this country, that of a *christian* community making no efforts for the spread of the gospel, and exhibiting less of benevolent feeling than many associations not religious.

Your missionary labours may not be so extended as to excite great public attention; but a "spirit of supplication" may do more for you than if your resources placed you at the head of all the missionary societies.—p. 248.

Let a christian minister bend his principal attention to preaching the gospel, that is, instructing the world to which he is sent.—p. 32.

We think our author under some mistake as it relates to the present evangelizing spirit of the christian ministry, and that he makes too little account of it in "the edifying of the Church." When he says, "the christian ministry is confined to teaching, and the sublime work of preaching is almost laid aside," we think he represents the case of unevangelized men in christian countries as rather worse than it is. We should think that evangelical ministers at large, are very far from confining their ministry to believers, and that there is every where considerable effort to convert sinners. Still they fall short of their duty as the ministers of Jesus, and imitate Him too little in *seeking* those that are lost. Particularly, they err in the narrowness of their design. How few put themselves with zeal, faith and hope, to the sublime project of a *UNIVERSAL CONVERSION*! It is one thing to preach the truths of a glorious gospel before a few hundred habitual attendants at the sanctuary, hoping and expecting that a *few* will be constantly gathered in to strengthen the feeble band, or that an occasional revival will strengthen the things which are *ready to die*; and another, in the *aggressive* spirit of christianity,* to go out into the highways and hedges, and compel them to come in, in a full conviction that after every ingathering, "yet there is room," and in a full confidence of a day of power, in which the multitude shall be willing, constantly aiming at a universal conversion. It is one thing, (like one of our clerical acquaintances a few years ago, in the time of awakening among his people,) to have a faith, "that a hundred will be converted;" and another, to be like a clergyman, mentioned by one of our correspondents, "who has had a revival in his parish for two years, and has full faith that every sinner in his society will be brought into the Redeemer's kingdom."

We are fully persuaded that the command under which, in truth, all ministers act, makes it their primary duty to labour for the conversion

* See Christian Herald, Vol. VII. p. 621.

of those that are out of the way ; that, as there is joy in heaven over *one* sinner that repenteth, more than over ninety and nine just persons who need no repentance, so the labours and anxieties of ministers and good men on earth, should fasten more upon the converting of a single sinner, than upon the edifying of a host of believers. Much more then, by an infinite difference, should their cares and anxieties fasten upon the multitudes all around them, that "know not God, and obey not the gospel of our Lord Jesus Christ." We are persuaded, too, that while the minister turns his own attention and that of his church to the miseries of others, he will be using the most efficacious means for promoting his own, and their growth in grace. And we wish most heartily, that our author's remarks on the proper duties of Christ's ministers, may persuade them to a more full devotedness to the great business of converting mankind, as well those who remain at home as those who go to convert Pagan nations. We receive his words as the proper re-action of the Missionary spirit ; the outpouring of the missionary's grief, over deserted communion tables, empty churches, and all the desolations of unchristianized Christendom ; over the dreadful remnant of unconverted men. Surely the ministry will hear and will *obey* the echo of their own voice—"Preach the gospel to *every* creature."

Nevertheless, when we consider that, of those who profess to be the disciples of Christ, many may be his enemies ; that of those who are truly his disciples, many fall very far short of imitating his example and adopting his principles, we feel that Mr. W. has left too much in the back ground the business of ministers, in regard to those who *appear* to be converted ; and that we should not gather from his pages a due impression of the importance of a learned and pious ministry, to warn, reprove, rebuke ; "to feed the church of God, which he hath purchased with his own blood," "for the perfecting of the saints, for the edifying the body of Christ."

Under a similar re-action of the Missionary spirit, our author states the duty of christians at large.

There is scarcely a single body of christians on earth, that has not lost the primitive energy and enterprise, in a thorough subjection to doctrinal or practical **SELFISHNESS**.—p. 25.

In the spirit of selfishness, a society, say of three hundred members, maintain a man to gratify them by a religious exhibition every Sabbath day, without any reference to the state of the unconverted, or at least with a very partial one. Hence three parts out of four of the congregations in America and England do nothing, or next to nothing, for the conversion of the wicked in their own streets.—p. 30.

Surely every christian society should consider, that they are united together, not for themselves, but for the extension of the kingdom of Christ.—p. 31.

Let every gift in the church be employed in the instruction of the young, in visiting the abodes of the ignorant and the afflicted, in distributing tracts and the Holy Scriptures, and let the gifted members edify the church in meetings of church-members ; and then the church will assume an attitude truly primitive. And if the members be really imbued with the spirit of christianity, the energies of this christian provision* for the teaching of the whole world, will soon be seen in the change wrought upon the surrounding population.

Whatever apologies may be made for the inactivity of christian societies, while under the overwhelming power of antichrist, these apologies, in America and Britain, can be accepted no longer ; and let us hope, my dear friend, that no doctrinal, no practical errors will now be permitted to enfeeble those energies derived from Calvary and from Pentecost, and which are ultimately to give to the Lord Jesus universal dominion.—pp. 32, 33.

* To suppose that our Lord Jesus Christ has commanded his church to teach all nations, without affording the means of obeying this command, would be highly profane. There is this power somewhere : where is it ?

This is the principle of principles; the very *marrow* of Missionary divinity. The author's observations are made in connexion with the duty of sending the gospel to the heathen, but he evidently applies them to the duties of christians living among unconverted men. It is pleasing to observe the re-action of the Missionary spirit in this respect, in the variety of efforts that are beginning to be made upon destitute regions, decaying parishes, neglected poor, neglected seamen, neglected children. Still we are sure that we are very far from acting up to the spirit of Mr. Ward's remarks; very far from obeying the echo of our own voice, while we send our messengers away to foreign lands. "Surely (we repeat from Mr. Ward) every christian society should consider that they are united together, not for themselves, but for the extension of the kingdom of Christ." Oh, where are such societies—such churches? Do *our* churches act on this principle? Do *our* ministers head their little bands on this principle? Do they seek, earnestly, steadily, wisely, perseveringly, not their own, but the things which are Jesus Christ's? If there be a failure here, not merely in our neglect of the heathen, but in a neglect of our own people, as we fully believe there is, we would not attribute it altogether to want of love to souls and love to Christ, but partly to a defect in principle. The idea prevails too much that there are two sorts of christian principle, one which common christians may adopt, the other which all missionaries *must* adopt. The one admitting as much as the christian pleases to bestow or to labour, on the ground of charity,—of free will offering; the other requiring *all* that he can bestow, and *all* that he can do, on the ground of obligation. The latter we believe is the true christian principle. It is a *misnomer* to call it the Missionary spirit, since it is the proper result and evidence of love to souls, and love to Christ. This it is, which we think our author would enforce, that just what every christian feels to belong to the Missionary spirit, he is bound to adopt as a christian principle; that whatever the missionary is bound in missionary consistency to do in behalf of the heathen, the same, in christian consistency, is every minister and every christian bound to attempt, at home, in daily and steady exertion, abroad, by contribution, according to each man's ability. And here, in the midst of numerous christian societies on the one hand, and of prevailing impiety on the other, we cannot lose the opportunity of getting some assistance from a foreign Missionary, in aid of our own "CITY AFFAIRS."

How, in reference to the spiritual wants of our population, are our christian societies employed? In the city of New-York, there may, perhaps, be 20,000 professors of religion, or about 300 to each of 70 churches.* By the term professors, we mean all regular communicants in the societies, who believe in the present existence of the ordinance of the Lord's supper, and the strict members of the meetings of the Friends. In the judgment of charity all these are christians. Christ has in the city 20,000 devoted friends, living in the midst of 100,000 who are yet to be brought into his kingdom. In these are included thousands of children, to be brought up in the nurture and admonition of the Lord, and 60, 70, perhaps 80,000 adult persons who make no professions of piety, and who give no evidence of having become partakers of the blessings of the gospel. Of the whole mass of the population it has been said that one half† have no place of worship, are visited by no

* See p. 669. vol. 7. † See p. 455, vol. 7.

minister, and, in the midst of a christian city, are quite estranged from all christian privileges. In the midst of *such* a city how are employed the 20,000 friends of the Lord Jesus? are they "diligent in business, fervent in spirit, serving the Lord?" does it appear to be the concern of each and of all, to bring sinners to receive the blessed gospel, to bring to pass a universal conversion? Witness the feeble efforts made by either ministers or churches to save even their respective congregations. Witness the languor of our various attempts to spread the gospel: In Bancker-street, a mission church upheld by the care and anxiety of devoted females, begging their minister's scanty pittance from door to door. Witness the Mariners' Church unpaid for, a debt still due from the christian community; and the fourteen thousand of our *floating* population without a stated minister, for want of funds: the existing Sunday schools often languishing for want of teachers and funds, and the still neglected state of 8000 children.* Witness the want of many more churches, and of many more ministers,† and the impossibility (judging from past attempts) of colonizing our wastes from the walls of our most zealous and flourishing churches.

On the other hand, witness the activity with which our christian population pursue the winged wealth of the world; the increasing prosperity of many, and the consequently increasing elegance of their houses, and furniture, and equipage—while the house of God lies waste, in a sense far more deplorable than regards the ruins of a material temple. Oh, for a specimen of a "Christian society, united for the extension of the kingdom of Christ." We despise not the day of small things—or perhaps we must not venture to call the doings of our famous city for the good of her population *small things*—but while in our congregations three fourths obey not the gospel, and while the one half of our citizens do not congregate at all, we cannot speak of great things. Surely the work of bringing the blessing of the gospel to every house and every heart, lags as if it were managed by heartless agents: it wants means, as if the religious part of our community were literally *poor* in the things of this world. The gospel is not yet preached here to *every* creature. To *every creature* here it must be preached. God forbid that the present generation should lose the privilege of doing the work, and of rejoicing in the glorious issue. Surely in this matter we may have a faith similar to that which we dwelt upon in our last article. We have as good ground to expect the universal conversion of our city in fifteen years, as the Baptists had to expect to prepare the word of God for one hundred millions of heathen. At any rate, with a mere ordinary blessing, within fifteen years, we can lodge the Bible in every family, provide a church and a minister for every family, train up all the children in the way they should go, and make the offers of divine mercy familiar to every soul. We can make a great community see, that we are a "peculiar people;" that our hearts are set upon the spread of the gospel. Fifteen years is long enough for this; and we believe in God that it is long enough, without any miraculous interposition, to make righteousness run down our streets like water: to bring to pass, if not a universal conversion, at least an entire and glorious change in the character of our city.

* See p. 455, vol. 7. † 668-9. vol. 7.

And would every christian society devote itself to the spread of the gospel, who can tell what, under the gracious visitations of the Spirit in these last days, would come to pass throughout Christendom, in the short space of fifteen years? Who can tell but the great majority would then be seen partaking in the feasts of Zion? Nay, who can tell but the delightful vision of universal conversion would become a reality; and that it would cease to be said, in Christendom at least, "Know the Lord, because all should know him, from the least to the greatest?"

This energy at home would send forth efforts, such as we know not yet, abroad. The currents of luxury and waste would unite in a noble stream of mercy; many would run to and fro, and knowledge would increase; in every quarter of the world there would be seen a flying as a cloud, and as doves to their windows; and the world might be rapidly approaching the termination of her days of sin and sorrow. Nor would the time be distant, when the word sown among all nations should yield the determined harvest; when christians of every name would be fixing their hearts upon the last remnants of a sinful world; when the hearts of the whole earth should be fixed in ardent prayer, in anxious expectation, upon the last remnant of a sinful village—and upon the last rebellious family—and upon the last rebellious individual of the human race; when the men of the whole circle of our earth should unite in holy joy and praise with the angels of heaven, over this last repenting sinner in our ruined world.

How inadequate are all means, to a result like this! "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." We must not lose sight of the necessity of divine influence, in our exertions and our hopes. Mr. Ward states the danger of the Christian world in this respect, and powerfully urges the duty of united, persevering prayer for that divine influence, without which all our exertions are vain. To the tenth letter, on this subject, we particularly call the attention of our readers. From it, as the best close of this article, we make the following extracts.

In visiting my native country, after a long absence, perhaps I have felt more powerful impressions while attending the meetings of Bible and Missionary Societies, than others could be expected to do. In some instances my joy has been almost overpowering. Yet these pleasures have sometimes been subject to a considerable drawback; and I have then said to myself, "True, in the hands of man every good receives a deterioration; and every effort that he makes, however pure and legitimate, is marked with the impression of human infirmity."

The object of the Bible Society is most divine, and the union it has cemented among all deserving the christian name, after the controversies, persecutions and butcheries of centuries, is one of the sublimest spectacles exhibited since the primitive age. Yet, though perhaps more pure than almost any other human institution, even here, at the meetings devoted to the interests of this society, and at those of its auxiliaries, the imperfections of the human agents have been sometimes visible. It need not then excite surprise, whatever regret it may excite, if in other institutions there should have been found the spirit of party, of the corporation; and if, instead of the song "unto him that loved us," we have sometimes heard a song to the praise and glory of man.

But this is not all: with the praise of man, there has been much foolish and destructive confidence in man. We hear incessant references made, with a degree of pride, to institutions without end for removing human ignorance and human misery, and for bringing in the Millenium; but oh! how little reference to that agency, without which all these mighty operations are doomed to terminate in the mere exhibition of human imbecility, and the derision of the powers of darkness. It is most delightful to observe, that the missionary spirit has drawn into evangelical operation so great a portion of the energies and piety of youth, as well as the wis-

dom and talent of both sexes in more advanced life. How many thousands of Bibles and Testaments (the Bible Society has issued at least three millions) more than formerly, are now perused by mankind; and on the Christian Sabbath, how many agents are at work, how many minds receiving culture, and yet *how few saving results!* We are content to labour, and to publish an annual report, and there the matter ends.

So in missionary engagements: we send forth labourers, and the supposed obligation of making the very most of the success granted, prevents those who preside over these efforts from summoning every man to his closet, and pointing every man to the only means of success—prayer for divine influence. We have embarked in this cause too much in the spirit of the man at St. Helena, rather than as those who expect every thing through the medium of faith and prayer, and who have ever present with them the words of the Lord of the harvest, "Without me ye can do nothing."

It is true, there is a universal admission of the fact, that without the influences of the Holy Spirit, not a single conversion can be wrought, and that these influences are promised to prayer; yet it is most grievous to witness how little practical attention is paid to this doctrine, how little of deep solicitude is manifested in regard to this all-necessary blessing.

For instance, one would expect, my dear sir, that this would take place of every other subject in missionary reports and addresses; and that missionary sermons would be full of it. But what is the real fact? Should there, however, be little notice taken of prayer, as the means of success, in these publications, surely at missionary prayer meetings, the minister who addresses the congregation, and those who lead the devotions, will think of nothing else; that the whole service will tend to excite a spirit of prayer, or that the whole time will be spent in earnest supplications, or in waiting for this all-necessary blessing. Nothing can be more inauspicious; you would be certain that these persons had embraced the opinion, that the most probable means of obtaining the blessing was to manifest the most perfect indifference respecting it. Is not this conduct more inconsistent than that of the person, who, after sowing his rice, should forget to open the sluices which are to convey to it the stream, without which it must inevitably perish.—pp. 101–105.

In prayer for the Holy Spirit, the christian brings to his aid an Almighty Agent—an enlightening, quickening, and transforming Spirit. It is weakness laying hold of infinite strength: "Prayer," says an eloquent writer, "prayer moves the hand that moves the world." "He who has the ear," says another, "has also the hand of God." The Divine Being condescends to connect the prayers of his saints with the accomplishment of his purposes. And thus also in the bestowment of mercy, he is seated on the throne of grace, to receive the petitions of the penitent. When the Christian is found in this attitude, we see Elijah, in his conflicts with the idolaters of his time, bringing the fire from heaven. It is the prophet Elisha bringing down the rain, after a drought of three years and six months. It is going to the Fountain of mercy, to intercede for perishing millions; and moving the divine faithfulness to fulfil the exceedingly great and precious promises, pregnant with the blessings of salvation. It is engaging an influence, which brings the criminal condemned to death into a state of pardon and favour, through the Redeemer; which restores to the image of God, and to a capacity of enjoying him for ever, a wretch, who was deformed by every hateful disposition towards God and man; and which unites him to a phalanx of holy men, who are co-workers with God in the renovation of a world. Finally, it is opening a direct communication between heaven and earth: herein God himself descends and dwells with men. And thus the kingdoms of this world are to become the kingdom conquered by the power as well as the grace of our Lord Jesus Christ.

Yes, it becomes us to take into the account the incalculable good which will follow the bestowment of this blessing; a good rolling on in a mighty torrent, age after age, till the earth is filled with the knowledge of the Lord. Let the influences of the Holy Spirit be poured out, and then all obstacles give way, whether these obstacles are connected with the state of the heathen, or the weakness of the instruments; and men will be made willing to renounce all for Christ, for this will be the day of divine power. The converted natives themselves will be prepared by these influences to become the most efficient agents in the work of conversion. Missionary funds, too, in consequence of this success, will flow into the missionary treasury; and the spirit of prayer itself will be increased, from these encouragements given in answer to our petitions.—And thus the life and salvation of millions will be given to BELIEVING PRAYER, while success has been, and will for ever be, denied to our most splendid efforts without it.—pp. 112–115.

Intelligence.

ENGLAND.—BRITISH AND FOREIGN BIBLE SOCIETY.

SUMMARY OF THE SEVENTEENTH REPORT.

General View of the Society.

From the Circular Letter addressed to the Bible Societies on the Continent, in May 1820, we shall present a general view of the Society :

Sixteen years have now elapsed, since the British and Foreign Bible Society commenced its career. Its object was to disseminate the Word of God, as contained in the Scriptures of the Old and New Testaments, without note or comment, in various languages and dialects ; and its operations were designed to embrace, without distinction of clime or colour, all the nations of the earth, of whatever religion or denomination they might be, so far as its means should make it practicable. The outward posture of affairs seemed very unfavourable to the prosecution of such a plan. The spirit of open or secret infidelity had made an awful progress ; while a sanguinary War was introducing desolation and impoverishment into almost every portion of Europe. Yet, in the midst of these discouraging circumstances, the Society struck its roots, and its growth exceeded the highest calculation of the most zealous and sanguine of its friends.

In October, 1819, no less than 629 Auxiliary and Branch Societies, within the British dominions, had joined the Parent Institution, without including the smaller district and parochial Associations, which exceed a thousand. Since the formation of the Society, in 1804, more than 2,550,000 copies of the Holy Scriptures have been issued from its depository ; and if to these be added 330,000 Bibles and Testaments, purchased and distributed at its charge in various parts of Europe, and a still further number of 800,000 copies which kindred Institutions in all quarters of the Globe have printed and circulated, a grand total appears of 3,680,000 copies of the Sacred Records of our Holy Religion, which, as an incorruptible seed, have been disseminated in the vast field of the world.

For the attainment of these glorious results the Society expended 691*l.* in its first, and 123,847*l.* in its last year ; and, in the whole of the fifteen years, the sum of 822,637*l.*

The number of Languages and Dialects in which the entire Bible, the New Testament, or some integral Books of either, have been printed or distributed, or are now printing or translating by the Society or its Auxiliaries, in various parts of the world, amounts to 128 ; among which are comprised almost all the European, many Asiatic, some African and American Languages, and one Language of the Society Islands. The benefits which this abundant dispersion of the Oracles of Truth has already produced, and is promising in future, exceed human calculation. The more boldly infidelity and profaneness had raised their heads, the more vigorously have thousands among the high and low, monarchs and subjects, the learned and the illiterate, rallied around the standard of the Bible, and again vowed allegiance to its Divine Author. A bond of sacred union now connects, more closely than ever, Christians of the many diversified religious persuasions. Without renouncing their peculiar views, or forsaking their respective communions, they learn to tolerate and love one another—their combined exertions effect what they never could have separately accomplished—and thus a connected chain of communication and reciprocal service is forming, which cannot but operate in the most beneficial manner on the common cause of Christianity.

Far from interfering in political affairs, the Society cherishes a spirit which is favourable to the principle of subordination, obedience, and peace. By its instrumentality, thousands of the cottages of poverty have been enriched with the inestimable treasure of the Word of God, which has instructed the ignorant, converted the sinful, comforted the afflicted, and filled the dying with the most cheering prospects of everlasting life and glory. Blind idolaters have been transformed into enlightened worshippers of the living and true God : and merely nominal Christians have become humble and devoted followers of their Saviour. And, duly considering that it is God alone who giveth both to will and to do, the members of the Society feel constrained to exclaim, “ Not unto us, O Lord, not unto us, but unto thy name give glory !”

A statement which accompanies the Report announces the addition of *eleven* Languages or Dialects, in which the circulation of the scriptures had been aided by this Society ; making the whole number *one hundred and thirty nine*.

Domestic Proceedings.

On the subject of Auxiliaries the Report states—"Notwithstanding the pressure of the times, on all classes of persons, the contributions of these Societies have increased ; and an addition has been made to the number of the Auxiliary Establishments, by the formation of four new Auxiliary and two Branch Societies."

"As the chief strength of the Auxiliary System is to be found in the Bible Associations, and the latter are now very greatly sustained by the co-operating efforts of FEMALE exertion, it will not be matter of surprise or of blame, that your Committee should point to LADIES' Bible Associations, as claiming particular attention, and entitled to be regarded as having, by their discreet and well regulated zeal, deserved the commendation and the gratitude of all who wish well to the parent institution."

The following Works have been completed in the course of the year :—

French Bible, 8vo. De Sacy's Version, 5000 ; Do. Martin's Version, stereotyped, 3000 ; Do. Testament, 12mo. De Sacy, stereotyped, large type, 10,000 ; Malay New-Testament, Arabic Character, 10,000 ; Portuguese Bible, Pereira's Version, 5000 ; Gaelic Testament, bourgeois type, 12mo. 15,000 ; Do. pica type, 8vo. 5000 ; Irish Testament, vernacular character, 2000 ; Arabic Psalter, 2000 ; besides various editions in English and Welsh.

Of the Works in progress, the following List is given :—

Spanish New-Testament, 10,000 ; Spanish Bible, 8vo. Scio's Version, 5000 ; Italian do. 8vo. Martini's Version, 5000 ; Do. Diodati's Version, 5000 ; French Bible, 8vo. De Sacy's Version, stereotyping, 10,000 ; Do. Ostervald's Version, 2500 ; Bohemian Testament, under the direction of the Prussian Bible Society, 5000 ; German Bible, large type, 5000 ; Hebrew Old Testament, printing at Halle, 2000 ; Do. do. printing in London, 1500 ; Modern Greek New-Testament, printing at Constantinople, 10,000 ; Do. Old do. translating at do. ; Transcription of the Turkish Bible into Greek Characters, at do. ; Albanian Translation of the New-Testament, under revision, at do. ; Carshun New-Testament, at Paris, 5000 ; Turkish Bible, 4to. at Paris. Malay Bible, 8vo. Arabic Character, 5000 ; Do. do. Roman Character, 5000 ; Arabic Bible, 8vo. 5000 ; Syriac Old Testament, 4to. 4000 ; Do. Psalter, 2000 ; St. John's gospel in Amharic and Ethiopic, 1000 ; Portuguese Testament, Pereira, 5000 ; Italian do. pocket edition, Martini, 5000 ; Italian and Latin Psalter, 2000 ; Gaelic Bible, 8vo. 5000 ; Do. do. pocket edition, 10,000 ; Do. Testament do. 10,000. Together with various editions in the English and Welsh Languages.

The Issues of the Scriptures and the State of the Funds were reported at p. 142 of our number for July 21.

The Foreign Proceedings of the Society we shall record in their proper geographical order, in our future numbers, and here give the

Conclusion.

Your Committee, in taking a review of the transactions thus briefly recorded, have to congratulate the Members and Friends of the Society on the general state of its affairs and relations, both domestic and foreign ; and to erect another monument of unfeigned gratitude to the Giver of all success, who has thus far prospered the work of our hands, and crowned the year with his goodness.

That an Institution which confines itself with rigorous exactness to the dissemination of the Holy Scriptures, without note or comment, should have gained the

suffrages and acquired the co-operation of the Christian community, is what might beforehand have been reasonably expected; but that these suffrages should have been given with so ready a zeal, and this co-operation afforded with such persevering activity, is a result, on which, considering the divisions that have for so many ages existed among those "who profess and call themselves Christians," the conductors of the Institution could never have presumed to reckon: it is a result which argues the predisposing influence of a Power beyond that of human argument or persuasion; *It is the Lord's doing, and it is, as it ought to be, marvellous in our eyes.*

And if, in the wide range which the operations of the Society are now taking, and amidst the peaceful triumphs with which they are so generally attended, some difficulties should have arisen which your Committee were not prepared to expect, and some counteraction have been experienced which they are more inclined to deplore than to describe, they see nothing in this hostility, whether open or covert, whether it proceed from Catholic or Protestant quarters, which ought to lead the Members of the Society to suspect the soundness of its principles, or to diminish their confidence in its ultimate success. Whatever be the number, the influence, and the policy, of those who set themselves in array against the march of the Institution, they are—to use the lofty, but just and temperate language of the pious and learned Bishop of Zealand—"too feeble to cause the shipwreck, or even a retrograde movement, of an undertaking which every circumstance declares to be favoured by Providence, as a means of diffusing the light of Christianity, and that spiritual rule and hope which are the richest sources of happiness to mankind."

In tracing the course which the Institution has described, your Committee observe, with grateful satisfaction, the increasing testimonies which it continues to elicit, in favour both of the Truth which the Holy Scriptures reveal, and of the Charity which they inculcate.

"In the work of the Bible Society," says Prince Galitzin, "all labour, from a deep conviction of the Divine origin of the Bible, of the substantial spiritual advantages which it affords, and of its indispensable necessity to the knowledge of salvation." "The Bible," exclaims his Excellency the President of the United Netherlands' Bible Society, "the Bible—the light of history, the guiding star of philosophy, the parent of every improvement, the nurse of virtue and morality, and the most effectual restraint of evil; the Bible—the purest source of hope and consolation in affliction, and the immovable support of immortal man when looking forward into eternity—the Bible is the Divine centre of our union, the foundation of our work; and its distribution, in every place and to every individual, the genuine and sublime object of all our operations." And the late President of the Ministry in the Cabinet of France speaks of the Bible itself as "the code of the sublimest religion and the purest morality; and its dissemination, as an end toward the attainment of which all Christian communions ought equally to direct their steps."

That the minds of individuals of such high distinction should thus move in accordance with the views of your Institution; that in the expression of their convictions in behalf of its principles and its object, the Greek, the Protestant, and the Catholic, should have manifested but one feeling, and have spoken substantially but one language—is a consideration in which your committee do rejoice, yea, moreover, and they will rejoice. They regard it as denoting the fitness of that instrument which Providence has put into their hands, for exalting the character and extending the influence of Christianity; and while, with the pious and enlightened Landgrave Charles of Hesse, they behold, with sacred joy, the tendency of the Institution to cause "the sincere inquirers after truth to unite in one point, to meet as brethren in Christ their centre"—with the same distinguished Prince, they devoutly pray "that the Lord would hasten this desired consummation, by uniting in Himself all the various sects and denominations; that faith and love may absorb every inferior object; that there may be but one fold and one Shepherd; and that He may see of the travail of His soul, and be satisfied in the establishment and prosperity of His kingdom to all generations!"

In the prosecution of an undertaking, which has hitherto been attended with such signal encouragement, and on the accomplishment of which such glowing expectations are suspended, your Committee would suggest, as of vital importance, the most undeviating observance of the regulations of the Society through the whole extent of the system, and the most unrelaxing exertions to recruit its funds and to provide for the complete attainment of its object.

To the simplicity of its design, and the conscientious fidelity with which that design has been pursued, the Institution is, under Divine Providence, indebted for silencing hostility, conciliating prejudice, and generating attachment and confi-

dence both at home and abroad; and it must be by a perseverance in the same line of conduct, that it shall continue to maintain its present high and unimpeachable character, diminish the number and the opposition of its enemies, and strengthen itself by fresh accessions of friends and adherents in every quarter of the world.

Large as are its funds, and vast as has been its expenditure, the demands upon its generosity, and even its justice, very greatly exceed all the means which have been, or which still are, at its disposal. To maintain in its depository an adequate stock of Bibles and Testaments in various languages, for such uses as cannot be provided for by the Foreign Bible Societies; to employ a number of agents, more or less dependent upon the Society's funds, to carry into execution its purposes in countries where, without such accredited instruments, the work must languish, or remain wholly unperformed; to furnish the entire means of translating and printing the Scriptures in some cases, to bestow liberal grants in others, and to minister aid, as it may be needed, toward their circulation in all—require pecuniary resources, which can be supplied only from the united contributions of the rich and the poor; each giving, according to the measure of their temporal ability, toward the communication of spiritual benefit to men of every name and nation under the whole heaven.

To economize the resources consigned to their disposal, your Committee have regarded as an important branch of their general administration; and, in pursuit of this end, they have, among other things, been particularly attentive to interpose a check, wherever they deemed it necessary, on the practice of gratuitous distribution, and even of an excessive reduction of price. In doing so, they have found themselves greatly sustained, and they feel persuaded, that they shall be still further sustained, by the concurrent approbation and efforts of their Auxiliaries and Associates both at home and abroad. On this subject they would cite two authorities; from each of which it will appear how faithfully the interest of the Society has been consulted, yet how necessary it is to sacrifice, in some cases, its pecuniary interest to its benevolent object:—

“At the desire of your Committee,” writes Leander Van Ess, “I have considerably lessened the gratuitous distribution of bound copies; hence it arises, that the number distributed is comparatively small. I exhort all my correspondents to pay the amount of binding, which indeed is sometimes done; but, in consequence of this condition, a Voice, I may more correctly say, a Cry, of vehement desire and hunger for Testaments, gratuitously bound, was raised by those unable to pay for them. Thus, at the very period when I refused bound Testaments gratis, the call for them has become more importunate and incessant on every side.”

“In August last,” says the Secretary of the Calcutta Auxiliary Bible Society, “fearing lest even the Sacred Scriptures might, by a profuse and inconsiderate distribution, be unprofitably consumed, I thought it expedient to warn our zealous labourer, Mr. Bowley, of the danger there was of throwing away our precious stores, and coming to an end of our editions before the time. His answer is striking and satisfactory—‘Permit me to beg of you to picture yourself in the midst of an annual Hindoo Fair, as I was the other day at Mirzapore, surrounded by, on a moderate calculation, 40,000 people; pent up, literally, so closely as to be unable to move, by reason of the pressure of those Heathens, soliciting for the Words of Eternal Life, which were TRANSLATED, PRINTED, AND SENT TO YOU PURPOSELY FOR DISTRIBUTION AMONG THEM—could you, Reverend Sir, permit me to ask, in such circumstances, have refused those who could read, (of which you had previously satisfied yourself,) and were importunate with you for them?’”

Considering these as but specimens of the difficulties, to which distributors must be inevitably reduced under the influence of unqualified restraints, your Committee find it necessary to allow a discretionary relaxation of a rule, the expediency of which, in the majority of cases, is universally admitted; and, in doing so, they naturally lay the funds of the Society open to almost indefinite demands.

They are not, however, in the slightest degree inclined to anticipate a deficiency of means for the accomplishment of a work, so pure in principle and so beneficent in tendency; and, in the performance of which, they are authorized, scarcely more by promise than by experience, to calculate on the blessing of God and the progressive co-operation of all good men. Grateful for the past, and confident of the future, your Committee would, in conclusion, adopt, with some slight variation, the devout and appropriate language of the Israelitish monarch—

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all.

“Both riches and honour come of thee, and thou reignest over all; and in thine

hand is power and might ; and in thine hand it is to make great, and to give strength unto all.

"Now, therefore, our God, we thank thee, and praise thy glorious name.

"But who are we, and what is this people, that we should be able to offer so willingly after this sort? *For all things come of thee, and of thine own have we given thee.*"—1 Chron. xxix. 11—14.

UNITED GENERAL PRAYER MEETING.

The *eighth* United General Prayer Meeting was held in the Mariners' Church on Tuesday afternoon, the 4th inst. at 4 o'clock. The Rev. Dr. Milledoler presided. After singing a hymn, and prayer by Dr. M., he read the chapter of Isaiah, and delivered an appropriate address. Another hymn was sung, and Dr. M. read an account of a revival of religion in Westown, Orange co. in this state. Rev. Samuel Nott engaged in Prayer, and was followed by Mr. B. and Mr. P. The usual notices not having been sent to the different churches in the city, to be read the Sabbath preceding the meeting, the number present was comparatively small. The meeting, however, was very solemn, and edifying. The following is the account above alluded to, which was read.

From the Religious Remembrancer.

REVIVAL OF RELIGION.

Letter to the Editor, from the Rev. Thomas Grier, dated, Westown, Orange Co. N. Y. Aug. 7, 1821.

This congregation experienced no material change during five years past, until the middle of last September ; when it appeared to be the set time to favour Zion. This refreshing from the presence of the Lord, was neither preceded by unusual lukewarmness nor ushered in by any remarkable providence. But in a time of general health, peace, and prosperity, the Lord in his unbounded compassion visited us. His holy arm was made bare, and his stately steppings were seen in the sanctuary. Now the Holy Spirit of the living God silently passed from house to house, and from heart to heart, in his awakening and convincing, regenerating and converting influences. Sinners were heard to exclaim with consternation, 'What shall we do to be saved !' Prayer meetings were established in four different parts of the congregation, which were always crowded. A sermon was preached in some part of the society every evening ; yet seldom a private house was sufficiently large to contain the hearers. During this precious season, while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interests of the Redeemer's kingdom. They were animated and enlivened, in their religious exercises ; their faith was strong, their zeal ardent, and they felt as if they had much to do.

On the 22d of October, when the sacrament of the Lord's Supper was administered, *forty-one* persons separated themselves from the world, and declared on the side of the Lord Jesus. A day long to be remembered. Christians enjoyed much of the presence of the Great Head of the Church. Whilst the saint wept for joy, the sinner mourned with that bitterness of soul which becomes those who mourn for a first born. Yea, it stands recorded in the register of heaven—immortal souls were

born again; prodigals returned to their heavenly Father; and heaven's arches resounded with the joyful acclamations of angels.

This day was succeeded by many meetings for prayer and preaching, which are not easy to be described. Do we cast our eyes around on the assembly? The house is crowded, every spot is occupied, and a large assembly at the doors and windows. Do you open your mouth to speak, in reading or prayer? All is silent as the grave, solemn as death; and all listen as for eternity. Do you pronounce the Gospel of the Son of God? While some are bathed in tears, the restrained groans and cries of others mingle their sound with the voice of the preacher. Think not that disorder and confusion must ensue. No; a deep and solemn silence, with which nothing can be compared, unless it is the stillness of the grave, pervades the astonished assembly, and whispers—**GOD IS HERE!** His holy arm is made bare. His stately steppings are seen. Do you take occasion (after the public exercises of worship are over) to converse in private with your hearers? Whilst some are rejoicing with joy unspeakable and full of glory; others are overwhelmed with sorrow and anguish of soul for sin. Their thoughts carry them to the bar of God. With a broken heart and a trembling voice they inquire, "How can I dwell with the devouring fire? How can I dwell in everlasting burnings? O! that I sinned against Jesus! Jesus! my best friend and constant benefactor. Can he save? Will he save?" This is not vain delusion or enthusiasm: No! We do most assuredly know and believe what our eyes have seen and our ears have heard, of the goings forth of the Spirit of the Living God. Yea, ask the man of the world; ask the infidel and the scoffer; they themselves are constrained to acknowledge with the centurion of old, who said, "Truly this was the Son of God." So they confess this work is none else but the work of God. Base ingratitude says, Tell it not in Gath, publish it not in the streets of Askelon. But the ties of God are upon us, to own his goodness and to acknowledge the triumphs of his victorious grace.

Five weeks more having revolved around and another communion season is enjoyed, *one hundred* new members were received in communion as the fruits of this glorious harvest, who, having previously appeared before session, and given ample satisfaction of their new birth, came forward publicly to own their Lord and Master. At the calling of their names they take their stand in the middle aisle to enter into church covenant. The crowded assembly is nothing new. It is not strange that we see tears of joy flow in abundance from the eyes of the Christian. But now we see new and strange things indeed. The gospel-hardened moralist, whose heart had always been proof against the thunderings of Sinai, and all the tears, groans and blood of a compassionate Saviour, now finds the names of his children enrolled among those who have vowed on the side of the Lord. He sees them take their stand, one after another, among those who are just about to take the oath of allegiance and fidelity to the great King of Kings and Lord of Lords; whilst he himself has neither part nor lot in this matter. We know not whether he contemplates a more awful separation on the day of judgment, when the trump of God shall give the alarm, and assemble the whole world—or whether he reflects on the state of the damned, where the worm dieth not, and the smoke of their torments ascendeth up for ever and ever. But we do know, those eyes that never afforded one tear for the

most acute pain, or at the funeral of the most endeared relative, now burst forth in the most copious effusion. That countenance which always indicated inattention, or self-justification, is changed for the most deep solemnity; and, looking ashamed, he stands at a distance, afraid to lift up his eyes to heaven, and intercedes for pardon.

On the seventh of January last, *fifty-six* more were added to our number, including in the whole *one hundred and ninety-six* in the space of four months; *one hundred and twenty-three* of whom received the sacrament of baptism. Thus the church of Westown, organized with *eighteen* members, eleven years since, (excluding those who have died and those who have been dismissed,) now consists of *four hundred and thirty-eight* members. This is the Lord's doing and marvellous in our eyes. Let our hearts accord with the anthem of glorified spirits around the throne; who cry, "not unto us, not unto us, O Lord! But unto thy name be the glory."

THOMAS GRIER.

If "there is joy in Heaven over *one* sinner that repenteth," with what joy may Christians shout the praises of Redeeming Grace when the Lord pours out his spirit in copious showers, and the accounts of revivals teem with the glorious facts, that ten, twenty, fifty, and even hundreds, in a single parish, have bowed to the sceptre of the Redeemer, and laid down the weapons of their rebellion at his feet. Whatever the mere moralist, or the scoffer may say, there is a peculiar propriety in publishing these accounts of revivals of religion, when carefully and properly written, that Christians may be excited to labour and to pray more earnestly for the best gift—the gift of the HOLY SPIRIT. But we would respectfully suggest to those Rev. Clergy (and others who write such accounts) whose churches are thus highly favoured, whether there would not be an equally peculiar propriety in accompanying the accounts with which they favour the public, *with an announcement of the number in their congregations, or parishes, who CONTINUE to live without uniting themselves to the body of Christ—the Church?* with an announcement of the *entire inadequacy* of the means at present in operation to bring ALL their congregations to the knowledge of the truth. Does not the present plan lead to deception? Is it not rather calculated to throw a moral polish over the surface of society, without probing the very root of the disease, and showing how utterly inadequate are *all* the exertions of *all* the christians to HASTEN the day, when "ALL shall know the Lord."—[Ed. C. H.]

African Colony.—Mr. Rush, our Minister at London, in a letter to the American Colonization Society, states, that it has been represented to the British government by their commissioners at Sierra Leone, that a considerable diminution in the Slave Trade has taken place, which they ascribe, in a great degree, to the well directed efforts of the United States naval vessels on the coast.

Lieut. Stockton, of the United States schooner Alligator, in a letter to the Board of Managers, observes—"I am more and more persuaded of the usefulness of your Society. I believe it will be instrumental in meliorating the condition of Africa. The *unfeeling clan of slave dealers* are still, and more exultingly than ever, draining the '*dearest veins*' of that country. Is such to continue to be their fate? And will not Christendom put an end to it? Are they to be torn from their homes, from their friends, from their forefathers' graves, while the *vultures of the world are proclaiming freedom*, and forming coalitions for its security? May the Father of Mercies take care of this oppressed people; and is it too uncharitable to hope that the hour of vengeance is approaching, when the hurricane will sweep from the deep every sail that is spread for so unhallowed a purpose?"

TO READERS AND CORRESPONDENTS.

Perhaps we owe some of our readers an apology for the length of our "Miscellany" and "Review" in this number, but the interesting character of Mr. Ward's Letters induced us to crowd out several articles of "Intelligence," which will find a place in future numbers.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE CONVERSION OF MARINERS WILL ENLARGE THE PRAISES OF ZION.

REVIEW.

A Sermon addressed to Mariners, North Yarmouth, State of Maine, March 4th, 1821, by STEPHEN CHAPIN, Pastor of the Baptist Church in said town. 8vo. pp. 32. Portland: Thomas Todd & Co. 1821.

THE Christian public have lately manifested so much zeal for the religious improvement of Seamen, that every circumstance connected with their spiritual welfare will be noted with gratitude. An infinitely merciful God seems to be preparing the way for the dissemination of the Gospel among that valuable class of our fellow men, in a manner that, a very short time ago, we hardly dared to anticipate.

It cannot have been forgotten, how many difficulties suggested themselves even to the minds of good men, only three years ago, when it was contemplated to erect a place of worship for them in this city. It is not our present intention to enumerate the obstacles which unbelief then presented to the minds of those who were willing to find an excuse for delay. No sooner did Christians commence praying and labouring, than God had a blessing prepared for them. Christians began to *feel* that *Sailors* were the creatures of God's power, and that they might as easily become the children of His grace as other men—they have acted upon this principle, and we see the result; we see among that interesting people many monuments of His mercy, many who now stand forth as bold champions of the truth. It is God's sole prerogative to pardon sin, and he alone has the power to sanctify and save: our God is the God of seamen—and we look for the time when both seamen and landmen will become "vessels of mercy," and when the ocean and the land together shall form one great altar of praise to the Redeemer.

Christians must begin to feel, and to act, as if the brightest honour attainable here was, to be the humble instruments of good to the souls of men. The conquests of kingdoms, and the slaughter of armies have heretofore engaged with peculiar interests the attention of mankind. No herald was grateful to the ear unless it proclaimed the exploits of the victor, the sufferings of the vanquished. The revolutions of mighty kingdoms, bearing down in their resistless course every thing which was beautiful or venerable, prostrating temples dedicated to religion and virtue, and hurrying thousands of immortal beings into the presence of their Judge, with all their sins heaped upon their guilty heads, have been witnessed with a steady and delighted eye, and rung throughout the world with demonstrations of the liveliest joy. The destruction of human happiness in the wars of conquest and ambition, and the distinctions conferred by murderous victories, have received the praises of poets and the honour of nations.

To subdue rival powers has been considered the noblest effort of human greatness, and those who have achieved it, have received the "laurel wreath and the civic

crown." But let it ever be remembered, that those laurels have been bedewed with the tears of the orphan and the widow, and those crowns have been purchased with human blood.

The Philanthropist and the Christian are looking forward with delighted anticipations to the promised day when the horrid scenes "of war and bloodshed" shall no longer afford cause of rejoicing—when other objects shall be pursued, other maxims adopted, and holy duties practised throughout the world.

It is the Christian's delight and privilege to look for this period, and no less his duty to use every authorized means for its advancement. The time will come. The night is far spent, and the day is at hand—the lights of prophecy encourage the hope, and the *promises* make it sure. God has arisen, and will have mercy upon Zion, for *SAILORS* begin to crowd her temple gates. "The days (says an eminent divine, of our own city) are rolling rapidly on when the shout of the isles shall swell the thunder of the continent—when the Thames and the Danube—when the Tiber and the Rhine shall call upon Euphrates, the Ganges, and the Nile, and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, hallelujah! salvation—the LORD God omnipotent reigneth!"

The moral revolution which has taken place in the world, in favour of immortal beings, is truly wonderful, and affords a most animating and delightful spectacle. Now we can listen with enraptured feelings to the Reports which tell us of the triumphs of the Cross, and the victories of the Redeemer. In the extension of his kingdom, he usurps no power, he subverts no governments, overturns no empires, but those of sin and satan.

But it is time we turned to our author. The title informs us on what occasion the sermon was preached, and from a note, affixed to the title, we learn that it was published at the request of a committee of the Mariners in North Yarmouth.

He has chosen for his text the fifth verse of the sixtieth chapter of Isaiah,—“Then thou shalt see and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee.”

After a brief exposition of the text, our author states, that it suggests this doctrine,—

“THE CONVERSION OF SEAMEN WILL ENLARGE THE PRAISES OF ZION.”

And inquires,

“I. For evidence that mariners will be converted unto God.” And

II. Assigns “some of the reasons why their conversion will give enlargement of heart to the people of God.”

That those who sail in ships will be called into the kingdom of Christ, he argues,

“1. From the evidence we possess, that the Holy Spirit will be poured out upon all professions of men.”

“2. Christians are now offering up fervent prayers for the salvation of seamen, and are making charitable exertions to promote their future and spiritual welfare.”

“3. That God will pour out his Spirit on seamen, and convert them for the good of his people, is evident from scripture.”*

II. Our author next assigns “some of the reasons, why the conversion of mariners will awaken the joy and the praises of the righteous.” And,

“1. Such conversions will enlarge their hearts with love to God for such displays of his grace; love to the truth of scripture, which long since predicted the gathering of mariners into the kingdom of heaven. Grace expands the soul. And those who

* See Isaiah lx. 9.—xvii. at close of the chapter; and 1st, 2d, and 7th verse of chapter xviii. with Bishop Horsley's comment. Psalm lxxii.

are favoured with the richest degree, possess the most ardent desires that others may share with them the mercy of God."

"2. Their hearts will be enlarged to praise the wisdom of God in selecting the best instruments to be employed in his service. The highest wisdom consists in using the best means to obtain the best end."

Men of other professions will be employed by God to spread the gospel, but sailors alone are prepared to navigate ships to bear God's messengers to pagan nations; and when they become the subjects of grace they are pre-eminently qualified for this service.

Inured to fatigue and to the vicissitudes of climate, they are ready to brave all dangers, to endure all hardships and privations, to employ all their nautical skill, and characteristic generosity, in spreading among all nations the good news of eternal life. How brightly, then, will the wisdom of God shine in preparing this portion of our race to perform such a noble part in the cause of Christ! Between christian and pagan nations spread wide and dangerous oceans. The Jews are scattered to the four winds of heaven. They, according to prophecy, are to be converted, and re-assembled in Palestine. It is manifest the Gospel can never be conveyed to all the nations of the earth and islands of the sea, and the outcasts of Israel can never be returned only through the medium of ships and mariners. If God do not convert seamen, then the heralds of truth must be carried out, and the ransomed Jews brought home, in profane vessels, manned by unbelievers; or else the pious on shore must leave their occupations to learn the mariner's art, and become skilful navigators. How much wiser to enrich those with grace, who, by spending their days on the water, are at once ready to perform these essential services for the people of God.

Their hearts will be enlarged to admire the power of divine mercy. Sailors are men of like passions with ourselves, possessing by nature no superior proneness to immoral habits. Their excess in sin must be attributed to local causes, and to the peculiar character of their profession. They are in a great measure deprived of the soft and refining endearments of a paternal home; destitute of those means of moral and religious instruction, which are possessed by those who dress the soil; spending much of their time amid the perils and noise of the seas, or in distant lands, far removed from the inspection of parents, guardians and friends; exposed to the peculiar vices and fascinating charms of populous cities, rendered doubly tempting by previous confinement and privation, during long voyages. While in foreign ports, their reputation is unknown, and in the eye of strangers they have no character to preserve or lose. Among men thus circumstanced, we need not be surprised, if we find very painful specimens of that guilt and wretchedness, into which the power of sin may sink the human character; especially when we reflect how long sailors have been neglected, and how little has been done in years past for their religious improvement. But, notwithstanding all these disadvantages, there are among them an honourable number, who are eminent for piety, and who are governed, not by the eye of the world, but by the fear of the Lord. The ocean has long groaned under a burden of wickedness, and its waters have been crimsoned by piratical murders, or conflicting navies. How joyful will be the victories of mercy, when every sailor shall become a saint, and every ship a float-

ing chapel, enclosing a little church; who live in the continued interchange of all the endearing offices of christian kindness, and daily invoke the name and sing the praises of Jehovah!

In the "improvement" of the subject, Mr. Chapin justly remarks, that in this light,

We discover, that when God bestows converting grace on individuals, or classes of men, his object is to prepare them for public usefulness. After Christ had richly imparted spiritual knowledge to his disciples, he remarked to them, "no man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." Thus he taught them, that he had illuminated their minds, not simply for their private interest, but that they should employ their talents for the benefit of mankind.

Will God convert seamen that they may perform essential services for the church, then navigation is an important art. It has been studied either to complete a classical education, or for the practical purpose of traversing the sea; either to indulge curiosity in making new discoveries, or to accumulate wealth for the gratification of avarice, luxury, or pride. But the time will soon arrive, when this branch of knowledge will be gained for the noble design to enable the possessor of it to conduct ships to foreign lands, for the purpose of conveying the glad news of salvation through the Saviour's blood. The knowledge of navigation is not only of great use in the commercial world, but it is indispensably requisite in completing the scheme of redemption. The Jews can never be carried home to Palestine, the gospel can never be proclaimed in all the islands of the sea, without the skill of mariners. With joy we anticipate the day when the pious shipmaster will study the naval science with the same motives, and with the same conviction of its necessity, that the minister of Christ pursues his studies in theology. It will be learnt because without it the objects of mercy can never be obtained. "Happy will it be," says the late venerable and pious Scott, (Isaiah, lx. 9. Prac. Ob.) "for themselves, and for multitudes, when merchants shall consider the conveyance of the light of divine truth to the most distant lands and newly discovered countries, as a primary object of their attention. Then their ships may sail more richly freighted, than if they were laden with the gold of Ophir; they may safely be committed to his care, to whose glory they are devoted; and he will surely honour those who thus honour him."

Will God convert the abundance of the sea for the purposes we have mentioned, then we have good ground to believe, that some among them will become more distinguished for grace, than those christians who will remain on the land. The ships of Tarshish, or the persons who man them, are to be among the first and most zealous to obey the mandate of Heaven, to bring home the people of God. "Surely the isles shall wait for me, and the ships of Tarshish first, (or among the first,) to bring thy sons from far."

We shall close our extracts for the present with one or two, which suggest the motives to pray for the prosperity and salvation of mariners.

The present character of our seamen serves to strengthen very much the prejudices of the gentiles, and thus it throws up a strong barrier against the spread of the gospel. It is no stretch of charity to say, that

many of those who navigate our ships, while they wear the name, are strangers to the spirit of Christianity. How are Christian crews distinguished in Pagan, or Mahometan ports? Are they known by their superior wisdom, integrity of character, and purity of morals? How is the christian Sabbath marked from other days of the week? Is it known by a pause in their business and pleasures, and by the devout worship of christian mariners? Or is not their flag, displayed at mast-head, every Lord's day morning, in too many instances, the best proof of the return of that joyful day? Heathens, who are hardly capable of making nice discriminations, and have never seen the best proofs of the power of the gospel, will very naturally take such conduct as a fair *specimen* of the excellency of the christian religion; and they will be likely to condemn the whole, as a system of hypocrisy and fraud. But if all our shipmasters and their men were richly imbued with the grace of God; if they displayed in all their intercourse with Jews, Turks and Pagans, the true Spirit of Christ; if every christian ship should become a "BETHEL," where the name and the worship of Jehovah should be devoutly observed, how soon would they take knowledge of them, that they came from a region of superior light, purity and benevolence. My brethren, you cannot single out a class of professional men, whose conversion would give so much strength to the church, and so much aid in spreading the gospel, as that of seamen. How powerful, how peculiar the reasons to excite us to pray, that God would pour out his holy spirit upon them, that the ocean may become vocal in his praise?

Seamen have great encouragement to pray for themselves. In several illustrious instances God has heard and answered their prayers. The ship, that conveyed the disobedient and fugitive Jonah was arrested in her course. The Lord sent out a great wind into the sea, and there was a great tempest in the sea, so that the ship was like to be broken. The mariners were greatly frightened, and, having some sense of a superior power, first cried every man unto his God. But when they learned that the God of heaven ruled the raging of the sea and stilled the noise of the waves, "they cried unto the Lord, and said, we beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging." It appears that some of these mariners were brought to repentance "by means of these extraordinary transactions." For their prayers were heard, and they "feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows."

When Christ and his disciples were crossing the sea of Tiberias, "behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying; Lord, save us: we perish.—Then he arose, and rebuked the winds and the sea, and there was a great calm."

David, in the 107th psalm, teaches us that God is ever ready to hear and answer the humble and devout prayers of distressed seamen.

How encouraging these examples! Let mariners then praise the Lord for all his goodness, and daily bow before him in fervent prayer, and they will find him a present help in every time of trouble.

(To be concluded in our next.)

MARINERS' CHURCH.

Sunday, August 12th, 1821.

THE friends of our Zion, and the Members of the New-York Bethel Union Society especially, will be gratified to learn, that, since the establishment of that Institution, and the frequent meetings for prayer and religious worship, which have been held on board of vessels in our harbour, the attendance of seamen at the Mariners' Church has greatly improved.

It is now more than a year since the Board which conduct the concerns of this Church have depended upon the Rev. Clergy of this city, and those who occasionally visit it, to supply the pulpit, and, if we rightly remember, this is the first Sabbath on which they have failed to procure a supply.

The Monthly Committee, charged with the duty of procuring a preacher, were providentially disappointed, and they concluded to invite some of the lay brethren to conduct the meeting, which was accordingly done.

Capt. P. commenced the exercises by addressing the throne of grace, and particularly for his brethren, the seamen. After singing, a short essay on repentance was read by another brother. Mr. W. then made a very animated and appropriate address on the same subject, and it was evident that He who had so often manifested his presence in that place, now condescended to appear again for their help. The seamen (of whom there was present a respectable congregation) appeared solemn, and gave the greatest attention, and not a few of them shed tears, apparently tears of contrition. After the service was concluded by Mr. W. some of the seamen appeared reluctant to leave the Church; one in particular, whose weatherbeaten face was bathed in tears, came to brother W., and with trembling lips inquired what he should do to be saved? He gave Mr. W. his name, and with an earnest request that he would visit him. Mr. W., who had an early interview with him, states, that "it was most pleasing and interesting, that the poor man found himself a lost, ruined and undone sinner, not knowing where to find relief."

At evening service the committee were again disappointed in procuring a preacher, as many of the clergy were out of the city. They however, considered it their duty, as there was a large number of seamen present, to have some religious exercises, and called on brother W. again, to lead in prayer. He excused himself, saying, "He had just left his family in great distress, and that his mind was not free to speak, having (during the interval of worship) heard of the death, at sea, of an only beloved son." But as the Lord gave him great support in this trying affliction, the brethren were anxious to have him address them again, which he consented to do, and he spoke to them in a manner, that I trust will be long remembered by many who were present. Before the services were concluded with prayer by Mr. —, Mr. W. retired to console his afflicted family. Blessed be God, this service, as we trust, was not without good effects. After the Congregation had retired, I observed a seaman at some distance weeping: I approached him, and inquired the cause of his grief. "O Sir," said he, "I find myself the most abandoned, ungrateful, ungodly sinner on the face of

the earth ! I have despised all manner of instruction,—have been a prodigal with my money and my precious time, and *now* I have reason to fear my soul is lost ! I never before had such an idea of my sin. I came to this place for no good purpose. I told my shipmates we would come to church and have some *sport* ; six of them came, but they have all left me in terror and sorrow. I expect they will laugh me to scorn, but I care not for that—my soul is precious.” I asked him his name and native place, “ My name,” he replied, “ is G—, and N—, is my native place, but I have disgraced my name and my connexions. Being early deprived of the tender care of parents, my uncle was exceeding kind to me, and always requested me, when in port, to make his house my home. But, O, my ungrateful heart refused to go ; I preferred to go to the most abandoned houses, and pay my board—for my uncle’s family is a religious one, and I could not bear to be in their company. Oh ! what a wonder it is that God has spared me to this time.” He expressed a desire to go and see Mr. W., who had spoken in the meeting. I went with him to Mr. W.’s house, and we spent an hour in prayer ; and brother W. strove to lead his mind to the only refuge of safety. G. then observed, “ I am now determined to go to my uncle’s house,” which he did ; and, I trust, he was kindly received. He expected to sail soon, and I requested him to call on me and get some books. He has since visited me twice, and brought one of his shipmates, who was at the meeting on Sabbath evening, and who appears to be a seeker after better things than this world can afford.

In all the solemn and pleasing scenes of this Holy Sabbath, I was ready to say, surely God hath blessed and hallowed it. He is able and willing to make use of the feeblest means to promote his own glory. What encouragement have Christians to exert themselves in behalf of the long neglected *Seamen*. When our Lord was on earth, he did not neglect them, and we trust he will use us as instruments in spreading his everlasting gospel among seamen, and in hastening forward the glorious triumphs of the King of Kings !

A. G.

BRISTOL (ENG.) JOURNAL.

Bristol Third Bethel Company.—Mr. P., Superintendent.

August 23, 1820. The John of Plymouth, captain Brougham.—This evening held the first prayer meeting with my company, and the Lord was present to bless our souls. A spirit of strong supplication was poured out on us. About 20 seamen present, who gave serious attention. I gave an exhortation, “ Lord, grant that seamen may be brought to call on thy name, and to trust in thy grace.”

Mr. P. has also written in his Minute-book the following anecdote.

An acquaintance of mine, a Sailor, just arrived in a ship from America, and who is not religious himself, informs me, that, before they sailed for England, a poor Sailor, an Irishman, begged to work his passage home, as the vessel was to touch at Ireland, to which the captain agreed. It appeared this man had been brought up a papist, but was wholly ignorant of divine things, and the slave of vice, but had been converted to God by the ministry of the word before they sailed. He would as often as possible attend the public worship of God on shore.

Such of his shipmates as could be prevailed on, he would take with him. On one of these occasions he was met by a set of his countrymen, who assailed and abused him greatly both by words and blows, to which he made no kind of resistance, but meekly observed, how much more did his blessed Saviour endure for him. The reason these ruffians assigned for their conduct was, that he was a turncoat, and had changed his religion. After the ship had put to sea, she sprung aleak, which kept the hands so constantly at the pump, that they were almost worn out with fatigue, and dejected with the sad apprehension of not keeping her afloat. Under these distressing fears and hardships, this pious Sailor was remarkably active and cheerful. He animated his shipmates to courage and perseverance, as St. Paul did on a similar occasion, assuring them that he believed his God would not let them perish. When relieved from the pump, his general practice was to retire for private prayer. The relator said, "if ever there was a good man, he was one," and the blessing of God evidently rested on him.

Bristol Fifth Bethel Company, Cumberland Basin. Mr. R., Superintendent.

Sept. 11.—The fine ship Magnet, of Philadelphia, being in the Basin, outward bound, a Bethel Flag was borrowed, and hoisted on board her: our own flag not having been presented to the Company, it was reserved for that useful ceremony this evening. A great concourse of people assembled on board in the evening, among whom were many respectable ladies from Bristol, and some from Clifton, all of whom it is believed were interested in the cause of religion among Sailors. The Rev. Mr. Shurman, of the Countess of Huntingdon's connexion, delivered an animated Address, from John x. ver. 20, and, at the close, presented the colours in due form. The Sailors were very attentive, and requested our prayers while at sea.

From the Sailor's Magazine.

THE MARINER'S GLORY.

HYMN FOR THE BETHEL SEAMEN'S UNION.—TUNE, *Gospel Invitation.*

JOHN xvii.

Lo! what wonders love performs,
All to ransom guilty worms.
God the Father and the Son,
To redeem our souls, are *One*:
On the Cross the work was done,
Come and welcome, Sailor, come!

Join'd to make redemption known,
Father, Son, and Spirit, *One*;
All unite to open Heav'n—
Shout my soul! thy sin's forgiv'n:
Glorious *Union!* we are *One*:
Come and welcome, Sailor, come!

Sinking beneath the mighty curse,
"May they all be *One* in us!"
Thus th'expiring Saviour pray'd,
Grace, rich grace behold display'd.
Sinners now in Christ are *One*;
Come and welcome, Sailor, come!

So when Bethel Seamen join'd,
Hearts and Souls in *One* combin'd;
One in Christ, and one in prayer;
Bound in *One*, we firmly swear,
Never from his cross to run.
Come and welcome, Sailor, come!

Hail, blessed Union! Seamen, hail!
Under Calv'ry's Standard sail;
Sweetly press all hands at sea;
May they all embark with thee!
Christ and his Redeem'd are *One*;
Come and welcome, Sailor, come!

"What! may such a wretch as I,
Tempest toss'd, afraid to die,
Join with you, and sail to Heav'n?"
Brother, come; thy sin's forgiv'n.
On the Cross the work was done;
Come and welcome, Sailor, come!

The Christian Herald.

VOL. VIII.

SATURDAY, OCTOBER 20, 1821.

No. XI.

Miscellany.

BIOGRAPHY OF PETER PAYNE.

Translated for the Christian Herald.

FROM THE "ARCHIVES DU CHRISTIANISME," FOR JUNE, 1821.

MANY nations of Europe have been frequently reproached, and certainly not without some foundation; that they neglect paying a just homage to the memory of those of their secondary reformers, whose efforts were made at a very remote period. It is a remarkable fact, and one which proves that at no time has the liberty of examination been entirely extinguished in the heart, that it was not only when Wickliffe elevated his voice, that the apostles of the gospel were found, but even in the eighth century. Alcuin and Bede had manifested principles very superior to the opinions of their time.

We shall briefly notice the principal circumstances in the history of two reformers, who have been almost entirely neglected by Ecclesiastical writers, but who, notwithstanding, are well worthy a place among those who have best served the cause of religion.

PETER PAYNE (generally known out of his own country by the name of the "Englishman") was born in England, and was a disciple of Wickliffe in the latter end of the 14th century. He was principally distinguished by the part that he took in the conferences and dissertations of his time, particularly against Peter Waldensis, the champion of popery, and the adversary of the Wickliffites. Payne silenced him in a celebrated discussion upon pilgrimages, relics and the eucharist. This triumph occasioned so much noise, that Payne was compelled to leave the university, and take refuge in Bohemia. Here also he carried the works and doctrines of Wickliffe. He resided in Prague, and was constantly employed in making known his opinions, with the least possible publicity in the university of that city. They were received with transport by John Huss, Procopo, and Ziska, the Bohemian general. By this courageous conduct, he attracted, both against his principles and person, the persecution of the Archbishop of Prague, who gave the most formal orders to destroy and burn all the works of Wickliffe. About two hundred volumes were collected, which were consumed upon a pile. It is stated that all these works were beautiful copies, ornamented with plates and gilt, from whence it was conjectured that they had belonged to some of the most noble families of Bohemia. Wickliffe's writings had been preserved with so much care, that a bishop wrote from London to Prague, that he had succeeded in collecting two very large volumes of them, equal in size to those of St. Augustine. In spite

of the fury of the clergy against these pious works, Payne published many other writings of the reformer, which were welcomed with enthusiasm by John Huss, Jerome of Prague, and the members of the university. In the meanwhile Payne had numerous conferences with Pzribram, who had been a Hussite, but finally had abjured the principles of the gospel to enter into the catholic church. Here follows the description that this zealous defender of the papal power gives of Wickliffe and Payne.—(*“Ce sont deux têtes dans le même bonnet.”*) “They are two heads under the same covering, fully coinciding one with the other; the disciple is precisely like the master.”

If we may believe Cochleus, a papal historian, Payne had the worst of it in the discussion which we have before noticed; but the Hussite historian that Cochleus cites for his authority, gives, on the contrary, all the advantage to Payne. In whatsoever manner the affair may have resulted, it is not less true that the concessions made by the papists at the close of these disputes, especially when we consider how self-opinionated they were, prove that the event of these discussions was certainly favourable to the reformer; they were convinced that they could bestow no injurious qualifications upon the partisans of the new doctrine, that they could not call either Huss, Wickliffe, Jerome, or Jacob of Misa, heretics, but that they could all live in concord. Payne was chosen as the arbiter at the conferences in Prague and Tabor, and he decided in favour of the first-mentioned city. He assisted in the council of Bale, in 1432, where he explained and publicly defended the opinions of John Huss. We ought, moreover, to remark the debate in which he took a part, and which existed during three days, wherein he defended that it was not proper, according to the gospel, for a church to possess temporalities. Cochleus speaks of him as a man of great knowledge and piety, and says, that he had the power of illumining the most obscure passages in the writings of Wickliffe. The time of his death is uncertain.

HINTS FOR PROMOTING A REVIVAL OF RELIGION.

In the *Appendix* to Mr. WILSON's excellent Funeral Sermons for the late Mr. SCOTT, there are “Hints for promoting a revival of Religion,” from a discourse, taken in short hand, on Rom. xv. 29—from which we beg leave to make what we consider as a most important extract. After explaining the preacher's views of the nature of the Gospel, Mr. Scott shows what it is for a minister to “come in the fulness of the blessing of the Gospel”—namely, with great success in the conversion of souls. “If all my parish were converted, (says the preacher,) and there were only one left in its sins, I would have a struggle with the devil for that one.” Mr. S. next inquires into the reasons why the Gospel is not attended among us with this “fulness of blessing;”—and this brings us to the suggestions, which we wish especially to recommend to the attention of our readers.

Evangelical Magazine.

We may inquire whether our modern preachers of the Gospel do so prominently hold out the peculiarities of christianity as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the Gospel of Christ as the ministration of life in the other; whether they warn sinners, like John Baptist, not to trust in any outward forms, and then point out to them the Lamb

of God ; whether Christ crucified is the great subject of their instructions ; whether they say with St. Paul, " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Many persons who are said to preach the Gospel, may have exhibited Christ in the picture ; but the question is, whether the Saviour has not been rather in the back ground ; whether they have not been ashamed of bringing him fully forward ; whether they have not hidden and covered something of Christ and his cross.

It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power, in the work of conversion ; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry ! Matters are more promising in this respect now than they were twenty years back ; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men ; but when we have done all, it is the Spirit of God who alone can quicken the dead and enlighten the blind ; and if we depend not on him, we shall not, we cannot succeed.

Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, " The blessing must come from God ; I can do nothing of myself, and therefore I will do nothing at all." This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him ! A great deal of Gospel truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness ; we have no idea of it ; it does not enter our minds. Can we wonder, then, that the Lord says to us, " According to thy faith be it unto thee !" But the Apostles went forth and expected, and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented ; instead of examining their ministry and their whole conduct, and saying, " Show me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation ; I have a good income ; the people are obliging ; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net, and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing ; but nothing must satisfy us but the conversion of sinners.

Our faithfulness and earnestness are more in the pulpit than in the

closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the Gospel of Christ.

There is a want of that holy, heavenly temper, and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, "I have coveted no man's silver, or gold, or apparel?" Can we say, "Ye know how holily and justly, and unblameably we behaved ourselves among you that believe?" Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God, heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, "All seek their own, none the things that are Jesus Christ's? Are we not fishers of ease, fame, money, rather than fishers of men?"

THE ORPHAN BOY.

To the Editor of the Christian Herald.

SIR,—Reading in your first number for the current year, "*a fact*," entitled "*The Orphan*," brought forcibly to my mind another orphan boy, with whom I have been intimately acquainted, and in whose history the hand of the Lord was not less visibly manifest. Should you consider this history of sufficient interest to be worthy a place in your miscellany, you are at liberty to insert it.

L. T.

THE subject of our narrative, from his earliest infancy, seemed marked by Providence as a child of sorrow. No kind paternal voice directed his childish footsteps. For a little moment his pious mother was spared to instruct him in the way to heaven, and then she too fell asleep. Here let it be remarked, for the encouragement of such mothers, that the infant boy never forgot her lessons of instruction. Often when there was no kind hand to wipe away the orphan's tears—no soothing voice of friendship to heal his broken heart—often would he reflect on what she had taught him, and solace his bitter moanings, by the thought that his mother was a Christian, and had gone to heaven; and that if he became one too, they should meet again. "From that period," he used to say, "whenever I heard that a friend or acquaintance was dead, the question instantly arose, was he—was she a *Christian*?" And if to his inquiry was given an affirmative reply, he could find nothing to excite one tear—to call forth one regret. "Yes," said he, "even in my boyish days, I felt that for the Christian it was *'gain to die.'*" But, to return—with an ardent thirst for intellectual knowledge, he was now thrown entirely dependent upon a selfish world. His active and buoyant spirit was continually repressed—yet he was not idle. He seized and read with avidity every thing which came in his way. To have devoted all his time

to this favourite pursuit would completely have met his ideas of happiness.—Alas ! neither fortune nor patronage was his ; and many a year of cold indifference rolled over his head, ere he saw, even in distant prospect, the accomplishment of his wishes. At length the Spirit of God, with all its kindly influences, was shed down upon his heart. His conscience was awakened, and the trembling sinner brought to cast himself upon the blessed Saviour. From this moment “ old things were done away, and all things became new.” Child of sorrow as he was, he felt himself to be a child of mercy ; and in view of what God had graciously done for him, he dared not so much as to name his afflictions. Peculiar, and heavy, and rankling as they were, he could now view them as the chastisements of a Father’s hand ; while he only asked, “ Lord, what wilt *thou* have me to do ?”

At this time a coincidence of circumstances made his character more widely known. He changed his place of residence, and friends were raised up, the duration of whose munificence and patronage were only measured by the actual accomplishment of their utmost wishes. Would that every orphan youth might find such friends. And, were it not for throwing a veil over the real subject of this story, there are names which should be mentioned here, to perpetuate the deeds which they have done—names which will be loved and revered, at least *by one*, till the sods of the valley press the hand which thus feebly proclaims their worth to others. The bounties of these men of God were bestowed with a judicious hand. Their works and labours of love on behalf of the orphan youth, exhibited one continuous scene of active and benevolent operations. It was not merely that they bestowed of their silver and gold. Their hospitable tables—their affectionate interest—their kindly advice—their well-directed counsels—and, above all, their fervent and persevering prayers—it was these which enhanced beyond expression the value of their gifts, and which held out no ordinary promise of ultimate success.

It has been hinted, that they lived to see the accomplishment of their utmost wishes.—Yes, the object of their munificence applied himself with great zeal and industry to classical learning—received the honours of college—and after a course of theological study, attained the object, which, to use his own words, “ had long been the paramount wish of his heart—an induction into the ministerial office.”

His piety was active and diffusive ; and the new duties which now devolved upon him completely filled his soul. In a short time he received ordination, and became the beloved shepherd of a beloved people. Thus was this sacred, hallowed charity rewarded, by Him, who says, that even “ a cup of cold water” given to a disciple in *His* name shall not lose its reward. They asked—they desired no more, than to see the object of their bounty and their prayers, where the Great Head of the Church had now seen fit to place him.—And yet a reward awaits them in that city, whither their young friend has already gone—for here the truth must be told, that he is no longer an inhabitant of earth ! He lived just to enter upon his labours—to see almost within his grasp every thing to make life desirable—every thing that could attach a minister to earth.—Yes, and he lived to hold out a prospect of usefulness in the Church of God, on which his patrons and friends delighted to gaze—

and while they gazed with wondering and admiring eye, the Lord took him, as we trust, to himself in Heaven.

His sun set with a glory, and a splendour, which the pen cannot portray.—He watched the progress of his disease without a murmur—and went down to the grave with a holy peace—a heavenly triumph. The morning of his ministerial career was emphatically “a morning without clouds.”—In his domestic anticipations he would often say, “there is nothing left for me to desire;” yet at the command of his Heavenly Father, he most cheerfully and unreservedly resigned them all. When under the heaviest pressure of his lingering disease, he delighted to trace the hand of that Providence which had carried him all the way in life; and the review ever seemed to operate some *new* practical effect upon his heart. A few days previous to his death he was heard to say, “Never, I believe, did an orphan child find *so many*, and *so precious* friends.”—“Surely I will bless the Lord with my whole heart, for He has been gracious unto me”—“He has, indeed, seen fit to make me the subject of peculiar and heavy afflictions; yet they must not be so much as named: for I have experienced from my boyhood to this day, one continued series of His richest blessings.”

Thus terminated a life, in the commencement of which there appeared no bright ray to illumine the dark and saddening prospects. The orphan boy, whose “cradle” was literally, “a couch of care,” has left behind him a blessed testimony that he now lives and reigns a pure spirit in the paradise of God. How honoured will those be who took him by the hand in the days of his affliction, and helped him forward in the attainment of his great object, when they shall meet him at the right hand of *his* Father, and *their* Father—of *his* God, and *their* God.

For the Christian Herald.

SUNDAY SCHOOLS.

If “the children of the present age, are the hope of the age to come,” those who direct their earliest years, are intrusted with a charge immeasurably responsible.

From the highest to the lowest rank in life their influence will soon be felt over a widely extended population, and the morals of society at large will receive their stamp from the character of this new community.

Impressed with the magnitude of this subject, the Christian and the philanthropist have combined their efforts, and already accomplished much to benefit the world. Our present object is not to enumerate the various means which they have used to bring about so desirable an end; but if it were, we would place *first* and *foremost* in the rank, *Sunday Schools*. These blessed institutions are pre-eminently the theatre for active and vigorous exertions. Here the Christian may continually labour and pray in a “field white unto the harvest.” The energies of his mind and the affections of his heart, will find ample scope for their united influence. It is not merely a *Sunday* labour, which he can lay aside and forget through the week, and resume again when the sacred day returns: it must enter deeply into all his thoughts, and feelings, and actions; nor has he any right to expect a blessing, unless morning and

evening he bears his little flock on his heart to the throne of grace, and leaves them with himself in the hands of God. It is not in the ordinary course of Providence to grant a blessing when it is never sought; and well may Sunday teachers tremble in view of their remissness in this Christian duty. Let them *all* be what they ought to be—let them *together* labour day and night with *zeal*, and *wisdom*, and *prudence*; and to these labours let them unite the constant persevering prayer of faith, and we may believe a new and glorious day will at once be opened on Sunday schools. But in rearing this spiritual building we must all be of *one heart*, and *one mind*. A Sunday school “divided against itself cannot stand.” Here, if in any enterprise, there must be unison of feeling, and unison of effort. The teachers of every school must know each other in their associated capacity. By familiarity and frequency of intercourse their different opinions will grow less and less distinct, till they come at length with united heart and voice to put the inquiry—“how can we best promote the general good?”—and when thus assimilated, they can go on, *together* or *apart*, and work in the *one* cause—feeling but *one* spirit, and pursuing *one* undivided object. For want of this union, much time and much effort are often lost. What *one* would gladly do, he cannot achieve *alone*; and what another has successfully struggled to accomplish, is perhaps more than undone by a third. And perhaps, too, in the main, they all mean to do right; but they are ignorant of the cause in which they are embarked, and ignorant of each other; and while they remain so, what can be expected but weakness and division? The result is inevitable. There is no alternative but to make a common cause; to set about devising ways and means for improving their own hearts, and for gaining the attentions and affections of their children. And when this is done, may we not hope to find an interest excited in their infant bosoms which shall be continually progressive—a way prepared for pressing home upon their hearts that divine truth, which alone can make them wise unto eternal life?

Is there not reason to fear that Sunday school teachers often lose sight of their great object? They go through the usual routine of lessons without comment, and appear satisfied with a mere *summing up* of *texts* and *answers*; forgetting that they should labour most of all to make these children *Christians*. Because “God alone giveth the increase,” we must not neglect to “plant” and “water.” *To-day* he condescends to employ *us* in these nurseries of His church—to-morrow our places may be filled by others. This we know, that *whatsoever our hands find to do, we must do with our might*; and if we are diligent and faithful—of *one mind*, and *one spirit*; if we come daily before *our Father*, and *their Father*, seeking of *Him* the blessing that we need, and humbly relying upon the riches of *His* grace, who can tell that even *our eyes* may not every week be greeted by the blessed and glorious news of a *revival* in *Sunday schools*.

A TEACHER.

CITY AFFAIRS.—NECESSITY OF A GENERAL APPLICATION OF THE LOCAL SYSTEM.

IT affords us pleasure to reciprocate with our brethren of the (*London*) *Home Missionary Magazine* every possible aid which our respective works afford to direct the attention of the christian public to DOMESTIC HEATHEN. If we have furnished them with any useful hints on this subject, as we may conclude we have, it gives us pleasure ; and equal pleasure to derive from their labours some that we may find profitable for our own contemplation.

A writer in the work above alluded to, says, "with regard to Foreign Missions, it has long been a conviction on my own mind, that 'these ye ought to have done.' I would therefore aid their progress with all my heart and soul ; but the idea forced itself upon my attention with equal power, '*and not leave the other (Home Missions) undone.*'" "The usual topics insisted upon to excite zeal and liberality to Foreign Missions for heathen, are, that the people are ignorant, false, thieves, fornicators, adulterers, cruel, malignant; or, to sum up all, that they are exactly what they were in the days of Paul, Rom. i. 29-32." Now, let us look at New-York, especially in the neighbourhood of Banker-street, Walnut-street, Corlaer's Hook, Stag-town, Manhattan Island, Collect and Augustus-streets, Catherine-Lane, Theatre Alley, and of districts in the northwest part of the city, and of the more refined haunts of wickedness, and dens of iniquity, in various parts of our city. In these districts, we are free to assert, may be found every species of vice and abomination ; and if they have not gods of wood and stone, they have passions to which they bow with as much ignorance and depravity as the very worst cast of Foreign Heathen. *Here* we have streets abounding every night with preconcerted groupes of thieves and prostitutes. Frequently the newspapers contain accounts of persons decoyed and ruined. *Here* are squares, courts, lanes, and alleys, where persons obtain a living by regularly seducing and training up the very youngest persons of both sexes to robbery and prostitution. *Here* are public-houses, ball-rooms, club-houses, coffee-houses and brothels, that we can challenge the whole world to prove, will equal, if not exceed, all the herds of guilt, wretchedness and crime, that ever met together in the worst temples of the Heathen, or in the worship of Venus, or Bacchus, in the most abandoned ages of pagan ignorance and immorality. *Here*, the mass of the people fall down and worship the god of this world, or the gold, and the fashions of this world, in every shape and form. *Here* we might proceed *ad infinitum*—but we forbear. Why, why, we would ask, is not a mission to the New-York heathen "more generally attempted ? we see the editors of newspapers are daily crying out about the comparative *inefficiency* of the police, of prisons, &c. Why not, then, make trial more generally of THE GOSPEL ?" We are not to be taunted with the stale cry "there are churches and meetings enough in New-York—let the people go to them." "Are the advocates of this argument not yet awake to common sense and common observation ? If not, we would inquire, are our city heathen likely to visit those places, except for gratifying some idle curiosity, or picking pockets, or making assignations ?"

"We boast of our privileges, and we live in our own world foolishly

imagining that all New-York sees what we see, and knows what we know; whereas, our next door neighbour never heard of all our mighty efforts, but by some vague, random report, or a momentary glance at a placard; and he has some confused idea that *Methodism* is increasing, while he holds quite the same opinion of crime and misery, and of the latter he is more confidently certain from what he sees and knows in the general world through which he moves.

"We have long thought, that the ingathering of regenerate souls to Christ, is by no means so great in New-York, as the noise and glare of new Meetings, and Societies, and Aniversaries would seem to hold forth.

"New Societies have invited friends, and money, for all which their anniversaries promise such public praise, as is flattering to human nature, and so gratifying to the darling lust of pride, (man's easily besetting sin,) that many would give dollars, and work hard, to obtain those envied distinctions. Hence, multitudes subscribe to, and advocate Bible and Missionary Societies, who, in all probability, will die without the least spiritual interest in the solemn promises of the Bible, or the Divine object of all Missions, the Lord Jesus Christ. A profession of religion is fashionable, and the quick round of public meetings, with the perpetual bustle of public exertions, tends so much to please and keep up the animal spirits, that many ladies in our city now make their appointments, and post away to the anniversary and the public meetings with exactly the same feelings of pleasure and gratification that they would have possessed in flocking to the ball-room, or the theatre, had they lived 30 years ago, or had they fallen into other connexions who had not yet entered the whirl of mere profession.

"These, and a thousand more causes, might be adduced, to account for the increase of hearers to a Gospel ministry in the city; but we do really doubt whether any very large accession has been made, of late years, to the church of Christ, his mystical body, the fulness of him that filleth all in all.

"Solitary instances of conversion have taken place; but nothing, we apprehend, to the raised expectations of many, and the general appearance of things altogether. To be sure, New-York looks well in the month of May, when the Country pours its thousands into the metropolis, and the lazy, the luke-warm, and the gay of all congregations flock to some two or three appointed places of worship; but let an indifferent person take a walk through New-York on a Sabbath morning or afternoon, and he will find many empty pews in the morning, many sleepy congregations in the afternoon, or many meetings shut up at that time, or wholly closed in the evening, while the most opulent have heard *one sermon*, and drive off to their country houses.

"Thus, between the amazing augmentation of crime on the one hand, and the comparative indifference on the other, New-York, we fear, is not most eminent for the ingathering of precious souls to Christ Jesus. Some other methods must be tried if we wish to evangelize the metropolis;" and, in our opinion, the LOCAL SYSTEM should be adopted by every friend to the Redeemer, in our city, who has time and qualifications to visit *one district*, should that district comprise no more than the inhabitants of one solitary house, where the family altar has not been erected.

Intelligence.

ENGLAND.—AFRICAN AND ASIATIC SOCIETY.

THE Annual General Meeting of this Society was held at Free-Masons' Hall, on Friday, June the 29th, W. Wilberforce, Esq, M. P. President, in the chair. Previous to the business of the meeting being entered upon, upwards of 200 of the sable tribe were regaled in an adjoining room with a good plain dinner, and were then introduced to the company. The report was read by the Rev. C. Beuthin. It stated the vast increase of objects, and adverted to the success which had attended the Society's efforts, in the happy deaths of several of the poor creatures who had been brought to a knowledge of the truth by their means, as also of the many children who have been usefully employed in reading the Bible to their parents. The motions were moved and seconded by the Hon. and Rev. Gerard Noel, Rev. W. Gurney, Rev. Messrs. Faulkner, J. Thomas, J. K. Foster; and by Capt. Gordon, R. N. Lieut. Gordon, R. N.; Z. Macaulay, W. H. Trant, Geo. Brooks, Gordon Forbes, Esqrs. &c. Mr. Wilberforce introduced Sir Charles McCarthey to the meeting, who warmly commended its object. We lament that the Report stated the Society to be in debt 200*l*. without any funds whatever to rely upon. It was resolved, with a view to render the object of the Society more generally understood, that for the future it be denominated, "The Society for the Relief and Instruction of Poor Africans and Asiatics, resident in London and its Vicinity." The benevolent objects of this Society may be forwarded, by transmitting subscriptions to the Treasurers, Z. Macaulay and G. Brookes, Esqrs. or their bankers.

SCOTLAND.—JEW^s' SOCIETY.

IN our last we noticed the Domestic Proceedings of the London Society for promoting Christianity among the Jews, as detailed in the thirteenth Report. We now proceed to their exertions in Scotland, Ireland, &c.

"The Rev. L. Richmond kindly renewed his visit to several parts of the North of England; and proceeded into *Scotland*—affording your committee an opportunity of once more testifying their grateful sense of the liberality and kindness which has uniformly been shown to the Society by their Northern friends. Mr. Richmond extended his tour into many parts of the Highlands, and into some of the Islands; and was every where gladdened with the demonstrations of true Christian feeling in behalf of the lost sheep of the house of Israel. He was made the medium of communicating several liberal contributions to the funds of the Society (chiefly those for Jewish Schools and for the Hebrew Testament) from various religious Associations, and from schools, in different parts of Scotland. The very mention of these carries with it so honourable a testimony to Scottish benevolence and liberality that it is with reluctance we omit particularizing some of the contributions thus imparted."

IRELAND.—Jews' SOCIETY.

"To the zealous exertions of the Society's friends in *Ireland*, it has on former occasions been the pleasing duty of your committee to advert. And to what they have before said they cannot now add more, than that the sanguine anticipations of effectual co-operation, which they formed, from the revival of the cause in that island, in behalf of the Jews, have been abundantly realized by the event. The warmest sensibilities of that generous people seem to have been called forth in full exercise towards the scattered descendants of Abraham—whilst their vigorous understandings appear to have embraced, as if by an intuitive perception, the magnitude and interest of the Jewish cause, in its bearings not only on that unhappy race itself, but on the whole Gentile world."

RELIGIOUS TRACT AND BOOK SOCIETY.

Seventh Annual Report.

THERE is a remark in the Fourteenth Report of the "Commissioners of Education in Ireland," appointed by parliament, which will not inaptly be incorporated in our notice of the proceedings of the Seventh year. With reference to the poverty of the people, they truly and forcibly say, that it "produces effects, if possible, still worse, by incapacitating them from purchasing such books as are fit for children to read; whence it frequently happens, that, instead of being improved by religious and moral instruction, their minds are corrupted by books calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissension." The people WILL read and WILL think: the *only* question that now remains for their Governors is, how to lead them to read such books as shall accustom them to think justly." If it is *now* ascertained that the Irish people "*will* read, and *will* think," and that it should be the business of their Rulers to place in their hands moral and religious books, it is intelligence which will most assuredly rejoice the hearts of American Freemen and more especially American Christians. We shall now give a brief summary of the Report before us; and first of the

State of the Funds.

The Receipts of the year have been 2662*l.* 5*s.* 3 1-2*d.*; of which 555*l.* 14*s.* 2*d.* was on account of Books and Tracts, the remainder consisting of Contributions and Legacies. These Legacies were two—one of 700*l.* being part of a bequest of the late Sir G. King, by Archdeacon Digby; and the other, of 100*l.* from the late Secretary of the Society, Richard E. Digby, Esq. Of the Contributions, the London Auxiliary supplied 560*l.* 12*s.* 3*d.* and friends in Scotland 222*l.* 13*s.* 5 1-2*d.*

The Expenditure has amounted to 2681*l.* 9*s.* 8*d.* of which somewhat more than half has been occasioned by the purchase and printing of an extensive stock of Books and Tracts.

The sums here stated are all in Irish Currency.

Issues of Tracts and Books.

The number of Books issued has been 8244, and that of Tracts 103,427.

The retail sale is carried on by an Auxiliary Society formed in Dublin; which has opened, for that purpose, eight Depositories, in different parts of the city.

Importance of Depositories and Lending Libraries.

Your Committee feel authorized to indulge the persuasion, that, wherever Schools for religious instruction, especially Sunday Schools, are adopted, the establishment of Lending Libraries and Depositories for the sale of Books will be found most useful auxiliaries. They would here take the opportunity of recommending what appears to them an admirable Institution, the "Itinerating Village Library," which has been established in East Lothian, in Scotland, with much success. In the detail of this measure, which has been communicated to your Committee, they find that in Haddington there is one Library of 200 volumes; and in eight adjoining Village Libraries, 400 volumes. Thus the Books are brought into full circulation; and, visiting village after village in succession, they are the more generally and eagerly perused. They would earnestly recommend the trial of this simple but apparently admirable institution.

What might not be expected from the system of religious education, now spreading so rapidly among us, if it were thus followed up by an extensive collection of well-chosen Books and Tracts; furnishing the lower classes of society with a continued succession of interesting and instructive reading, calculated to lead them to an acquaintance with Scripture Truth, and to impress on their minds its great importance. It is surely the duty of every advocate for education, to endeavour thus to secure and perpetuate its blessings; by providing an ample supply of the materials for useful reading, and by displacing as much as possible those pernicious publications which now tend to pervert the public mind.

"In fact," to use the words of your committee of the former year, "whilst the means of this AFTER-instruction, through the medium of reading and studying religious books, is wanting, the long and much agitated question, of the expediency of educating the lower orders of the people, can never be set at rest. For your committee would plainly and expressly avow their persuasion, that education, unless it be founded upon a knowledge of the Word and Will of God, must be defective, and may be dangerous."

Conclusion.

The Bible Society provides the Bread of Life for all who desire it—the Sunday School Society prepares the youthful mind to digest its important truths—the present Institution follows up the design of these Societies, and endeavours to furnish varied sources of RELIGIOUS improvement and instruction for the population of the land, and especially for the children who are educated in the Schools arising in all directions, and who may well be regarded as the adopted ones of their country. Convinced, as your committee feel, of the indispensable necessity existing for an establishment of this description, they would urge its claims on your attention; trusting that the support which it has hitherto received, may prove but the harbinger of that general support which it solicits from the public at large.

CONTINENT.—Jews' SOCIETY.

Amsterdam.—On account of certain prejudices existing among some of the inhabitants, it has been judged more expedient to establish a *General Tract Society*, than a Society for the Jews expressly, as was contemplated at the time of your committee's last Report. Mr. Thelwall, however, (who, your committee are happy to say, fully justifies the high character with which he entered the service of the Society,) employs himself with great activity in circulating its publications among the numerous Jewish inhabitants of that populous city, and in such other measures for their spiritual improvement as circumstances admit. It is proposed that Mr. Solomon shall spend a couple of months in Amsterdam, on his way to Poland, in order to preach to his countrymen there.

For reasons similar to those just adverted to, it has been judged advisable, for the present, to postpone the establishment of a public Society at *Berlin*. It is thought that more good, under existing circumstances, will be done by the silent diffusion of religious information amongst the Jews, than by efforts of a more public kind.

From Mr. Friedenberg, of Berlin, who, though not now in the immediate service of the Society, is pursuing his studies at that university, with a hope of being ultimately useful to the cause, your committee have received a good deal of interesting information, throwing light on the state and dispositions of the Jews towards Christianity.

In connexion with Berlin, your committee cannot forbear mentioning a circum-

stance communicated to them from thence, calculated at once to excite and to encourage compassionate exertions in behalf of our Jewish brethren :—

A young Polish Jew, destined to be a Rabbi, having repaired to a Protestant university, at a distance from his own country, in search of a more rational religion than that which he learned from the Talmud, became convinced of the truth of Christianity, through the instrumentality of a member of the Society. By a remarkable coincidence, his wife and sister, whom he had left behind him, were about the same period led to the same conviction ; and, on being informed of the change that had taken place in his views, they joined him at the place of his studies, where, with his two children, they were all baptized together.

The father of these two Jewesses, who was an opulent Jewish merchant in their native town, on hearing of their apostacy, sent a cousin of theirs, a young Rabbi, with offers of forgiveness and a kind reception, if they would return to his house, and to the faith of their ancestors. Notwithstanding the most pressing solicitations and arguments employed by their relative, both sisters expressed their unalterable determination to adhere to the faith of Christ ; and the young Rabbi declared to one of his friends, “ that these sisters were wholly unintelligible to him ; he had known them in the preceding year, dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion ; he saw them now, cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it ; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced ;” and he added, “ that he must fly from them, lest he should also become a Christian.”

The sequel of the story will be heard with peculiar interest. The married sister declined returning to her father, on the ground that she could not leave her children, who, through the kindness of friends, were receiving Christian instruction in the city in which they had been baptized. The unmarried sister, not being restrained by any such obligation, obeyed the call of her parent, having first received his solemn promise that she should not be persecuted on account of her religious faith. Notwithstanding this assurance, on her arrival at home, she was unmercifully beat by her father and chief relations, to make her renounce her faith. Being, however, by God's blessing, enabled to withstand their efforts, she was turned out into the streets ; and having no refuge, but in the habitation of some poor relations, unable to maintain her, she is now, with the assistance of some christian friends at a distance, endeavouring to support herself by work. Her example, in a town full of Jews, may be productive of great benefit ; and your committee concur in the hope, expressed by the pious author of the above communication, that the conduct of the two sisters, whose sincerity has hitherto stood the test of trial and of observation, will “ redound to the honour of our crucified Saviour.”

From Berlin your committee will turn your attention for the present to *Leipsic*, where the providence of God has opened to the Society an access to the Jews, which is likely to lead to important results. It having been proposed to a pious young printer, in that city, Mr. Tauchnitz, to circulate the Society's publications amongst the Jews who live there, or who resort to it for the purpose of merchandise, he thus writes to your Foreign Society, under date of March 17, 1820.

“ The pleasure I felt on receiving a letter from you, was much increased by the prospect it opened to me, to have a share in a work, which takes so honourable a place among the exertions of our day, to promote the knowledge of the Gospel, and to which you now devote a great part of your time. But, if I may say the truth, our wishes have met one another. For I also have, a long time since, felt a strong desire to avail myself of the good opportunities which our fairer bring in my way, to put the word of everlasting life, in the Hebrew language, into the hands of the great number of Israelites, who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament and other useful works among the Jews ; and I request an interest in your prayers, that the Lord may grant me his assistance, in the faithful discharge of the new duties in his service, in which I am ready both to work and to suffer, though not building upon my own, but only upon the strength of the Lord.

“ From all the information I have received, I have not the least doubt, that the New Testament will be received by many Jews with great interest ; and I shall not avoid coming into contact even with the more learned among them, as some young scholars, wellskilled in the Hebrew language, have promised me their assistance.”

Your committee did not delay to transmit to so valuable a correspondent, an ample supply of Hebrew New Testaments and Tracts—and resolved on sending Mr. Smith, who had been spending a year in Berlin as the Society's agent, to assist in cultivating the promising field of labour thus unexpectedly opened to them.

Of the utility of their first efforts in Leipsic, the following extract from a subsequent letter of Mr. Tauchnitz contains evidence which is highly encouraging :—

“On September 18, when the great day of atonement is celebrated, my friends made their first attempt to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander showed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. Like an electrical stroke, the introduction of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about Mr. S., and in their eagerness almost tore the few tracts he had out of his hands. Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception, and in one of them they excited so great a sensation; that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts. As the house of my father is situated in that part of the city where, during the fair, the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days I saw, almost before every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read it, or engaged in conversation about that they had heard.”

(To be continued.)

GENEVA.—ORDINATION OF GENEVESE MINISTERS.

MESSIEURS EMILE GUERS and JEAN GUILLAUME GONTHER lately visited London to receive ordination as pastors of a church, which has been founded on Congregational principles at Geneva. They were ordained on the 25th of June, at Rev. John Clayton's Jun. Meeting-house in the Poultry, London. The services were conducted by Mr. Innes, Mr. John Townsend, Dr. John Pye Smith, Dr. Waugh, Mr. George Clayton, Dr. Collyer, and Mr. Hooper.

This separate church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva, but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs, and from profane scoffers in the higher classes; but their prudent and exemplary conduct has raised them higher and higher in the esteem of the better part of their fellow citizens, and liberated them in a great measure from cruel mockeries. While they regard the choice of pastors as the imprescriptible right of the people over whom they are to preside, they conceive that the ordination of chosen pastors ought, according to the New Testament, to be solemnized by two or more other pastors, with the imposition of hands and prayer. In sending their pastors to England for this purpose, they had also, besides other reasons, the motive of a strong desire to testify their fellowship in faith and order, with the Evangelical Dissenters of this country. These two estimable young ministers had been long known by name and character, to friends of the gospel in London; and the most gratifying testimonies have been borne to them in writing, by some of the ministers most distinguished for learning, piety, and decided attachment to the gospel, in Switzerland and France. They had studied in the College of Geneva, one of them eight years, and the other nine, as the honourable attestations of the Dean and other professors (who in the same do-

tments lament their separation from the establishment) amply declare; and they were ready to have been admitted to the ministry in that establishment, had not their own conscientious principles prevented.

It may be allowed us to remark, with admiration and gratitude, what a visible, and even surprising progress, the interests of the gospel have made in Geneva within five years. Those of the established pastors in the city and vicinity, who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth, with increasing clearness and energy; and many pleasing proofs of the divine blessing attend their labours; though their preaching in rotation with their anti-evangelical colleagues cannot but be a most discouraging and hurtful circumstance. Happily, however, this painful hindrance does not attach to every one of the faithful and evangelical pastors. Monsieur Malan, who was ejected for his fidelity, from both the church and the college, preaches with great fervour in a chapel which he has erected on his own ground, out of the walls of the city, and which will hold nearly 900 persons; but, since he does not disapprove of the ecclesiastical constitution of his country, as it was established by Calvin and his coadjutors in the republic, he does not regard himself as a separatist. The Congregational Church may, therefore, be regarded as forming a third class, and is properly a dissenting community; but its pastors and members maintain the most affectionate union of heart, and, as far as possible, of co-operation, with the evangelical ministers in the establishment, and with M. Malan, and with their pious friends. Concerning them all, we cordially say—May the Lord increase them a thousand-fold, in numbers, edification, and usefulness! May peace be within their walls, and prosperity within their palaces!

From the Evangelical Magazine for September.

WEST INDIA ISLANDS.—BERMUDA.

Opening a Chapel in the Bermudas, and the merciful preservation of Missionaries.

AN interesting communication from the Rev. H. H. Cross,* dated St. George's, Bermuda, June 20, 1821, to the Rev. John Arundel, Home Secretary to the London Missionary Society, which, while it evinces the gracious interposition of Divine Providence in behalf of his servants, in straits and sufferings, will also, we trust, excite our numerous readers to sympathy and prayer for all Christian Missionaries, while on their perilous and extensive voyages to distant climes.

“I am happy to inform you, my dear brother, that our chapel was opened on the 13th of April, under peculiar circumstances of gratitude and delight towards Him who conducts all things after the counsel of his own will.

“Previous to its opening, my mind was a great deal exercised respecting the service of that important day. I had no brother to whom I could say, ‘Come and help me:’ I stood alone; and my feelings often over-

* Our readers will recollect that Mr. Cross lately visited this city, and left here for England about two months ago. Ed. C. H.

whelmed me. My fears, however, were very singularly dispersed by our kind and ever gracious God. On Saturday, previous to the 13th, a ship appeared in sight off the Island, hoisting signals of distress : and a report was soon circulated, ' that she was full of passengers, and several Methodist parsons, in a state of starvation, six months from Liverpool, bound to New-York.' I immediately thought on Mr. Ward; and by referring to the Magazine, found that the time of his sailing from Liverpool to the United States exactly corresponded. I went up the Signal Hill, where all vessels are seen, and looked with an anxious eye towards the ship, hoping and fearing that Mr. Ward might be on board. On my return, however, I found from a friend who had just heard from New-York, that Mr. W. had been there, and was then about to return to England. On Sabbath afternoon, the ship with great difficulty came within anchorage off the Island. Some of my friends went with provisions on board, and found the passengers in great distress, yet filled with consolation, and many of them with ' joy and peace in believing.' As the passengers were no strangers to the language of Canaan, my friends were soon introduced to Mr. Dunbar, a Baptist minister, his wife, and four children; Mr. Grey, a Presbyterian minister, and his interesting wife, (to us particularly so, because we soon learnt that she had been brought to the saving knowledge of the truth from the circumstances of the voyage,) and Mr. West, a teacher, a very pious young man, and son to Rev. Mr. West, of Dublin. They stated, in brief, the distressing circumstances to my friends, who could not then listen to their ' tale of woe,' before they came for some fresh supplies, (circumstances prevented the Missionaries from landing on the Sabbath, and my duties from seeing them that evening.) It appeared they had been at sea nearly six months; for four months they had been on the allowance of five potatoes per day, and for three weeks the Missionaries had scarcely a drop of water in their mouths : such were the cries of the many children on board, that they were obliged to deny themselves what they could only obtain from the clouds, to satisfy the thirst of the little ones. They were, however, in good health; and were constrained to say, though we have had nothing, we have possessed all things.

" The Divine presence had evidently blessed the labours of these devoted servants of Jesus, to the hopeful conversion of several.

" Early on Monday morning, I went off with several of my friends to the ship, and was soon in the midst of this interesting Mission family. I found them perfectly happy, yea, rejoicing in the prospect of meeting some Christian friends in a strange country.

" During their stay with us, we had our new chapel opened. Mr. Dunbar preached in the morning from Gen. xxviii. 17.—and Mr. Grey in the evening, from Zech. xiv. 16, 17, to a very crowded and attentive congregation. The collection amounted to 80 dollars. Our friends remained with us nearly three weeks, and their circumstances and labours made a deep impression on many. One evening, after Mr. D. had delivered an excellent and faithful sermon from Acts vii. 34, the Collector of the Customs went to one of my friends, and begged that his name might be put down for — doubloons 21l. 6s. 8d. currency, for the general catastrophe, which, he observed, has been so gratefully remembered by the stranger this evening. In the morning we waited on him to return our thanks, and to say, that as the government had given orders

that the passengers should all be taken care of, and forwarded to New-York by the first vessel, we begged to decline his kind offer. On stating, however, the great object of Mr. D.'s mission, and showing him his case, which was strongly recommended by most of the ministers in Edinburgh, Glasgow, and Liverpool, and particularly by a written recommendation from Dr. Chalmers, (whom the Collector knows,) he very generously presented Mr. D. with the sum for the object of his mission, adding, "When you arrive at New-Brunswick, show your case to several gentlemen (whose names he gave Mr. D.) and give my respects to them, and tell them to look at your book; and say, I hope to hear from you that they have followed my example. God bless you, and give you success." We obtained also from other friends subscriptions to the amount of forty pound, besides clothing and necessaries for the voyage. Every day rendered them more endearing to the friends of Jesus in this place. Faith could we have said, "abide with us," for there is room; and glad would they have been to say, We will continue with you: but the piercing cry of the red men of the woods, "No white man teach red man," had penetrated their hearts. For these, said they, we have left all; and for these we must leave you. They left us on Good Friday, and we are daily expecting to hear of their arrival.*

UNITED STATES.—CHOCTAW MISSION.

LETTER OF DAVID FOLSOM.

THE following letter was written by a half breed Choctaw, a brother of two youths now in the Foreign Mission School. He is a chief, and much engaged, as the letter shows, for the civilization and evangelization of his countrymen. He never enjoyed any advantages of education, except what were derived from a six months' residence at a school in Tennessee. He would have staid longer, but could not defray the expense. The Choctaw language has always been his vernacular tongue, which, when his small opportunities of learning English are considered, sufficiently accounts for his mistakes in writing our language. We are persuaded our readers will be pleased with the simplicity and sincerity apparent in every part of the letter, and with the importunity which is used in pleading the cause of his people.—*Missionary Herald*.

Choctaw Nation, Pigeon Roost, June 20, 1821.

MY DEAR FRIEND—I thank you for your good admonition, instructing me, that by the blessing of Jesus Christ, we red people might be happy. But, my friend, in what way we poor Choctaws are to find this loving good Saviour who has been so gracious and blessing to our white brethren and sisters? Dear friend, we poor Choctaws must have instructors to lead us in that good path, where we would walk in and find the Saviour. You know we must, or at least we ought, to have more good instructor to talk to us for our good.

* The Society to which they belong was formed in New-Brunswick, British America, by Mr. Dunbar and some Christian friends who had settled there. Shortly after its formation, they deputed Mr. D. to make it known to the friends of Jesus in Scotland, where, through the divine blessing, he became so successful as to send out a young man soon after his arrival; and when cast here, he was bound for New-Brunswick, via New-York, with Mr. G. and Mr. W.

It is true we Choctaws ought to be a thankful, and we are thankful to our heavenly Father, in sending his dear children the Missionaries among us to teach us for our good. And they are, I consider them, as my friends and brothers and sisters, and do love to be in their company, and love to hear them talk about the Saviour.

But I have heard some distressing news from your country. I hear that there is no more money to be given; or the money way has give out, for the cause, and promotion of this good, blessed Saviour, that you have told me of in your letter. And more distressing in my mind is that our dear good friend, Rev. Cyrus Kingsbury, few days since he has left the nation for the Lower Country, for the purpose of collecting money for the Mission among the Choctaws. It is painful to we Choctaws, why this good man cannot be furnished with means to carry on his glorious work, for the cause of that good and precious Saviour, that you told me of him.

Now our friend are gone off from us for a short time to get little money to educate our poor perishing children. The Christian people in your country must not forsaken we poor Choctaws; for my poor nation are in a great distress for lacking of knowledge; and our whole depending is on the Christian benevolence. We want more minister who is well educated to go out among the red people and talk with them, and tell them about the Saviour you mention. And we ought to have two more good female teacher, to instruct our young women.

The school at Elliot on the whole is promising. But those dear people whom you all, good people, have sent here to instruct us and show us, we Choctaws, to how and what way we must do to find this good Saviour, must be supported. But our minister is gone, and we are in the dark—we have no Sabbath, and none instruct us way to heaven; only those dear Missionaries, and the father of all is gone from us.

I do suppose you good people at the north are all very happy indeed. Yes, you have a reason to be thankful and rejoice and be happy. There you are all blessed with the light from above—you have fine churches and cities, and there you are all blessed with the Gospel. But here we poor Indians, in this dark benighted land, are perishing and melting away, because we have not the knowledge you have.

Your good friend Dr. Worcester was with me about fourteen days, and during all this time in low health. I was sorry to see him so feeble; but we could not help this. I endeavour to do all I can to make him comfortable while he was here; and had him in my arms several time, as he was not able to help himself. He was not able to say much. I did wanted to have a long talk with him, but his health was such that he was not able to say much. For the short conversation I had with him, between times when he was able to sit up, I like him much, and do think him to be a fine man.

Because I consider you to be my true friend, why I have undertake to write a few lines to you. Please to write to me, if it would be convenience for you to do so. If you should have a chance to hear from my brothers at Cornwall, I would like it much to hear from them, and of their improvement.

I am sorry to say to you, that I am not pious man. You will please to pray for me and my nation. From your unworthy red brother,

DAVID FOLSON.

21st. This morning before I seal this letter, Missionary at Mayhew have send me word, that they have just received a letter from Brainerd, inform them the death of our beloved friend and father to us all, we red people—Dr. Worcester. Our great friend is gone! God of mercy speedily fill his place.

AMERICAN EDUCATION SOCIETY.

THE annual meeting of this important institution was held at the Hall over the Massachusetts Bank, on the third of October, at 11 o'clock, A. M. and opened with prayer by Rev. Dr. Palmer, of Charleston, S. C. The Report of the Treasurer was read and accepted. The amount of receipts for the last year was \$13,108 97. The Officers of the preceding year were rechosen, and Rev. W. Fay, of Charlestown, appointed to fill the vacancy occasioned in the Board of Directors by the death of the Rev. Dr. Worcester. Rev. B. Emerson resigned his seat at the Board, and received a vote of thanks from the Society for his laborious and faithful services. Rev. R. S. Storrs, of Braintree, was chosen in his stead.

At four o'clock, P. M. the Society met by adjournment at Marlboro' Hotel, agreeable to the arrangements of their Committee, where the Report of the Directors was read to a respectable and interested audience by the Rev. B. Emerson. The motion for the acceptance and publication of the Report was made by Samuel Hubbard, Esq. and seconded by Rev. Dr. Palmer. Thanks were moved to the Directors for their great exertions in behalf of the Society, by Rev. B. B. Wisner, and seconded by Rev. W. Jenks. The thanks of the Society to the Auxiliary Societies, Churches and other Associations, were moved by Rev. Dr. Holmes and seconded by Rev. Mr. Storrs. Most of these gentlemen addressed the Society in support of their motions.

At the close of the meeting about \$900 were subscribed to the funds of the Society—of which 800 are annual subscriptions.

AN EXAMPLE WORTHY OF IMITATION.

THE author of the letter, from which the following is an extract, will doubtless excuse its publication, though done without his knowledge or consent; when he recollects the powerful influence of example on human conduct, and the probability that many may be induced to go and do likewise. The letter is addressed to the author of "A Plea for the Theological Seminary at Princeton, N. J." by a distinguished clergyman, resident in one of the Eastern States, immediately after reading the plea:—

EXTRACT.

"I have long felt deeply interested in the prosperity of the Theological School at Princeton—I was a member of the General Assembly, in 1812, when it was located, and shall never forget the interesting discussions of that day, and the solemnity of the hour when the question was finally taken and decided. Although a congregational minister, I received my theological education in the Presbyterian Church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply an indifference to my own denomination, nor to the theological school established in our part of the country. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your seminary, more from the hope that my *example* may induce others to do likewise, than from the expectation that the little it is in my power to

give, consistently with other numerous and pressing calls, will be of essential service to the institution. You will therefore consider me an annual subscriber for one hundred dollars per annum, for ten years. In case of my decease during that period, I will make provision for the payment of the entire sum; and, should that provision, through any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee and order upon my executors for the payment of the sum that may be due, which I have no doubt will be readily admitted. Below, you will find an order for the payment of the first subscription upon a house in New-York."

September 13, 1821.

GREAT OSAGE MISSION.—ARRIVAL OF MISSION.

WE have been politely favoured with a letter from Miss Woolley, of this mission, addressed to her mother in this city, from which we shall make some extracts. The mission arrived safely at their place of destination, on Thursday afternoon, the 2d of August, with flattering prospects of extensive usefulness among the inhabitants of the wilderness. This intelligence will rejoice the hearts of thousands, who have often and anxiously commended this interesting Mission to the protection of God, and the guidance of his Holy Spirit. We should not cease our earnest prayers for them—they have scarcely begun their labour—they have many and great trials to encounter, before they bring to the great Shepherd, those wanderers from his fold.

June 29.—We arrived at the mouth of the Osage river at dusk, and after supper, father Dodge addressed us, and exhorted us to render thanks and praise to our heavenly Father, for his manifold kindness and mercy.

July 1. Sabbath.—We met on the Osage shore for divine worship. Our sanctuary was formed by the God of Nature, both grand and sublime. It was a large rock that shelved over, so that we were sheltered from the rain, as well as shaded from the scorching rays of the sun. I think the place would have well accommodated one thousand people secure from the rain. Here we met with but one solitary family, and the last we expect to see on our way to the Indians. They united with us in public worship. The discourse was founded on Isaiah xxxii. 2: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

July 2. Monday.—Monthly concert of prayer this night. I trust many prayers have been offered up in our behalf. Oh! may the God of all grace pour out a spirit of prayer upon all flesh; yea, may the set time to favour Zion quickly come.

The dear children under my charge, have become doubly dear to me, since the death of their mother; at times I look at them and weep for their loss and mine, in the death of a mother, sister and friend; for our hearts seemed to have been knit together, like the hearts of David and Jonathan—again I look at them and rejoice that the Lord has counted me worthy to watch over them, and listen to their wants.

July 4.—This is the day that gave our nation birth, as it respects temporal slavery. O may the Lord display his healing power, and cause that it may prove a day of sweet release from sin.

July 14.—Shall I complain of the fatigues of a long journey? No: for goodness and mercy have followed me all the way. Yes, we have abundant cause to adore and bless the God of providence.

But a few days ago, the water was falling three or four feet in a day, and we expected soon to be compelled to stop for the season; but our God interposed, and caused the water to rise eight or ten feet, and now we are in hopes we shall arrive at our station soon. But should we be disappointed, I trust it will be for the best; for the Lord's time is always best. Our family enjoy tolerable good health, though many are feeble. I feel that the Lord has not dealt with us according to our iniquities, but in his great mercy and loving kindness, hath he watched over us for good. Dear mother, brothers and sisters, do not think by this that I have passed into heaven, and ceased to sin. O no: I find that there is still in me an evil heart of unbelief, in departing from the living God: therefore, I would say to you, cease not to pray for me; for I am truly needy; I feel that I am liable every hour to fall into

sin. Yet blessed, for ever blessed be His name, that I do at times feel my heart going out after Him, as my only portion for time and eternity.

Alluding to the church in this city, with which she was formerly connected, she inquires—

Oh, how is it with her? Does religion flourish? Are professors engaged? Is the Sabbath school flourishing? Are the Teachers united in pleading with God for his divine blessing to rest upon their labours of love?—My dear sisters, need I say you are highly favoured of the Lord: therefore be entreated to be unremittently engaged in His service, and not to grow weary or faint in the way. I feel that your sphere for usefulness is great, very great—with tears would I exhort you to be found faithful. May the God of all grace clothe us with humility, and grant us living faith in the Son of his love, whereby we may come boldly unto the throne of grace, and obtain mercy, and find grace to help in time of need. Do remember me affectionately to all the scholars. Tell them for me, that they are highly favoured of the Lord; but their day of grace will soon be over, and if their privileges are misimproved, it will be more tolerable for the heathen at the day of judgment, than for them!

The Mission arrived at Chateau's establishment, on Thursday P. M. 2d. of August; here for the first time, we beheld Osage Indians. We were politely received by Wag-ton-e-gah, a warrior of distinction, who had been left there, to give information to his nation of our arrival. When three of the brethren who were forward, went up to the Indian huts, this warrior marched out from his cabin, with an air that would not have disgraced royalty itself, took the Missionaries by the hand, and bid them welcome. After motioning to have them walk about, and view the cabins, &c. he walked down to the river, and there waited the arrival of our boats. On our boats heaving to, the warrior welcomed the remainder of our family. At this place are many Osage Indians; their appearance is most interesting. Their cleanliness much surprised us. Notwithstanding some of the children, who were large enough to attend school, were naked, yet we could not but love them.

Some of the children were neatly dressed. We pushed up the river about one mile, and Wag-ton-e-gah accompanied us, took a seat at our table, and conducted with great propriety. During Friday, we rested, while the brethren spied out the land. Saturday, pushed up the river until the shoals stopped us. Monday, the brethren took a further view of the land. They found a site about four miles by land, and eight or ten by water from the boats, which pleased them. Indeed some of the brethren think they have not beheld a spot since they left New-York, that pleased them as well. Some have commenced carrying goods up in the skiffs, others are engaged in erecting a store-house, and brothers Newton and Bright, have gone to the Missouri river, for horses, cows, oxen, &c. We are within eighty miles of Fort Osage. All letters for us, should in future be directed "*Fort Osage Post-Office,*" with which we shall have communication monthly. The Osage chiefs and warriors have not returned from their summer's hunt. We expect their return soon, and a council will be immediately held.

Our health is good, and our prospects flattering. One Indian said "he had two children, he would send them to school, and when they became white men, he would come and live with us, and be white man too." A chief was asked a few days since, by a white man who happened accidentally at the boats "why there was so much rain this year?" He replied, that it "was on account of the Missionaries; they wanted water to come up with their boats, they pray unto the Great Spirit, and he send the rain. Mr. Chateau, when he want to come up with boats, never get them up, there no water."

We propose settling on the Menedisime river, the principal branch of the Osage.

BALTIMORE.—RELIGIOUS TRACT SOCIETY.

ON Monday evening, June 11th, 1821, this Society celebrated its fifth anniversary in the first Presbyterian Church, in Baltimore. The Rev. John P. K. Henshaw, Rector of St. Peter's Church, (President of the Society,) opened the meeting with prayer; and after he had stated the object of the meeting, the Rev. William Nevins, Pastor of the first Presbyterian Church, read the Report. Addresses in support of the

object of the Society were delivered by Rev. W. W. Hall, and the Rev. J. M. Duncan, and the meeting was closed with prayer by Mr. Duncan.

From the Report we learn, that at the commencement of the year the Society had on hand 40,000 Tracts. Since that time they have printed 45,000 Tracts, and 2000 copies of their Annual Report and Appendix. During the past year they have sold and distributed gratuitously 31,958 Tracts; leaving 55,042 on hand.

The whole number of Tracts published by this Society since its formation is *one hundred and twenty-three thousand four hundred and ninety-eight*.

The Board of Managers, composed of different denominations of Christians, appear to be harmoniously and actively engaged in promoting the important objects of the institution, and the appeal they make to their fellow citizens in its behalf, may most aptly be addressed to the citizens of New-York. It follows :

In a large and populous city like this, one should suppose there would be numbers inclined to support a society of such approved utility as the one we are now advocating ; and yet it is a fact, that many, very many otherwise well disposed christians, belonging to various denominations, have not yet come forward to bid us God speed, and to assist us in this work of love. And why this indifference, this backwardness, this inactivity? Do we exhibit any sectarian prejudice? Do we seek to promote any separate interest? Do we endeavour to accomplish any private views? If this were the case, then indeed we would deserve to be treated with neglect, to be called dishonest, and to be left to steer our own course. But what are the principles of this society? Its constitution embraces christians of every denomination. Our invitation is, come, all ye that love the Lord Jesus, come, join, and help us to enlarge his kingdom! See the many ignorant around us, unacquainted with their duty, regardless of the means to make themselves better informed, and altogether unconcerned for the awful consequences that await them. Observe the number of profane and intemperate mortals, blaspheming their Creator and Redeemer, drowning their senses by an incessant application of the inebriating cup, and hurrying their souls to the gulf of eternal perdition. Behold multitudes neglecting the ordinances of religion, seldom or never looking into the word of life, profaning the Sabbath of the Lord, and scarcely ever attending to the preaching of the gospel. Come, and help us to reclaim these poor, deluded, depraved, perishing sinners. Come, and help us, by adding the small yearly contribution we ask. Come, and unite your exertions to ours, that our sphere of usefulness may be extended. By increasing the number and variety of our little messengers, which are sent forth in the form of tracts, and by extending the limits, and increasing the force of our labours, the good that, by the Divine blessing, may be done is incalculable. We shall—and how many instances of the kind might be related—we shall become the means of instructing the ignorant, who have refused every other mode of instruction; of causing those to praise God, who before were accustomed to profane his most holy name; of leading others from habits of intemperance to habits of sobriety; of persuading many to respect the Sabbath of the Lord, and to keep it holy—to frequent the house of God, instead of spending their time in houses of dissipation. All this may be done, by contributing but very little of your earthly portion, by lending but a small part of your time, by your fervent prayer for the Divine blessing. And can you withhold that which you so easily may spare, from Him, who became poor that he might make you rich? Can you refuse to spend a little of your time, to promote His cause, who spent his life in labour and sorrow, to procure for you never ending felicity? Can you, O say, can you close your heart, and withhold your assistance in leading those to the Saviour, who are going astray in the way to unutterable misery? Can you stand back, and say, the pressure of the times is too great? Will you not rather make a small sacrifice to Him, who shed his heart's blood on Calvary's hill, to wash out the sentence of your eternal condemnation, and to make you sons and daughters of God, and heirs of glory? If there be any love to God, any zeal for his glory, any affection to the Redeemer, any charity to our fellow men, let us put forth our endeavours, and work the works of Him who sent us while it is day, ever remembering that the night cometh, in which no man can work.

PRESBYTERY OF NEW-YORK.

THE Presbytery of New-York opened its Session in the Church under the pastoral care of the Rev. E. W. Baldwin, in Willet-street, on Monday evening the 8th instant. Sermon by the Rev. Moderator, Samuel H. Cox.

On Wednesday evening the Presbytery met in the Church in Spring-street, under the pastoral care of the Rev. Mr. Cox, when Mr. Daniel Waterbury, a licentiate of this Presbytery, was ordained to the work of an Evangelist in the Gospel Ministry. Introductory prayer by the Rev. William Patton. The Rev. Dr. Spring preached an appropriate Sermon from 1 Pet. i. 12—"Which things the angels desire to look into." The charge was delivered by the Rev. Dr. Romeyn, who, after the laying on of hands of the Presbytery, made the concluding prayer. Mr. Waterbury has received a commission from the "Young Men's Missionary Society" of this city, to perform Missionary labours in Delaware county, in this state.

During the session, the Rev. Mr. Frey, with the church and congregation under his pastoral care, in Vandewater-street, were admitted into the Presbytery.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

A special General Convention of the Protestant Episcopal Church in the United States of America has been called, to meet at Philadelphia on the last Tuesday in this month, (the 30th.) The object of this meeting is to take into consideration the expediency of removing the General Theological Seminary from New-Haven, (Conn.) to this state, in order to receive the residuary legacy left by the late JACOB SHERRED, Esq.;

ANNUAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW-YORK.

THE Convention was opened on Tuesday morning last in Trinity Church, in this city. Divine service was celebrated by the Rev. L. M. Smith. The sermon was preached by the Rev. Henry U. Onderdonk, M. D. Rector of St. Ann's, Brooklyn, from Isaiah v. 21.—"Wo unto them that are wise in their own eyes and prudent in their own sight."

The Holy Communion was then administered by the Right Rev. Bishop Hobart.

At 2 o'clock the Convention organized. The Rev. Benjamin T. Onderdonk was appointed Secretary, and they proceeded to business.

In the evening a sermon was preached by the Rev. Orrin Clark, of Geneva, from Rev. xiv. 6, and a collection taken up in aid of the Mission Fund.

On Wednesday, after divine service, the bishop read his annual address, and the trustees of the "Protestant Episcopal Theological Education Society" of this state presented their first annual report. From this report we learn that the Society have established two theological schools, one in this city and the other at Geneva, in the western part of this state.

In the former, Bishop Hobart, Mr. Clement C. Moore, Mr. Gulian C. Verplanck, Rev. B. T. Onderdonk, have been appointed professors, and the Rev. H. J. Feltus, librarian ; in the former the Rev. Dr. McDonald, the Rev. John Read, and the Rev. Orrin Clark, have been appointed professors. The interior school has ten students, and the city school has eight.

We have neither time nor room to notice, at present, the other parts of the report, but we cannot forbear remarking the apparent confidence with which the trustees have *appropriated* the residuary legacy of the late Mr. Sherred to the establishment of several professorships. This legacy is still in the hands of the executors, where it will probably remain until the question shall be determined, whether the *general* or a *local* school have the right to it.

For the Christian Herald.

AN EVENING HYMN.

SAVIOUR, with thee I love to dwell,
 In orient vales, on Calv'ry's steeps,
 Where broken rocks thy sorrows tell,
 Where fond remembrance freely weeps—
 My heart would hear thy gentle call,
 When forth I stray at evening hour,
 O'er fields, by some lone waterfall,
 That softly laves the woodland flow'r.
 Oh, let me then enrol thy name
 In ev'ry flow'r around my feet,
 And muse on Him, who wrought its frame,
 And touch'd its leaves with hues so sweet.
 Or, gazing on the evening sky,
 Its richly woven wreaths of gold
 Have charm'd away my roving eye,
 To that secluded, lovely fold,
 Where all thy ransom'd flock, at last,
 Shall range in trackless fields of light,
 And, death's dark shade for ever past,
 Eternal morn succeeds the night.
 In that dear fold my soul would rest,
 Yet all its pow'rs would active be,
 As when a harp, with vigour press'd,
 Pours forth its softest melody :
 Where moves the star, to blend its beam
 With the rich flush of evening tide—
 And deck the clouds, which radiant seem,
 As robes by angels cast aside.

Snow-Hill, Md.

B.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distress. — *Psalms.*

THE CONVERSION OF SEAMEN WILL ENLARGE THE PRAISES OF ZION.

ADDRESS TO SEAMEN*.

You have doubtless perceived, that the profession which you have chosen is essentially connected with the interests of commerce, and the kingdom of heaven. You have special reasons for gratitude, that your vocation is sanctioned by heaven, and is destined, in the providence of God, to become a distinguished medium of conveying the rich blessings of the gospel to the numerous nations of the earth.

But while you count your high privileges, you must not forget the numerous dangers that may attend your course.

While engaged in foreign trade, you may pass through all the varieties of climate, and be exposed to all the changes of weather. Exposures, fatigues, watchings, and fastings, may engender fatal diseases, and carry you to an early grave; or they may bring on the premature decrepitude of old age. When in port you may be surrounded with the pestilence that walketh in darkness, or by the destruction that wasteth at noon day. Not only is your health in danger, but your faith may be shaken and your morals corrupted. By witnessing the divisions and corruptions of Christianity, and the varieties of her dress in different countries; by beholding a still greater diversity in the idols, and in the senseless and polluting worship of Pagans, you may become as indifferent as Gallio, or even be tempted to explode revelation and every form of religion, as the offspring of delusion. How vastly important, that your hearts should be established with grace, and that your opinions be settled in the truth, and sustained by familiar and irrefragable arguments. The luxuries, the popular vices, and the ease of secret indulgence, in great commercial cities, all combined, form a temptation by which many have been cast down, yea, by which many strong men have been slain. "Set your feet on shore therefore with the most deliberate and devout resolution to shun the spot of sin and of temptation; to flee from the very appearance of evil, to deny yourselves and take up your cross; in a word, to curb those lusts, which drown men in destruction and perdition, and to keep yourselves unspotted from the world."[†]

Few men fill places of so much trust as yourselves. Are you the owner of both ship and cargo, then through the want of skill or judgment, or in consequence of a little inattention, all may be lost, and your family reduced to poverty and sorrow! Are you employed in the service of

* In order to give the concluding part of Mr. Chapin's Sermon to Seamen entire, we present it in the form of an address, as our limits in this number will preclude any remarks of our own. See p. 281-285 of No. IX. † Abbot's Sermons.

others, their property to a vast amount is intrusted to your fidelity. How responsible this commitment ! The ship owner, the merchant, the consignee, the reputation of yourself and connexions, and the morals and lives of your men, are all involved in your integrity !

The ease with which property may be embezzled, or clearances destroyed, and forged, makes it of the highest moment that ship commanders possess that unbending honesty, which the richest temptations can never bribe. This truth, I trust, has been strongly felt. As a body of professional men you have never been reproached with a proneness to betray the confidence of your employers.

You, my respected hearers, have long been viewed as a valuable portion of the civil community. Your calling holds a distinguished rank in the pursuits of time. Respect then yourselves as citizens and as seamen, and stand aloof from every thing that may stain your character. But, sirs, do you realize, that men of your profession are yet to be elevated to far higher and nobler stations, and are to perform services, which will enrich the kingdom of heaven to the latest moment of time, and in every point of eternity ? They are to become the carriers of God's word and people, and to be helpers in diffusing the light of revelation through all the kingdoms of men.

Permit me then to press the question upon your own consciences ; are you now prepared by the mercy of Christ to enter on this glorious work ? For your highest welfare and usefulness, the church of God take a lively interest, and for your salvation they continue their daily prayers. You have seen the weighty reasons to desire your conversion, independent of your own personal happiness. But wave, for the present, all these considerations, and confine your thoughts to your own independent good. You, like all other men, are involved in the guilt and misery of the fall. Have you ever been convinced by the Spirit of God, that you are poor sinners ? Have you learned the motives by which you have been governed, and have you been slain by the sword of the law, as was the great apostle of the Gentiles ? Can you look back to some season of distressing conviction of sin, and to the period of your joyful deliverance and espousals to Christ ?

You, more than most men, need the supports and consolations of religion. Your vocation requires you to spend much of your time on the bosom of the deep, far removed from domestic endearments, and from the privileges and assemblies of the house of God. Here, without grace, you are in constant peril of being lost for ever. Waters in the bilge, admitted through a worm hole gnawed in the forest centuries ago, may breed a pestilence, that may sweep you and all your comrades to a watery grave. A starting plank, or a hidden rock, or shoal, or some sudden flaw, or tempest, may sink you to the bottom. If you are in a state of impenitency your immortal interest is in continual jeopardy. Your souls are embarked, which, if lost, no price can redeem. Of what infinite moment, that they should be prepared by the grace of God, to meet death, however suddenly, and in whatever terrific forms it may come.

While far off on the sea, you may learn much of Jehovah. There you behold the works of the Lord, and his wonders in the deep. There you behold the wonders of his goodness in making the ocean a mean both of separation and union among all the nations of the earth, and in turning it into a great store-house of provision for the support of man. There you behold the wonders of his power in keeping it within its an-

cient boundaries. Sometimes the proud waves will come in with their high and foaming tops, as if resolved to break away the mounds, which have so long confined them; but they dash against the shore, spend all their fury, and then hasten back, as if ashamed of their defeat. There you behold the wonders of his wisdom. This mighty collection of water is deeply impregnated with salt, and for nearly six thousand years, without one moment's pause, it has been ebbing and flowing, rocking about, and laving its immoveable banks, and all this to keep it sweet and pure. There you behold the wonders of his greatness, and the tokens of his wrath. Sometimes the blue surface around seamen is smooth, presenting one vast sheet of unruffled waters, spread out like a molten looking-glass, to reflect the face of heaven. All is stillness and awful majesty. But soon the scene is changed. The clouds begin to gather—look black and furious, full of tumult, as if preparing to discharge their angry contents—winds begin to howl—blow a gale, and soon a tempest, piling the ocean into rolling mountains—the heavens blaze,—thunders roar, as if the whole artillery of the storm were opened, to play upon their trembling bark—now “they mount up to the heavens, and go down again to the depths; their souls are melted, because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven.” O, how hard must be the heart, how stiff the iron sinew of the neck, to refuse to bow down before such displays of the power and the mercy of God! He holds the winds in his fist, and smites through the proud waves of the sea. Heaven is his throne, earth is his footstool; clouds are his chariots, lightnings are but the “shining of his glittering spear,” and the voice of thunder “is the voice of his tabernacle.”

Masters and seamen, as you are about to leave us for the season, I trust we shall follow you in our thoughts and prayers. May winds and waves, and every circumstance, conspire to render your respective voyages pleasant and prosperous. Like Zebulun, may you rejoice in your going out, and suck of the abundance of the seas, and of treasures hid in the sand. You will leave behind you anxious companions, parents and connexions, who, when tempests blow, will heave many a sigh to heaven for fear that you are sunk. Who of you will be permitted to return, is known only to that Being, who holds in his hands the destinies of all flesh.

“Many go out and ne'er return,
But leave their families to mourn
The sad irreparable blow,
Hasty, and vast, and awful too.”

No year rolls round without consigning many of your companions in danger to the world unknown. Some fall victims to disease—some are washed overboard—some fall from aloft, and are dashed in pieces—some are wrecked on desolate shores, and are lost at once, or perish under an assemblage of inexpressible miseries. Ah! how many parents, widows, and fatherless children in this vicinity, and elsewhere, are now filled with sorrow of heart at the remembrance, that in such ways and sufferings they have lost a son, a husband, a father? How solemnly have you felt while attending sea funerals, when you have sewed up a

winding sheet around some cold corpse of clay, and with silence and tears slid him down the side of the ship, to sink out of your sight, to rise no more, till the last trump of God shall summons the sea to give up its dead! O, my fellow mortals, are you prepared to die? Do you realize the miseries of an unconverted state, and the amazement of the graceless sinner, who dies in the anguish of despair? If he look back while on his dying bed, he sees that he has wasted his day of grace—slighted the calls of mercy—profaned the holy Sabbath—neglected the word and house of God—disregarded the counsels of wisdom, and outbraved the judgments and threatenings of heaven. Within he is tortured with the stings and remorse of an upbraiding conscience. He looks forward to the judgment seat, and expects soon to be called into the presence of that holy God, whom he has disobeyed, and from whose presence he must be driven away to lie down in endless sorrow. How often do such thoughts overwhelm and distract the sinner, when summoned away by the king of terrors?

That such may not be the melancholy close of your life, be entreated to think on your ways, and flee to Christ, the only refuge. What is your present character and condition? Have you been launched from the stocks of nature into the ocean of grace? Have you on board all things requisite for your passage to eternity? Where is your pilot? Has the image of Christ been formed in your heart, the hope of glory? Does he rule in your life? When your ship is tossed with the waves, does Jesus come to you in the watches of the night, walking upon the sea, and saying to you, "be of good cheer; it is I; be not afraid?" Are you furnished with chart and compass? Is the Bible your support and guide? Is it by this book "you ascertain your position, your course and your bearings?" Are you supplied with ship stores to last the voyage? Are the rich promises of God hid in your hearts, and by an act of faith are they changed into the food and strength of your souls? Do you often try the pump? or prayerfully perform the duty of self-examination, to learn the soundness of your hope. When you make a harbour, and enjoy temporary rest and peace from the storms of life, do you preserve an anchor watch, lest you be assaulted and robbed by enemies, or drift from your ground, and be carried away by the current of sin to be wrecked on rocks or quicksands? Do you often try the lead, and heave the log to know your bottom, and the rate you run? If so, happy men, happy mariners, heave up, spread all your sails, and the winds of mercy will soon waft you into the port of eternal rest.

PORT OF LONDON SOCIETY

FOR PROMOTING THE RELIGIOUS INSTRUCTION OF SEAMEN.

Summary of the third Annual Report, May, 1821.

THE cheering month which calls together the friends of "the Port of London Society," has, of late years, become, to the church of God, a deeply interesting and important one, and pregnant with events, compared with which, the revolution of empires, the councils of kings, and the debates of senates, are trifling and unimportant.

This, as if by common consent, is the favoured period which has been fixed upon for celebrating the triumphs of those institutions which adorn our native land; and hence, to this far-famed metropolis, the angels of the churches, and the friends of the Redeemer, from different and distant places, are attracted; and here is concen-

trated, as in a focus, no small *portion* of the talent, the zeal, the charity, the wisdom, and the *mighty* influence of the christian world.

Not only, therefore, in reference to this vernal season of the year, but also to the moral scenery, all lovely and enchanting as it is, which opens to our view, may we exclaim: "The winter is over, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Those chords are now about to be struck which shall vibrate to the extremity of the habitable world!

Those holy men are now assembled, who have solemnly pledged themselves not to stay their hand, until they have carried the Banners of the Cross "victorious round the globe!!!"

While we survey this noble army of the living God, pressing with holy and impassioned ardour and enjoyment from one assembly to another in quick succession, can we forbear inquiring: "Who is this that looketh forth, fair as the sun, clear as the moon, and terrible as an army with banners?"

The world has surely not witnessed a scene so commanding and delightful, ~~since~~ the days "when the tribes went up, the tribes of the Lord to worship before him in the holy mount at Jerusalem!!!"

Among these noble and godlike institutions, the Society, whose anniversary we now commemorate, ranks not the lowest in the scale of importance; and the Committee cannot forbear offering you their warmest congratulations on the return of this annual solemnity, and calling upon you to unite with them in thankfulness to God, for the benediction which has hitherto rested on the Society, and for the encouraging prospects with which it is surrounded.

It is true, indeed, that benevolent exertions arising merely from human passions, are oftentimes transient and unavailing; but those efforts which originate in the design of Providence—which are suggested by the Spirit of God, must assuredly prove permanent and successful; and such the Committee firmly believe will be the result of exertions made by the Port of London Society, in behalf of the religious welfare of seamen.

On former occasions the Committee have had the happiness to announce the liberality of many corporate bodies, as well as of individuals, and the spirit of generosity has not decreased within that year, the labours and success of which this Report is designed to concentrate. To particularize every source of this encouragement, would be incompatible with that brevity which the present circumstances demand. In the month of October last an intimation was given, that his Excellency Baron de Just, Ambassador from His Majesty, the King of Saxony, had a communication to present to the Committee of the Port of London Society. It was considered due to the representative of that excellent monarch, to receive him in a respectful manner, at the Floating Chapel. On the 6th of November, His Excellency the Baron, accompanied by Rudolf Ackermann, Esq. met the Committee at the Chapel, and having seen the accommodations for the worship of God, (which afforded him the highest satisfaction,) he presented a letter, expressive of his King's interest in the welfare of seamen, and containing a grateful recognition of services rendered by this country to Germany, when desolated by war. Addressing the Treasurer of this Society, his Excellency thus expressed himself:—

"Sir, I have it in command, from his Majesty the King of Saxony, to subscribe, in my name, the sum of £25, to your Floating Chapel for Seamen.

"Although my court feel particularly interested in all that promotes the national institutions of this country, I am authorized to inform you, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh in their recollection."

Mr. Ackermann, at the same time, presented a donation of one hundred Saxon thallens,* from the Burgo Master and Magistrates of Leipzig; and fifty Saxon thallens from Messrs. Frege and Co. of Leipzig; and has since informed the Committee, that the sermon preached at the last anniversary, by the Rev. J. A. James, and subsequently published, has been translated into German, at Leipzig, exclusively in aid of this Society. Beyond the advantage immediately resulting from these foreign contributions, this meeting cannot but participate with the Committee, in rejoicing, that an interest in behalf of seaman has been created in one portion of the Continent, and will unite in humble prayer to God, that it might be diffused not only over the whole of Continental Europe, but throughout the civilized world.

A lively interest has been manifested by the excellent clergyman of the Swedish Church, the Rev. J. P. Wählin, and after having repeatedly united in worship with

* The Saxon Thaller is about three shillings.

the crews of numerous vessels at the Chapel, he kindly offered his church for sermons in behalf of the Society's funds.

The truly pious and exemplary Rector of a provincial parish transmitted to the Committee a donation, in a letter so encouraging and animating, that the Committee cannot forego the pleasure of making a quotation from it. "It is so obvious," says he, "as to be the common topic of observation, that God is now in a very decisive manner hastening the promised time, when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. And that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to bless God if we have lived to see such a time, and more especially, if he has given us grace to take an interest in any institution established for promoting the Gospel at home or abroad. I have noticed in the public papers the institution which you so zealously support, in favour of a class of men, reprobate almost to a proverb, and who, till of later years, might truly say, no one cared for our souls. I trust, that numbers of these ignorant creatures will have cause to bless God for the Port of London Society, and the Bible Society. I enclose a one pound note, of which I beg your acceptance, as my mite towards the Society, and I regret that I have not a larger donation to transmit, but upon the principle that every little helps I hope it will be acceptable."

Another correspondent says, "It gives me much pleasure to perceive that your diligent exertions have been attended with so much success; and I hope the time is not far distant when, not only every ship from the port of London, but every ship which sails from the ports of the British Islands, and from those of the extended empire of this favoured country, when they shall meet each other on the great and wide sea, will thus salute, in good old scripture phrase, 'The Lord be with you!' 'The Lord bless you.' How delightful would it be to see every ship a Bethel, or house of God; and their crews devoting the Sabbath, as far as the necessary business of the ship would permit, to the service of God. The time will no doubt come; for it will certainly come to pass, as declared in Holy Writ, that all mankind will be converted to God. You speak of deficiency in the society's funds; but be not discouraged, use your best exertions as you have done, and leave the issue to the Most High."

It had long been desired to carry the knowledge of the Society's proceedings into the western part of the metropolis, and, on the 13th of February last, a public meeting was convened at Freemason's Hall, at which the Right Hon. J. C. Villiers, M. P. very kindly presided. Nothing could be more satisfactory to the friends of seamen than the result of that meeting. The claims of seamen to religious instruction were advocated with great energy, and in a truly evangelical spirit, not only by the liberal and beneficent chairman, Mr. Villiers, but by others, whose lives are consecrated to the service of their country, in the senate, and in the church of Christ;—men, who, though conscientiously differing from each other, on non-essential points in religion, nobly unite their energies to promote the best, the eternal welfare of their fellow men. Whilst the liberal contributions of others entitle them to the grateful recognition of this assembly, it is impossible, at this moment, to pass over the generosity of the chairman on that occasion, who, besides repeating his donation of ten guineas, became an annual subscriber of two guineas.

Within the past year, great and successful exertions have been made in different parts of our own country, to further the objects contemplated by the Port of London Society; and in exciting to these exertions, no small tribute of praise is due to the zealous and persevering labours of the Bethel Union Society. Within our own vicinity, as at Poplar, Greenwich, Woolwich, and Gravesend, local societies have been formed; and from amongst the more distant ports, Liverpool, Hull, Bristol, Shields, and Leith, may be distinguished.

The intelligence of our proceedings in England, was not heard in our interesting sister country, Ireland, with indifference. About the middle of last year, a zealous promoter of religious societies in Dublin availed himself of an occasional visit to this metropolis, to attend public worship at the Floating Chapel, on a Sabbath morning, where he was not only gratified by the appearance of a numerous congregation of mariners, but obtained much information respecting the Society's plans and prospects. He informed the managers, that some personages of considerable naval rank were likely to bring the subject under the more direct cognizance of his native land, and since that period much laudable feeling has been awakened there towards seamen.

There has also been observed, within the last year, a greatly extending desire amongst the masters of ships, to assemble their crews for divine worship, when at sea; and consequently, more numerous applications have been made for the "Seaman's Devotional Assistant," than at any former period.—(*To be continued.*)

THE CORNER STONE OF ANOTHER CHURCH.

In pursuing our editorial labours, we meet with few things more cheering than the accession of a new church, and a new labourer in the interesting field which constantly lies open to our view in this great metropolis. The acknowledgments of a christian public are due to the persons, who, under the blessing of God, are the honoured instruments of thus establishing a christian colony amidst the rude materials of our own suburbs, and causing the voice of psalms and prayer to be heard in our families, and wickedness and vice to be banished from our streets.

On the first Sabbath in March, 1820, the Rev. William Patton commenced preaching in the school-room, No. 136 Mulberry-street, when there were not more than ten persons present. The next Sabbath there was a small increase; as he proceeded in his labours, the audience gradually enlarged. Two services were held on the Sabbath and one in the week, until about the first of October, when three services were held on the Sabbath, and two during the week, and a Bible class was formed. About this time it pleased the Lord to give some evidence that he ordered the work, by bringing under deep conviction ten or twelve, who afterwards obtained hopes, some of whom are now members of the church, which was formed on the 8th of January, 1821, then consisting of *four* members. Each communion has given to the bosom of this infant church a few members received from the world; so that on the 19th of August last it consisted of *forty-one* members—sixteen of whom were received from other churches, and twenty-five upon the profession of their faith. The work of grace appears still to be going on—new convictions frequently occur, and a very impressive solemnity is manifest in the meetings for worship.

We understand much of the success is evidently owing, under the gracious influence of the Holy Spirit, to visiting families—meetings in the houses of the people, and to the meetings for inquiry, which have been held weekly.

On Wednesday, the 19th of September, a large and respectable assembly met in the school-room in Mulberry-street, and the exercises were commenced by singing, and prayer by the Rev. Mr. Cox. The Rev. Dr. Spring preached an appropriate sermon from Ezekiel xlviii. 35—“And the name of the city from that day shall be **THE LORD IS THERE.**” The Rev. Mr. Baldwin engaged in prayer, and the congregation moved in procession to the site of the church to be erected in Broome-street, where the corner stone was laid, and an address delivered by the Rev. W. Patton. The concluding prayer was offered by Dr. Spring, and the benediction was pronounced by Mr. Patton.

We did intend to say a few words to urge the claims of this infant church upon the christian public; but they will not require any argument when we tell them the worthy pastor has spent his time and his property in bringing forth this germ of moral renovation in the midst of our domestic heathen, and unless they will sustain it with their substance and their prayers, it must droop and die, and bring a reproach upon those who have received Christ and enjoy a profusion of the silver and the gold, which are His.

SYNOD OF NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey was opened at Newark, N. J., on Tuesday, the 16th inst. with a sermon by the Rev. Moderator of the last Synod, Isaac Van Doren, of Hudson Presbytery, from 1. Tim. iii. 2—"A Bishop then must be blameless."

On Wednesday the Synod was principally occupied in receiving the reports of the several Presbyteries, and the accounts of the state of religion in the congregations within their bounds.

In the evening the sermon in behalf of the AFRICAN SCHOOL was preached by the Rev. J. S. C. F. Frey, of the Presbytery of New-York, from Gen. xxii. 18—"And in thy seed shall all the nations of the earth be blessed." We lament that the poor Africans were again, by some uncommon fatality which attends their cause, left to an advocate, prepared at two or three hours' notice. The sermons, last year and this, were highly creditable to the persons who were willing to trust their reputation to an extempore effort; but their success should be no excuse for the neglect of those whose duty it may be to prepare this annual "plea for Africa."

The *Narrative*, prepared from the accounts of the state of religion in the respective Presbyteries, was read at the Synodical Prayer Meeting, on Thursday evening. This narrative will, we trust, be confided to a committee of publication, which shall not be quite so evanescent as that appointed last year, and that it will not have to be hunted for in vain at the next annual meeting of Synod.

The Synod adjourned on Friday morning, to meet next year in the Presbyterian Church in Vandewater-street, New-York.

DONATIONS.

The Treasurer of the Marine Bible Society acknowledges the receipt of the following sums since August last.

<i>Life Subscribers</i> .—Capt. S. B. Whitlock,	\$10 00
Chas. Little, by the donation of his father, J. Little, Esq.	10 00
<i>Donations and Collections</i> .—Sundries, per Captain G. Thomas,	3 75
"A seaman's mother," by Rev. Mr. Nott.	5 00
Cash from a collection box on board the Liverpool ship	
Amity, Capt. Maxwell, one voyage,	13 00
Ditto on board brig S. Carolina, Capt. Steel,	1 36
Sundries pr. Capt. Prince,	1 00
<i>October 3d, 1821.</i>	\$44 11

TO READERS AND CORRESPONDENTS.

"LACOMER" is received. His communication is interesting, and its publication might be useful, but we cannot insert it without having the real name of its author left at the office, or unless we know some of the parties. We would here take occasion to observe, that we cannot publish any communication purporting to be a statement of facts, in a matter so important as the conversion of an opposer of the religion of Jesus Christ, without some evidence of its truth.

The proceedings of the Quarterly Meeting of the Sunday School Union are deferred for want of room.

The Christian Herald.

VOL. VIII.

SATURDAY, NOVEMBER 3, 1821.

No. XII.

Miscellany.

BIOGRAPHY OF JACOB DE MISA.

Translated for the Christian Herald.

FROM THE "ARCHIVES DU CHRISTIANISME."

JACOB DE MISA, also known by the name of Jacobel, or Jacobus of Streziebro, a minister of the church of St. Michael, at Prague, celebrated in his country for his erudition, his eloquence, and the purity of his manners, was a zealous disciple of John Huss and Jerome. When they departed from Prague to go to Constance, Jacob was not in the least discouraged; he continued to administer both elements of the communion to the laity, and sustained on this subject two theses in the University of Prague.* He openly preached this doctrine, and many of his colleagues imitated his example, in the chapel of St. Michael. Dismissed from this parish by the clergy, the inhabitants of Prague received him in that of St. Martin, where his opinions were welcomed with transport by the people, the magistrates, the university, and finally by the whole city. In the mean time the catholic clergy were extremely agitated. They cited Jacob to appear before them; but nothing could intimidate him; neither the numerous writings calculated to outrage his doctrine and his character, nor the severe aspect of his judges.

The clergy of Prague, not being able to offer any obstacle to this torrent, sent Jacob before the council of Constance, and the 4th day of May, 1415, his doctrines were condemned by six decrees of excommunication.† Jacob was not cast down; he defended his opinions in many writings, in which he did not hesitate to qualify the Pope as Antichrist. These writings were likewise condemned by the council. Scarcely was the news of the death of John Huss, and Jerome of Prague, received in Bohemia, and of the decree of the council, ordaining that the cup should be removed from the laity, than immediately the Jacobites united with the Taborites to defend the communion under the two species of bread and wine. It was then that the famous general Ziska was placed at the head of the army of the Hussites, who had taken arms for the liberty of

* At the time in which such glorious attempts were made in reforming the errors of the catholic church, and even at the present day, the catholic clergy, in the administration of the Lord's supper, gave to the people only the symbol of Christ's body, reserving to themselves exclusively, that of his blood. And it is to this that Jacob de Misa had reference, when he administered both species, that is, not only the emblem of the body but of the blood.

† This has reference to the foregoing note.—Jacob having given the laity the two elements, his doctrine was condemned, and the cup (the blood) was forbidden to the laity.

conscience: and, in the midst of all these difficulties, that Jacob de Misa, who had not hesitated to defend his anti-papal doctrines, even on the side of the still smoking pile that had consumed John Huss, died peaceably in Prague, the 9th of August, 1429.

HAVE PRIVATE CHRISTIANS A WORK TO DO?

To the Editor of the Christian Herald.

SIR—At a time when revivals of religion have become more numerous than at any former period, it becomes a duty for *private christians* to inquire with solicitude and with seriousness, whether the Lord Jesus Christ has any thing for *them* to do to promote his cause among men. This inquiry has been made during the last eighteen months by many christians, particularly in the neighbouring states of Connecticut and Vermont; and I do rejoice, that so many have seen the path of duty to be straight and plain before them.

When a christian gives himself up to God in the covenant of faith, does he offer himself entirely to his Lord and Creator, or does he keep back a part? Ask any child of God, and he will readily answer, that he makes a total surrender of himself, his time, his talents, and his services; whatever he is, or has. If this surrender is made with sincerity; if the heart has any thing to do with it, how can one doubt arise in the mind of any honest man, whether a christian is bound to labour with all his might, and to pray fervently that the kingdom of God may come, and his will be done on earth, as it is done in heaven? If this surrender has not been made with sincerity, why has he suffered Satan to deceive him? why has he lied unto the Holy Ghost? Is he in any better condition than Ananias and Sapphira? They pretended to give up their property to God, but kept back a part. If there are any persons in this situation, I would say to them, how long halt ye between two opinions? If the Lord be God, worship him: but if the world be your God, do not pretend to be a disciple of the Lord. Ye cannot serve God and mammon.

It is often objected that private christians are ignorant, and incapable of doing any thing useful in the conference room, or in the smaller circle. What! are private christians ignorant of the way to heaven; ignorant of the will of God as exhibited in the Scriptures? If so, it is high time for them to read their Bibles, and to learn. Can it be that a revelation of the divine will to mankind, which is so plain that the wayfaring man, though a fool, need not err therein, is yet so intricate and confused that a christian cannot understand it? Can it be that this heavenly light has illuminated his heart, and yet has left so faint a light that he cannot distinguish by it the essential doctrines of the gospel? Suppose he is in some measure ignorant; he should remember, that he will not be called to an account for the manner in which he has exercised the abilities which he has not, but those which he has. Let him then no longer wrap this talent in a napkin, and bury it in the earth.

But ministers must do every thing in promoting and conducting revivals of religion, and the brethren of the christian church may slumber at their posts! Do not ministers dwell in tabernacles of clay like their brethren; and are they not subject to all the frailties and infirmities of human nature? They are liable to become cold and formal, and some-

times fall asleep on the watch tower. Can a minister visit and converse with all those who are awakened and alarmed in a time of revival? Can he, unassisted, gather in the harvest? Experience proves that he cannot. Where then shall we look for assistance; where for those who may be co-workers with the Holy Spirit in this benevolent employment? Shall we look to the world, and request sinners to step forward, and labour and pray for the building up of Zion—or to the church of Christ? There we find friends to the Redeemer; and there we may hope to find those who feel a lively interest in the prosperity of his cause. If brethren will labour in this great work, they strengthen the hands of ministers; and when their prayers are answered, the hearts of ministers will be encouraged.

It is further said by brethren of the christian church, we feel diffident of our own powers, and modest as to the character of our performances, and wish to be excused from taking any part either in prayer meetings or conferences. This excuse has more of plausibility than of soundness in it. If I may judge by my own experience, it originates in pride. The fear really is, not that we shall dishonour our Master, or injure his cause, but that we shall not gain reputation by our performances; that some brother who is inferior to us in education or influence, will succeed better, and take a more elevated stand in the church than ourselves. If there is really some diffidence existing, let us make our first attempts in small circles, before we adventure to speak in public, and habit will soon give us confidence. If there is a spark of the heavenly flame to be found in our hearts, is it not reasonable to suppose that it will impel us to make the experiment, and in this way try to do good to those around us.

It is said, likewise, this is peculiarly the work of the Holy Spirit, and therefore the feeble exertions of christians will effect nothing. I acknowledge as fully as any person that no descendant of Adam was ever regenerated without the especial agency of the Holy Spirit; and yet fully believe, that God uniformly works by the instrumentality of means;—that this is his chosen way. It is unquestionably true, that Paul may plant and Apollos may water, but that God only gives the increase. And I trust it is as true, that unless Paul does plant and Apollos does water, we have no reason to suppose that God will give the increase. If any one is at a loss on this subject, I would ask him, what is the reason that in many parts of this state, and generally throughout New-England, so large a proportion of the inhabitants are pious, excellent people, while in South America the proportion is so small? There can be but one answer; here, Providence has given the means of grace in the most abundant manner; there, they are found in a degree which is small and miserably deficient.

Again, it is urged that there are some excellent ministers who have doubts on their minds whether it is, on the whole, best for brethren to hold conferences and prayer meetings. In reply to this objection it may be said, that there are likewise excellent ministers, who have doubts whether there is any *reality* in revivals of religion. And shall we, who have had demonstration on this subject in our own houses and churches, disbelieve the evidence of our own experience for many years, because, forsooth, some excellent minister has not so much “faith as a grain of mustard seed?” When we are called to give an account of our steward-

ship at the final day, will this excuse weigh as much as a feather? Will it then be any extenuation of the guilt of neglecting our duty, that our minister had some doubts what our duty was? This reason appears much more as if it came from the Roman catholic church than from the protestant. I have never seen any place in the Bible which convinced me that christians were to pin their faith on the sleeve of their minister. The only directions which I can find relative to this subject are like the following: "To the law and to the testimony." "Search the Scriptures, for they are they which testify of me." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Suppose a minister holds some heresy, are the brethren and sisters of his church to become heretics likewise? Some ministers are cold and asleep, while their churches are animated and active. What is to be done in this case? There can be but one answer; the church must go forward and do *their* duty, whether the minister does *his* or neglects it. To their own Master they stand or fall. But a church should do still more; if their minister sleeps they should awake him; they should push him onward in the path of duty, until he becomes animated and laborious in the service of his Lord and Master.

I rejoice that there are not many ministers in this state, or in the land settled by the pilgrims, these lands of revivals, who have any doubts concerning this subject. I do not know one; I do not believe there is one, who has had a revival of religion in his own parish, and where the brethren of the church have been active, that has a single doubt as to the utility of their labours and prayers.

Let me ask, what would be the consequences if the churches throughout this state, and New-England, would labour with earnestness, and pray with faith for an outpouring of the Holy Spirit on our beloved country, with one heart and with one mind? What would be the consequences? When we remember "that our heavenly Father is more ready to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children." The consequences would be these; one general revival of religion would soon extend over these sections of our country; the cloud would be borne beyond our frontiers; it would enlarge and expand until the divine blessing should flow down in the regions of the south and the west; until this whole land, now waste and desert, should become as the garden of God.

N. H.

Banks of the Hudson, Oct. 1821.

THE TWINS.

For the Christian Herald.

THOSE who are daily fed with plenty from the table of a tender parent, know but little of the pangs of those who, languishing with hunger, desire even the "crumbs from the table." Could all who enjoy the privileges of the gospel, and who are now inactive in the cause of benevolence, for a short time exchange places with thousands in our country, it would seem as if compassion alone would compel them to stretch forth the hand of charity, and give the bread of life to the hungry

and the perishing. The number of those in our large cities, and in our new settlements, is so great, that unless all the energies of christian sympathy are soon exerted, a vast majority of the present generation must go down to the grave without hope—without consolation. Though the most piercing cries for the waters of life come to us from every quarter, yet, unless we have *seen* these wants, it is difficult to feel.

A few years since a young man and his wife arrived at the town of M——, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M——, which was then a new country, and had happily spent two or three years in this situation, when the young man, by a mysterious Providence, was called from this world. With his surviving widow he left two lovely twin infants to deplore a loss which time could never retrieve.

The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region who could direct her to the great source of comfort; nor was there a pious friend who could guide her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of Heaven, found that consolation which a selfish world can neither bestow nor taste. She mourned, indeed, a husband who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved, that while she lived they should never need a mother's care. As they grew up she endeavoured to teach them the first principles of religion; but they received only her instructions. One week after another rolled away—one Sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed by the sound of the "church going bell"—the solitary place had never been gladdened by the footsteps of him, who could proclaim "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand, and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years had never heard the whispers of love from the servants of her Saviour.

When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold arms of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to Him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes, without friends, and without any one to protect them; but I leave them in the hands of God, and I *do* believe he will protect them; and my last prayer shall be for my poor, poor destitute orphans!"

After the death of their mother, the little boys were received into the house of a neighbour; but in less than a year one of them was stretched

beside the mother, beneath the sods. About this time a pious young lady arrived in this place. She, too, was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met this little boy straggling beside the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. "What is your name, my little boy?" said she gently. "James ——." "Where do you live?" "With widow ——, just in the edge of the woods, in that little log-house—can't you see it?" "I see it; but is widow —— your mother?" "No: I had a mother, and she loved me. She used to take care of me and my brother John—she gave us clothes—taught us our own little prayers and catechism; oh, she was a good mother!" "But where is your mother?" said the lady, soothingly. "O, madam—she—is dead! Do you see the grave-yard yonder?" "Yes." "And the great maple tree which stands in the corner of it?" "I see it." "Well, my poor mother was buried under that tree; and my little brother John lies there too—they are both buried up in the ground, though my mother's grave was deepest. I shall never see them again—never even while I live! Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity.

The short account which the little boy gave of himself awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave-yard, but continued to converse, and to gain his confidence. She found him very ignorant, having never been at school, and the instructions of a pious mother, having never been repeated, or enforced by example, were nearly forgotten. A Sabbath school was never established in this place; and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she immediately visited every little cottage in the village, and urged that the children might be assembled the next Lord's day, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protests against such innovations. For the three first Sabbaths the young lady had no scholars but her little James ——.

But she knew that however faint may be our prospects at doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry not to see more scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks the prejudices of the people began to wear away; and before the summer closed this school embraced every child whose age would allow it to attend.

It was the second summer after the establishment of this school, and after the little James —— had become well acquainted with the Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him by conversation. On one pleasant afternoon she led him out by the hand, and, at his request, visited the spot where lay his mother and his little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day; as they sat by the graves in silence—

neither able to speak—the lady gazed at the pale wan countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, “I have not long to enjoy your society.” Without saying a word he cut a small stick, and measured the exact length of his little brother’s grave, and again seated himself by the lady. She appeared sad as he calmly addressed her: “You see, my dear Miss S——, that this little grave is shorter than mine will be!” She pressed his little white hand within hers, and he continued; “you know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing about death—nothing about heaven, or God, or angels. I was a very wicked little boy till you met me. I love you much—very much—but I would say something else!” “And what would you say?” inquired the lady, trying to compose her feelings. “Do you think I shall ever get well?” “Indeed, I hope you will!—but why ask that question?” “Because I feel I shall not live long—I believe I shall soon die—shall then be laid beside my poor mother; she will then have her two twins, one on each side of her. But do not cry, Miss S——, I am not afraid to die; you told me, and the Testament tells me, that Christ will ‘suffer little children to come unto him;’ and though I know I am a very sinful little boy, yet I think I shall be happy,—for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet my mother and my little brother in happiness—I know you will come too, wont you? When I am dead I wish you to tell the Sabbath school how much I loved them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James——, and then prepare to die!”

The young lady wept, and could not answer him at that time. But she was enabled to converse several times with him on the grounds of his hope; and, as far as we may judge, was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting by his bedside, and with her own trembling hand closed his lovely eyes, as they shut in everlasting slumbers. He fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave; and while she shed many tears over the sods which covered his lovely form, she could not but rejoice in the belief that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

T.

THE GIPSIES.

IN a former number we noticed an effort which has lately been made in England, in behalf of that peculiar race of people called gipsies. The number is said to be very great, and the statements respecting them, made by Mr. Hoyland, having been called in question, the London Home Missionary Society appointed a deputation last July to “take a short tour, and spy out the land” where they roam. The Rev. MR. COBBIN and the Rev. MR. CHARLES HYATT, Sen. were appointed, and from the account which they furnished on their return, we shall make an extract which we think interesting.

THEY passed through the counties of Herts, Bedfordshire, Northamptonshire, and Huntingdonshire; and the result of their inquiries is as fol-

lows :—They have learnt some of the principal routes of the gipsies, and where they are to be met with at certain times in the year. They find that there are some resident in most of the central counties, and a large number in London, and that some lay up for three or four months in winter quarters, while others travel all the year round. Fairs and wakes are their general resort ; where they go as tinkers, fiddlers, and horse-dealers ; and their encampments are rarely to be found on the high road, as they have occasioned accidents by frightening horses, and are more exposed to the observation of the magistracy, who will seldom allow them to stop more than a single night in a place. In seeking for them it was, therefore, necessary to inquire of the people in the villages through which the deputation passed, who usually knew the time and places of their resort to their vicinity.

When they met with any of the gipsies, they were received with a great degree of shyness ; and their questions were answered with a denial that they were gipsies, or an apology for their conduct ; from which, it seemed probable that they apprehended the object of the inquiries was to lead to some measures of a magisterial kind. When once their confidence was gained, they were communicative, and received the cards with great thankfulness. Most of the children were unable to read, and their parents lamented their ignorance.

The deputation met with one woman in the 102d year of her age, and another was at hand aged 112 ; with the former they held some conversation ; and it was affecting to observe the attachment of the poor old creature to the sins and follies of her usual mode of life.

They found a general prejudice against the gipsies wherever they went ; and they were accused of living by plunder. However, they could not meet with one instance in which their accusers could afford the most remote evidence of the truth of the charge. It seems to be laid at their door, by the ignorant and the prejudiced, as witchcraft was formerly at that of any poor crabbed old woman, whose face and form were of a peculiar cut, and whose nose and chin happened unfortunately to meet.

The charge of horse and child stealing seem to have as little foundation ; and as the gipsies are generally known in their routes, have, for the most part, families, and travel only short distances at a time, it would seem easy to detect and take them if they were commonly guilty of those crimes.

The reporters met with a benevolent and intelligent old lady in Bedfordshire, on whose farm the gipsies had quartered for 40 years, and during that period they had never been known to commit any depredation. Indeed, so much was she assured of their innocence, that when, on the death of her husband, she let the premises, she refused any terms till a clause should be agreed to in the lease, that the gipsies were to be privileged as before ; and they enjoy free ingress and egress to this day. The old lady observed, that though she had often been wronged by those who accused the gipsies, she had never suffered from any of the gipsies themselves.

Of their general moral demeanour, the deputation were furnished with some information : they learnt that they usually married, that some of the females give themselves up to acts of licentiousness, but it does not appear to be their common practice ; and that when the camps are near

a parish church, they sometimes attend it on a Sunday. They seem to have no notion of attending a dissenting place of worship; and if they have any prejudices, they are evidently in favour of the established church.

The deputation are of opinion that they must principally live through the means of fortune telling; many credulous persons being ready to listen to the women, and others less credulous frequently having their fortunes told by way of a frolic. The men also gain something by the employment before mentioned. A very considerable means of support among many is begging.

The disputed fact of their having a language of their own has also been set at rest, to the satisfaction of the deputation. This they will in general deny; and they avoid speaking their language before strangers; the reason of which is, that they apprehend it may excite suspicion of something of an unlawful kind going on among them. The deputation found, on inquiry, that they have a language peculiar to themselves,—and on comparing it with Mr. Hoyland's vocabulary, they perceived that his report is correct; and also, that the language spoken by their informants, is the same as that spoken by the other gipsies in other parts of the world; and it bears the strongest affinity with that of Hindostan. They took down some words and phrases, some of which are given by Mr. Hoyland, and others not, and seem only sometimes to differ as the dialects of our various counties differ from each other. The language must, however, be greatly degenerated after the lapse of several centuries, during which period it does not appear ever to have been committed to paper, but has only been transmitted orally from generation to generation. It is therefore frequently mixed with English, and consists, apparently, more of nouns than of verbs, the names of things having been retained, while the more delicate mediums of conveying thoughts are much diminished, and substituted by the language of the country in which they dwell.

Very much, however, still remains of their own language. The following are a few of the words and phrases taken down by one of the deputation:

King—Krallis.

House—Kair. [The same, *Archæologia*, a work referred to by *Hoyland*. *Grellmann*—Ker, as spoken by the *Hungarian* gipsies. *Hindustanee*—Gurr.]

Horse—Gri. [*Grellmann*, as spoken by *Bohemian* gipsies, Grea.]

Tree—Rook. [From *Grellmann's* authority, the same word as that used by the *Bohemian* gipsies. The same word also in *Hindustanee*.]

Eyes—Yox. [Ibid. Yackau and Yock. *Grellmann*, Aok, the eye. *Hindustanee*, Awk.]

Bread and Cheese—Kalmoro. *Grellmann*, Maru-bread.

Sun—K'ham or Khem. [*Grellmann* gives Cham and Cam for the *Hungarian* gipsies. The *Hindustanee* is Kam.]

Moon—Chun. [*Grellmann*, Schan. *Hindustanee*, Schand.]

Go to Church—Jalto Congray.

To hear a good Parson—Shuna Coshka rashi.

A good man—Kushgo Gorjo.

A bad man—Vassabo Gorjo.

VOL. VIII:

The deputation met with two invincible arguments in favour of the efforts employed for the religious benefit of the gipsies. These were two *converted gipsies*. These people are a striking proof of the power of genuine religion in bettering the condition of mankind, as well as changing the heart. They travel now in their own caravan, acquire a decent competency by their own industry, and, with a large family of children, look neat and cleanly, not to say respectable. They no longer sleep under hedges; and, being respected in their circuit, the barns are open for their accommodation wherever they go. They had no reserve; but on learning the object of the deputation, heartily rejoiced in their efforts, and wished them success, giving them at the same time whatever information they could afford. The deputation sent for the woman to the village inn where they were taking refreshment, and she was soon joined by several of her children. On questioning her on the subject of religion, she instantly replied, with much feeling, "I was born in a barn, and bred up under a hedge; but I bless God, gentlemen, that I know something of Jesus Christ." At this moment the husband entered, when we told him our business. "I wish you success," said he; "it has been a great hurt to me to see my fellow creatures who are in the same case in which I once was; but blessed be the name of the Lord, that I know something of my Saviour." On being asked, if he was a real gipsy, or only what is called a trumper, he replied, "I am a real gipsy—I do not conceal it; and I was truly in Egypt, but I am called out of Egypt. The best of us have many Canaanites in us." On inquiring, they found that he had sat under the ministry of two eminent clergymen for twelve years, and was accustomed to attend them for about nine months in every year, travelling the other three months to pay their rent. Being asked if he communicated there, he replied, "I am a member of that church, and if I am a member of the Lord Jesus Christ, what a mercy it will be for me." These people had had thirteen children, six of which were still alive; and we found that they belonged to the Sunday school of the established church where they attended. The deputation asked several to read, and put into their hands the Gipsies' Petition. A boy, about ten years of age, read several verses; and when he came to the closing line of the first verse,

"And pity! O pity the poor gipsy race,"

the mother turned aside, and with her apron wiped away the swelling tear that started from her fine black eyes. It was an interesting and affecting sight; and while it proved the power of grace, it also proved how unfeeling and unlike christians they must be who can treat this race as though they had no feeling, and neglect them as though they were eternally doomed to be outcasts from christianity. Yes, there are christians, who would unfeelingly turn men over to the magistrates to be punished, when, by kind and generous treatment, they might be the honoured instruments of converting them to the faith of Christ. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

A fine young man, of about twenty years of age, son of the above, afterwards met the deputation in the village, and in the most earnest language implored of them to do something to get him out of a mode of

life which he most heartily abhorred. It may seem strange to some that he could not before have joined the industrious classes of society ; but it must be recollected, that prejudices are generally very strong against gipsies, and that their early habits of life greatly tend to unfit them for any laborious or active duties.

Inquiry has since been made of one of the clergymen referred to, who frequently pays pastoral visits to this family, and his testimonials fully justify the opinions which the deputation had formed respecting them.

These people were of opinion that the number of the gipsies is greatly on the increase.

SUNDAY SCHOOL FACTS AND ANECDOTES.

A LITTLE girl residing at ———, in Berkshire, had enjoyed the advantages of a Sunday school education. Her parents were general shop-keepers in the town ; and while she was one day in the shop, a servant in livery came in to purchase some article for his employers, and took up a hand-bill which lay on the counter, announcing a meeting to be held connected with the Bible Society. This servant, it appears, had drank the very dregs of the cup of infidelity, and looking at the proprietors of the shop, he said, " What ! do you have any thing to do with the Bible ? " " Yes," was the reply. " Why," says the servant, " it is a compact of falsehood and lies." The little girl, who until now had only listened to what was passing, turned to the advocate of deism, and asked him, " Sir, did you ever read the Bible ? " After recovering from the momentary confusion which this question produced, he replied to the child, " I cannot say that I have ! " " I thought so," said the little maid, " for if you had, and with serious attention, you could not have arrived at the conclusions you have been so bold as to express." Here they separated. A short time after, the little girl, who was the subject of a lingering disorder, died. When drawing near the closing scene, and stretched on her dying bed, her father was seated by her bedside, and she addressed him thus : " Father, I wish to crave of you a large gift." " What is it, my dear ? " replied her anxious and affectionate parent ; " any thing," said he, " that I can give you, or do for you, I am willing to do it." " I wish you," said the dying child, " to give me eleven shillings." " Eleven shillings ! " said the father, " what, child, can you want, in your circumstances, with eleven shillings ? " The child, without revealing her object, still importuned the gift ; and the parent yielded to the request of his expiring child. When she had the money, then the benevolence of her mind unfolded itself. " Now," said she, " I wish that with this eleven shillings one of the best Bibles may be bought ; and when I am dead let it be conveyed to the poor man I saw in the shop, and who declared the contents of the sacred volume to be a compact of falsehoods ; let him be informed, it is my last legacy, and that it is the earnest wish of a dying child, that he would read it with solemn and serious attention." Very shortly after, the immortal spirit of the child had fled from its tenement of clay ; her request was strictly complied with. The Bible was placed in the hands of the person referred to, and the dying wish of the child was repeated to him. He was struck with the intelligence. His feelings were overpowered in reflecting on the dis-

interested benevolence she had manifested. He was impelled to comply with the request. Truth came home with power to his mind. A change of conduct and character was the result; and the narrator thinks he may safely say, that now he is a christian. One pleasing evidence of the effects of this change remains to be noticed; which is, that having succeeded but too well in infusing the poison of his infidel principles into the minds of two of his fellow servants, he became anxious to make all the reparation in his power for so serious an injury; and he purchased, at his own expense, two Bibles of the same description as the one sent him by the child, and gave one to each, that he might provide the best antidote to those evil sentiments he had been the means of propagating.

Who will draw the line, and say, hitherto shall the benefits of Sunday School instruction extend, but no farther? Here we see an infidel reclaimed by one of the feeblest of instruments, and he again labours to promote that religion which he had treated as a cunningly devised fable. Let us all sow our seed in the morning, and in the evening withhold not our hand; we cannot tell which may prosper, or how it may produce fruit, but fruit it will produce; and he who causes it to spring forth, will make use of the apparently weak things of this world to confound the mighty, that no flesh may glory in his presence, but as it is written, "Let him that glorieth glory in the Lord."

IN ——— school we have had, as scholars, seldom less than three or four sweep boys; these boys are, in general, not only very poor, but notoriously wicked. When the Bible Association was formed in this town, a weekly subscription to procure Bibles, was very successfully begun amongst the children. A teacher passing through one of the streets at that time, was met by one of these sweep boys, with a large bag of soot upon his back; as soon as the boy saw his teacher, he shouted, with a loud voice, "Well, master, I am saving all my money to buy a Bible; I have got eight pence; I must have a good one, it is for my father, he is old, and cannot see very well, and is a bad reader. I can read better myself." This being near Christmas time, the boy soon got his Bible, served his apprenticeship faithfully, and for some time left the town. One evening last autumn, a teacher, going some distance from home on business, drew near to a house on the road side, in which he thought he heard some persons engaged in prayer. Curiosity and love of the exercise, caused him to stop, and softly enter the house, when, to his very great astonishment, who should he hear, engaged in the most simple strain, imploring the mercy of God on a guilty world, but our poor sweep!

ANECDOTES.—SPIRIT OF LIBERILITY.

[Translated from the German.]

For the Christian Herald.

NOT quite a year had elapsed since the commencement of the Brethren's Mission at St. Kitts, when some negroes observed to the missionaries, that it were no more than just, that those negroes who visit the meetings, ought now and then to contribute their mite towards defraying certain expenses, which they could not expect the missionaries to defray;

for instance, the lighting up of the meeting-hall for the evening meetings. They further intimated, that not they only were of this opinion, but that many of their countrymen had the same views, and in the name of *these*, too, did they propose that a regular collection for the above-mentioned purpose should be instituted. One of them added, that he had already prepared a box of mahogany wood to collect the contributions in.

The eagerness with which many negroes had received the gospel, had been very encouraging to the missionaries since the commencement of their labours on this island, and now they had reason to rejoice that, without their interference, such a spirit of liberality had been awakened among their hearers. In the mean time they thought proper not to make use of their offer for the present, since, till then, no resident negro had been baptized by them; neither had a church, deserving the name, been built. This resolution was communicated to the above negroes; but they soon called again, once more stated their wish, and begged that already, on the following day, (being Easter Sunday, 1778,) the first collection might be lifted. Now their desire was acceded to; and in the meeting on great Sabbath, information was given that such a collection would be lifted, adding, that every one was at liberty to act according to his discretion, and those that would or could not give any thing, should nevertheless have a free access to the meetings. All present testified their joy; and, at the collection after the Easter sermon, the free negroes particularly distinguished themselves by their liberality; but the poorer class too, were not behindhand. Some who had not been able to attend in the forenoon, expected that another collection would be taken in the afternoon service. But this not happening to be the case, they accordingly brought their mite to a missionary in his room, and others did the same during the ensuing days.

DEAD AND LIVING FAITH.

FREQUENTLY has this objection been started against the doctrine of the reconciliation of the sinner by the death of Jesus, that it made men secure and even profligate; but never have such as have *experienced the power* of that doctrine in their own hearts towards their justification and sanctification, been heard to coincide with such an opinion; for they are fully convinced, although otherwise they do not evince a deep penetration of mind, that it has an effect directly contrary.

An awakened North American Indian one day came to a pious lady, of European descent, in order to discharge a small debt he had contracted with her. Counting over his money with her, he perceived that he had been cheated by a white man just before, who had to pay some money to him. Thereupon he expressed his surprise that white men too, could deal deceitfully, although they knew that "*Jesus had died for them.*"

This Indian had hitherto been ignorant of the wide difference existing betwixt an unfruitful literal knowledge, which incorrectly bears the appellation of faith, and that *genuine living faith*, wrought by the Spirit of God, by which man becomes a *new creature*.

Intelligence.

ENGLAND—SCHOOLS IN PRISONS.

IN one district of Sweden, containing 200,000 persons, there were only eighty prisoners. This dearth of crime may be attributed in part to the great care which is taken to promote the religious education of youth; no persons being allowed to exercise the privileges of citizenship, or even to marry, unless they are at least able to read.

Few of the unhappy delinquents in the Borough Compter, have received the benefits of education; the very small number who profess to know how to read, are found incapable of doing so with advantage to themselves or others.

Account of an Experiment in the formation of Schools amongst the prisoners in York Castle, under the inspection of the late Under Sheriff.

IN the month of November, several boys were confined in the castle, who had been committed for limited periods from the West Riding Sessions. Some of these were extremely ignorant, but expressed a wish, as work was very scarce, to employ some part of their time in learning to read. They were confined in two rooms, and one prisoner was found in each room, tolerably competent to teach his companions. A few books were provided, and instruction immediately commenced, but interruption was found to arise from those who were not inclined to learn; and it appeared important to separate the scholars from the other prisoners, during their hours of tuition. The governor, therefore, allotted the room for the purpose at the north end of the new building, and eight prisoners were allowed to receive instruction from an intelligent fellow prisoner, to whom a trifling weekly allowance was made, by a private subscription in York. In a few days, the number of applicants for admission into the school increased, and on the 23d of November, there were sixteen on the list, of whom two were under 15 years of age, twelve under 24, and four above that age. Of these, four were ignorant of letters, six knew the names of the letters, but not their powers; two could read very imperfectly, and four read intelligibly;—it was not deemed prudent to refuse the attendance of these last, as it induced a disposition to spend their time in an orderly way, and no disadvantage to the others was likely to arise from it. On the contrary, their greater proficiency was a stimulus to the more ignorant classes,—they frequently assisted the master, and one of them was chiefly engaged in writing and arithmetic. The Testament, the Prayer-book, and the Cheap Repository tracts, were the only books, except elementary ones, introduced into the school. The master kept a daily register of each scholar's attendance, his progress, and his conduct. The general behaviour of the prisoners at school was attentive and orderly. Their progress was, of course, various, as was also the duration of their confinement;—some having only about a month to continue in the prison when the school opened.

A short time after this school had been established, the untried

prisoners in the low grates, requested that one might also be formed amongst them ; and out of twenty-five men, then occupying that part of the prison, twenty-two sent in their names as desirous to receive instruction, and one volunteered his services to teach. On the 1st of January, all the prisoners who had joined in the request, were examined in the presence of the chaplain of the castle, and it appeared there were but ten wholly unable to read. The rest expressed a strong desire to be engaged in improving themselves in reading, and to be taught writing, of which many of them were ignorant. It was concluded, however, in the first instance, to confine the school to those only who could not read, and it was so opened immediately. The attention, and consequently the progress of these men, exceeded considerably that of the prisoners in the first school ; and when it is stated that the room in which they were taught, (the condemned cell,) was so dark, as at all times to require the light of a candle or lamp, that their attendance was entirely voluntary, and that no allurements, but that of gaining instruction, was held out to the scholars, their assiduity cannot but be thought creditable to them, and could hardly fail to be beneficial, by keeping them from their idle and profligate habits, and by conducing to the opposite ones of order and application. It was with this view, rather than from considering the art of writing as at all essential to this class, that a desk and other apparatus for writing were introduced, and it was represented as a boon, of which their good conduct could alone secure the continuance. About twenty of the prisoners availed themselves of this opportunity. Many of them expressed their grateful sense of the attention paid to them ; and it is not too much to say, that their diligence and good conduct, so far as it can be estimated by those who attended the schools, abundantly repaid their care, and afforded the best evidence of their wish, as well as of their capacity for improvement. Of the ten scholars who could not read in January, three soon declined attendance at the school ; the remaining seven, with an Irish soldier, who came into the school subsequently to its first opening, learned in a few weeks to read in the Testament and Prayer-book, with considerable facility. Eight out of eleven, therefore, proved attentive, persevering, and successful scholars : indeed the progress of several, both in reading and writing, was such as could only result from a strong devotion of mind to the object of pursuit. None of those who entered the writing class declined attendance ; and the total number under instruction in the low grates, after writing was introduced, was twenty-three ; of whom, from twelve to fourteen (being as many as the room would accommodate) were generally engaged at one time. The attention and conduct of the master, whose name is *Harrop*, is deserving of particular approbation. He stated that the comfort and order of the prison, in consequence of the school, were surprisingly increased ; and, indeed the effect of withdrawing so many of the prisoners from the common day-room, and from all the mischiefs and miseries of idle and vicious association, can hardly be too highly estimated. Several of the prisoners expressed their conviction, or rather experience, of these effects in the strongest terms ; and when, to these negative benefits, we add the *positive good* which could hardly fail to result from regular application and the influence of moral and religious truths, which the school would, perhaps, for the first time bring home to the prisoners' minds, is it too much to

regard the introduction of schools, on a good system, and under judicious visitation, as one of the most effectual means of improving the character of prisoners, and increasing the security of prisons ?

Extract from an address respecting a School for the prisoners in Carrickfergus gaol.

AN attempt to introduce a measure of this kind into the county gaol, at Carrickfergus, has been made, and the success has been not a little gratifying. After the assizes in March last, (1818,) a school was opened in one of the departments which seemed best fitted for the purpose, under the eye of the physician. A great number of prisoners attended with readiness, felt much interested in their new employment, and paid great attention to the instructions which were given them. Some who did not know the letters have made considerable progress in reading; others, who had never attempted to write, have been taught to write a legible hand; others have acquired considerable proficiency in arithmetic. Many of the convicts, under rule of transportation, attended with great eagerness; and before they left the gaol had made considerable improvement.

It has also been found, that this establishment has produced the best effects on the habits and manners of the prisoners. It has been fully ascertained, that the most effectual method of restraining the irregularities of the most ungovernable, was to threaten that their disorderly conduct would exclude them from the privilege of attending the school.

Neogate.

THE ladies' association should have the care of procuring a continual supply of needle-work, knitting, spinning, patch-work, &c. each branch to be given in charge to some of its members, while others are employed in attending an adult school, for the education of those who have never had the privilege of learning to read; and if two or more of the visitors in rotation be mostly in the prison, it will greatly contribute to the establishment of good order. A school may also be formed for the children of the convicts, under the care of a prisoner capable of filling the office of governess, where some of the younger class, and those newly initiated into vice, may find a daily refuge from more dangerous associates.

PRINCE RATAFFE AND GEORGE FOURTH.

PRINCE RATAFFE of Madagascar, who came lately to England, had beheld with wonder the happy effects of the rising of the Sun of Righteousness on his own benighted land, and longed to visit a christian country. At the late Anniversary of the London Missionary Society, his presence excited uncommon interest. After some time, however, he was alarmed to find, that the friends whom he so much valued were not members of the Church of England, and wished to be informed, on a subject so important to him, from the highest authority. He therefore waited on his Majesty, stated the wonderful and happy effects of Missionary exertions in Madagascar, and expressed his surprise at finding that these ministers were not members of the established church of Eng-

land. The King replied, "Be assured, Prince, that they are not the less good men; they may differ in smaller matters, but on every important point of the christian faith they most perfectly and cordially agree. And permit me to add, that every instance of attention, kindness, and protection, experienced by these men in your country, shall be esteemed and acknowledged by me as if done to myself." The Prince was highly delighted with this answer: he respected and confided more than ever in his christian friends, and is now on his passage home with a fresh supply of Missionaries and artisans.

King George the Fourth has the privilege and important benefit of possessing at least one truly pious evangelical Chaplain, who, in his course, lately preached before his Majesty, at Brighton, a most faithful, awakening, and impressive sermon. His courtiers expected that it would give offence. Happily, however, unlike to Felix, who sent away Paul when he had reasoned of righteousness, temperance, and judgment to come, our beloved Monarch has ever since favoured his faithful Chaplain, the friend of his soul, with his peculiar friendship, and with affectionate regard; and has been pleased to provide for his son, who was then studying at Cambridge.

IRELAND.—ROMAN CATHOLICS.

THE Irish Baptist Society have been long labouring to build up the kingdom of Christ among the ignorant and oppressed Irish Catholics, by establishing schools and employing preachers and readers of the Scriptures. The following extracts from the Irish Chronicle, for September, record some instances of the success of their benevolent efforts.

From a Reader of the Irish Testament.

Mountain River, July 18, 1821.

A very singular occurrence has taken place in this vicinity lately. A poor man, when dying, sent his son for the parish priest, that he might anoint him; the priest refused until he should be paid; but there was no money: the young man said, that he would bind himself by oath that he would pay it on a certain day, but that did not satisfy him; he then refused his note, and the man died without that rite, which they are taught to believe is necessary for the salvation of the soul. The young man declares he will never again bend his knee to a priest.

Another circumstance worthy of notice is: the priest takes a tour twice a year through his parish to hear confessions, and to gather his salary from the parishioners. Where he stops the family are at great expense. He gave notice at chapel that he would be with a certain family on such a day; they having had timely notice to clean the barn, wherein they only left an empty table and chair, they locked their door and went to work. The priest came, but finding them all absent, he walked off, and troubled them no more. I hope the time is not far distant when the scripture shall be fulfilled, "they shall buy of their merchandise no more."

On the 12th instant, as I read and explained much, pointing out the difference between the law and the gospel, a Mr. S. said, that the subject was so plain, that the weakest capacity could comprehend it. "Oh!" said a woman, "I am more than forty years old, and never heard any thing respecting the salvation of my soul until now. I regularly attended my place of worship, but never heard any thing but Latin, which proved unprofitable to me." Well it might be said, "To them which sat in the region and shadow of death, light is sprung up."

From Mr. William Moore, an Irish Reader.

Ballinacarrow, July 18, 1821.

REV. SIR—I dated my last from near E. at which part of the country I remained three weeks. This is, therefore, the most interesting journal I ever sent, or perhaps ever will, as I see more and more of the infinite purposes of God, though secret, and often unexpectedly fulfilled, which will appear by the sequel. It was providentially that I remained in that neighbourhood a few days longer than I expected. A very outrageous man railed against R. M. but particularly against me, and dared us to meet him at any place, and that he would publicly confute us, and show to the world the falsity and deception of our profession. The Sabbath following was the appointed day, though very much against my wish, as I considered it would tend to raillery rather than edification: but the Lord has his own means when and where he pleases. The rumour spread through the neighbourhood. In consequence of which, numbers assembled of all persuasions, and amongst others a young collegian, who had spent three years in Maynooth College; and in this instance the whole is summed up in the example of Paul, who from a persecutor became a preacher. We met at eleven o'clock; but the man who gave the challenge did not come. I commenced reading, and had been conversing for an hour, at which time the priest came in. He asked, was the man that was the cause of the meeting come? Being told he was not, he desired us to send for him. I said, I thought we had better not, as we had according to appointment attended; but I was overruled, and all agreed to send for him—send they did, but he would not appear; in consequence many were disappointed that came for no other purpose than the hopes of witnessing a great contest. The priest sat opposite to me, and after a long silence I addressed the priest, and told him our employment was to read the scriptures, and to give an explanation either in English or Irish. He mildly said, he did not wish to interrupt us, and bid me go on; accordingly I proceeded. He twice asked a question, which, on my answering, he seemed satisfied, and paid the greatest attention. I thought he was reserving himself to break out when I should stop; but on the contrary, he discovered the meekness of the lamb. A little before our parting a man spoke out and said, that the following Thursday was a holyday, and if I would go to a mountain village to read for them, they would be thankful. I said, I would, if only one would come. He said there would be many. I went, and many meekly and humbly paid attention. At length one man asked me, When the first mass was said? I said, I did not know, but I could plainly show what was said against it, and opened 1 Cor. xiv. and read the chapter, showing the apostle's reasoning; when the priest, to my surprise, came in. At which I was startled, on account of the passage in question, not giving any further explanation, lest it might irritate him. But the Lord has his own ways. We all sat silent for a considerable time: in the whole company there was not one word said; at length, "Sir," said I, "as is usual, I was reading, and there was a question proposed, 'When was the first mass said?' I answered, I did not know, but I could plainly show what was said against it." I then, in *Irish*, read the chapter, and in making my remarks, I said, "If the gentleman present spoke in Greek or Latin to me, that he might as well *speak to the air*; and if I spoke in English to many then present it was just the same:" to which every individual agreed. "And," said I, "to conduct worship in an unknown tongue, is a distinguished mark of *antichrist*." Said the priest, "You should show *who* antichrist is." "There is nothing more plain nor more easily done; two words will do it, and the two words are, *His Holiness*. Whatsoever being takes to himself that title, of any of the human race, is antichrist." But lest there should be any doubt, I opened 2 Thess. *For he as God sitteth in the temple of God, &c.* Said I, "I only ask, When any of yourselves are contending with us, do ye not bring literally these passages to prove the Pope's power, holiness, and authority; but that antichrist should be understood in every sense. St. John says, there were many antichrists in his day, though he points to this *man of sin* particularly; yet every individual influenced by the same spirit of opposition to the gospel, is antichrist." But most astonishing, the priest paused and answered not one word, which astonished all present. After the people had departed, he sat in his study, in private conversation with me. This we had done many times before. He continued sixteen days reading the New Testament, and the places where I was, he sent a letter to me, in which he says the truly

convinced and converted man. There have been some copies requested of me.* It is an event which I never expected to witness; and I am uneasy until I have the happiness of one more day's conversation with him. There are many things more I have to omit; which is the case in every journal, as every month brings some joyful event. Fully convinced that our prayers are heard and answered, even beyond expectation.

A family in this neighbourhood, of the name of S. consisting of a widow woman and her three sons, are truly a wonder in the world, especially the conversion of two of her sons: they had been reared up in the grossest darkness of popery, and had not one glimpse of the light of truth, nor any one to show them the way of peace, until Providence sent a Testament into their hands by the Society; and a night free school was established in their neighbourhood, where they had the privilege of reading and hearing the Scriptures read; this instruction has taken such effect on them as shows that they are changed from nature to grace, and from the power of Satan to God. They are not putting the candle of that religion which they have received under a bushel, but are earnestly proving from the Scriptures to their neighbours, that there is no other way to obtain everlasting rest but that one way, Christ Jesus; and many are adhering to them, and learning from them to read the word of God.

A rich lady and her four daughters, wife to a magistrate in my neighbourhood, applied to me some time ago to visit them morning and evening, in order to instruct them to read the Irish Testament. I had not been many days with them before they had a tolerable knowledge of that language, and were tolerably good Irish readers; and, moreover, I rejoiced to see their understanding much enlightened in the way of salvation by Christ Jesus. Many other circumstances of this nature have taken place, which, I hope, will be pleasing to you in hearing by my next letter.

From the Religious Intelligencer.

UNITED STATES.—WILLIAM'S COLLEGE.

Extract of a letter from a Gentleman in Williamstown, to his friend in Greenfield, dated Oct. 5, 1821.

DEAR SIR,—I am happy in having it in my power to state to you, that the Rev. Dr. Griffin, of New-Jersey, has signified his acceptance of the Presidency of William's College. He will soon be inaugurated, and the time of his inauguration will shortly be announced to the public. Notwithstanding the *ungenerous* and *wicked* attempts of *our enemies* to injure this Institution, you may rest assured it will progress, respectably and usefully.

I think I may safely say that the instruction will be good, as at any College in New-England. The Philosophical and Chemical Apparatus are very respectable, and the Library, with the additions which have been made, will be sufficiently extensive for all the purposes of a four years' residence for education. The funds are now upon a respectable foundation; boarding may be had, in good families, for \$1.25 per week. I think, from present appearance, the freshmen class will consist of nearly twenty, and probably more before the year expires, and, what is of more importance, the public, in various directions, are awakened to a sense of the importance of this Institution and of giving it solid support.

The corporation of this College are animated with a fixed and honourable determination, to extend the reputation and usefulness of this Institution.

* The original letter is in the possession of the Secretary, and will probably be printed in some future number of the Chronicle. There is good reason to hope, from the sentiments it contains, and the spirit it breathes, that his mind is truly enlightened, and that he will ultimately become a preacher of the pure gospel of Christ. Oh, that he may become a *Luther* among his superstitious countrymen!

GERMAN REFORMED CHURCH.

WE have before us the Transactions of the General Synod of the German Reformed Church, held at Hagerstown, Maryland, Sept. 1820. In their Transactions returns are made from 389 congregations, and from many others it is understood no returns were made. The whole number of congregations belonging to this church in the United States is about 500, and the number of Ministers is not more than 90. In some instances a single clergyman has charge of 10, 11 or 12 parishes. Of the 500 congregations, about half are in Pennsylvania, more than 50 in Ohio, and others in Maryland, Virginia, the Carolinas, Kentucky and Tennessee. The services are usually held in the German language, except in a few of the largest towns, where English and German are used alternately. The sentiments of this church are conformable to the Heidelberg Catechism and the sentiments of Zuinglius. The most important act of the last session of the Synod, was a resolution to found a Theological Seminary. This is to be under the control of twelve Superintendents, chosen every three years by the Synod; and by the same body the Professors are to be chosen and their salaries fixed. The term of study required of each student is to be not more than three, nor less than two years. Fredericktown, in Maryland, has been selected for the location of the Seminary, and the Rev. Dr. Milledoler, of this city, has been chosen the Principal. The students are to be taught the usual branches of Theology, and Stapfer's work (*Grundlegung zur wahren Religion*) in twelve volumes is to be the leading text book. The funds of the institution are already respectable, and it is expected soon to go into operation. An admirable plan has been adopted to increase the funds, and several clergymen have obligated themselves to collect and pay annually a certain sum for five or ten years. These sums vary from fifty to a hundred dollars a year each, and in some instances, perhaps, less. This plan might be followed to advantage among all denominations, and by laymen as well as clergymen.—The inhabitants of Fredericktown have become responsible for 12000 dollars.—Every friend to religious knowledge and improvement must wish well to this institution, and we have no doubt it will be a means of great good to the church, by the zealous efforts of whose members it has been established.—*Unitarian Miscellany.*

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

THE *twenty-third* quarterly meeting of the Society was held on the 19th of last month, Col. RICHARD VARICK in the chair. The meeting was opened with prayer by the Rev. Mr. Walker, and reports from several schools were read; and the meeting was closed with prayer by the Rev. Mr. Bangs. From some of the quarterly reports we shall make extracts, and of the others we can only observe, that there appears to be much engagedness among the teachers, and, as a general remark, very little among the ministers of the respective churches with which these schools stands connected. To this remark, however, there are some highly honourable exceptions, and some no doubt who have good

reasons for not appearing in person among these small but efficient auxiliaries to the church of Christ.

School, No. 1, (Reformed Dutch Church,) is small, but could accommodate more scholars if it were provided with a larger room; and the lower part of the city, where it is located, would probably furnish many more scholars. The school has 30 or 40 scholars,

"Many of whom not only improve in their studies, but appear to be sensible of the importance of the religious instruction presented to them." "One of our scholars, a young man 19 years of age, who was united to the church, as stated in a former report, has now become a teacher, and will, we sincerely believe, become a useful friend and servant to the Society."

"The scholars have, generally, been easily governed. The teachers are all young, and in their devotion to your Society have thus manifested their choice of piety as a happy and promising introduction into active life:—they have manifested a constant punctuality—a uniform love and respect for one another—a perfect harmony—and appear to love their occupation and scholars."

Schools, Nos. 3 and 4, (Presbyterian Churches,) report a regular progress in the business of instruction, and add their testimony to the great utility of the institution.

School, No. 4, (Episcopal Church,) states that the prayer meeting for teachers is still continued, and with good effect. This should be attended to by all schools, if the teachers expect the blessing of God to follow their labours.

School, No. 8, (Methodist Church,) After noticing the number of scholars, &c. the report proceeds:—

"We are much troubled with boys who come for one Sabbath, and wish their names entered as regular scholars, and then leave us without any cause. We frequently send visitors after such children, but in many instances this proves of little service, for they either cannot be found, (having given us wrong names and numbers,) or else they show so much repugnance to attending that we are compelled to desist from our efforts. On a moderate calculation we lose one out of every four that request admittance."

We make the above extract principally for the purpose of observing, that the plan ordinarily pursued to procure new scholars for our Sabbath Schools, and the efforts which are made to retain them as regular and attentive pupils, are not the best calculated to attain an extensive Christian influence over our neglected youth. We have too long wasted our time in the exhibition of a diffusive benevolence, which never fastens itself on any proposed, definite object; but spends its strength in generalizing over the whole surface of an extensive and needy population, and spends its breath in the discussions of complicated committee-ship, and empty complaints on the depravity and waywardness of our juvenile delinquents.

If a Sunday School teacher will be content to assume a single lane, or small district, and acquit himself thoroughly and well of the duties which imposes; and if another will locate himself on a contiguous spot, and confine his Sabbath and week-day visits to the families in his own vicinity, he will do much to purify and reform his assumed portion of the city. Others may pitch beside them on adjoining settlements; and would have less occasion to complain of irregular attendance on their instructions. They would then occupy a prescribed and well

cultivated field, which would offer for their labours the reward of a kind and simple gratitude. A home walk so obscure and unnoticed as this would be, is the best suited to the modesty of that sincere piety, and plain, but good intelligence, which should characterize the Sunday School teacher, when he goes forth on the errand of christianizing, and travels the benevolent round among the families of *his own LOCALITY*. By his kind attentions and well directed exertions to do them good, he would be powerfully instrumental in propagating his own moral and spiritual likeness among the inhabitants of the respective vicinities.

School, No. 32, (Baptist Church.) The interest of the following extract will be sufficient apology for its length. We trust we shall be excused for retaining the last paragraph entire, since it recommends a plan of visitation which *experience* has proved to be the best.

"During the month of May our average number of scholars was about 34, and our number of teachers *not* sufficient to take *proper* care *even* of them. About the first of June, our teachers, together with those of a female-school, taught in an adjoining room, united in forming an association for the purpose of visiting the neighbourhood in which our schools are located. We divided by sub-committees, and to each committee assigned a *limited* district, which was to be visited *perpetually*. Some of the objects of our visits were, to supply the *destitute* with *Bibles*, distribute Religious Tracts, obtain medical aid for such of the indigent, as were labouring under bodily affliction, and to introduce *their children* into the *free* and *Sunday schools*. By this means we found our number rapidly increase, so that by the middle of June we had 60, and by the middle of July 80 scholars, which has been about our average number during the *last* quarter. This very sudden increase of our number caused us, of course, to feel an increased want of teachers; but we bless the Lord, who did not permit these youth to *remain* destitute of instructors; *some* by force of persuasion were induced to come forward, and others volunteered their services; so that finally we obtained a supply, and at present have one superintendent, a secretary, 11 teachers, and one visitor of absentees, who is occasionally aided by one of the teachers.

"About 38 of our scholars read in the Testament, 12 in the second, and 10 in the first part of spelling book, and 20 are at present confined to the alphabet and syllables of two or three letters.

"We have received much encouragement, as well as *benefit*, from the attention of those gentlemen of the 'Sunday school visiting committee,' who have called to see us; but are sorry to add, that during the month of September we were *entirely neglected*.

"Our pastor, also, has of late visited us several times, and addressed *instructors*, as well as scholars, and we feel fully sensible, while *we* are engaged in endeavouring to impart information to those youth, whose *spiritual* as well as *temporal* concerns are in a *measure* committed to our charge, that much depends upon the *visits* of those, who *not only* bring with them, *age, experience*, and wisdom, and are hereby enabled to *impress* upon their young and tender minds those things which we hold up to their view, but whose appearance amongst us simply as *STRANGERS*, (compared with us who are *always* with them,) has a happy effect upon the juvenile mind, and encourages them to pursue their studies with fresh *alacrity* and attention, that they may *merit* the approbation of those *gentlemen* whom they *expect* to see, and by whom they expect to be rewarded.

"During the last quarter the Lord hath indeed abundantly blessed us: two of our Teachers, one about 19 and the other about 20 years of age, both from one family, have been hopefully brought to the knowledge of the truth, and professed their attachment to the Lord Jesus by a public profession, and we

believe there are one or two others amongst them, earnestly desiring to be taught the truth as it is in Jesus.

"Thus, we think, we have found by happy experience, that the 'liberal soul shall be made fat.' While endeavouring to water *others*, our own souls have been plentifully refreshed. Truly, 'the Lord hath done great things for us whereof we are glad;' and while these drops of mercy and Divine love are shed down amongst us, we desire with fresh delight, to continue 'steadfast, unmoveable, always abounding in the work of the Lord.'

"We would only add, that we hope the time is not far distant, when every "Sabbath school" in this city, shall have its "*local association*" for visiting the *destitute poor* in the neighbourhood of their schools; "when every abode of wretchedness, in *every street and lane* of our city, shall be visited by the '*Christian philanthropist*,' until those clouds of worse than *Egyptian darkness*, which now hover over many parts of it shall be *dispelled*, as at the rising of the '*Sun of righteousness*.'

"We would, with a view to this, recommend to the attentive perusal of *every Sunday school teacher*, as well as to Christians in general, 'the *LOCAL SYSTEM*' of Dr. Chalmers, as recommended by the Editor of the '*CHRISTIAN HERALD*,' in several numbers of that interesting publication."*

(To be continued.)

MORAVIAN MISSIONS.

ON Sunday evening, the 21st October, a sermon was delivered in behalf of the missions of the United Brethren, commonly called Moravians, at their church in Fulton-street, in this city. The text was Dan. ii. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The last annual report was read, by which it appears that the synodal committee, who have the charge of these extensive and increasing missions, were, notwithstanding all the exertions which have heretofore been made for their support, and the frugality and care with which they are conducted, totally without funds, and had debts to the amount of 5,960 dollars. The collection taken up was 56 dollars and 19 cents.

The United Brethren are peculiarly circumstanced as respects their missions. They have above one hundred and fifty missionaries actively employed among many different nations of heathen in the four quarters of the world; and at least 25,000 baptized converts to serve regularly with the gospel. The requisite fund for the support of this great work, cannot be provided by themselves only, from their being few in number, and mostly poor persons, and on account of the continued increase of their sphere of labour. They, therefore, most respectfully, and at the same time with all frankness, solicit the assistance of other Christians to aid them herein; feeling very thankful for the assurance of their best wishes and prayers, and for the donations which their friends have already generously afforded them. [Communicated by desire.]

[It will be unnecessary for us to add a word to urge on the attention of the christian public, the claims of these most interesting and well

* See vol. VII. pp. 365, 370, 454, 457, 526, 528, 616, 622, 654, 657, 682, 685; also, Review of Dr. Miller's Sermon, p. 556*, and "Report of the Society for the Prevention of Pauperism," p. 665, *et. seq.*; and vol. VIII. Nos. II. III. IV. and VIII., and Review of Ward's Letters, No. IX. and No. X.

conducted missions. The facts above stated, we trust, will be sufficient to call forth some of that treasure which many Christians are enjoying in rich profusion; and the "widow's two mites" will be an acceptable offering.

Further contributions to this object will be thankfully received at No. 104 Fulton-street.]

CITY MISSION.—BANCKER-STREET CHURCH.

ON Sabbath evening, the 21st of October, a sermon was preached in the Presbyterian Church, in Vandewater-street, and a collection taken up in aid of the "Female Missionary Society for the Poor of New-York." The Rev. Asa Hillyer, D. D. of Orange, N. J. made the introductory prayer, and the Rev. John McDowell, D. D. of Elizabethtown, N. J. preached from John vi. 12—"Gather up the fragments that remain, that nothing be lost."

The collection amounted to 168 dollars, including a bank bill of 50 dollars, with the following note:—"From a friend to the poor of our city, and one who ardently desires to have a Saviour offered to the perishing multitudes around us. Go on, ye devoted ladies, and God will bless you here and hereafter."

We are requested to say, that the person who has thus proved himself "a friend to the poor of our city," is desired to accept the very grateful acknowledgments of the ladies concerned, and to be assured, that they feel encouraged by such an unusual instance of pious liberality to "go on," regarding this as a pledge that the Saviour, whom they desire to honour, approves of their humble endeavours to build up his kingdom in the wastes of our city.

Lest it should be supposed that the amount received by the Society on this occasion, is sufficient for the present demands on their treasury, we would state, that it falls short of discharging the arrears, and another quarter's salary will soon be due to the minister of the Bancker-street church. We hope our readers will manifest their love to the Saviour by imitating the example here set them, and *go and do likewise*. The Society have a box in the office of the CHRISTIAN HERALD, where donations will be thankfully received.

RECENT DEATHS.

ELIAS BOUDINOT, late President of the American Bible Society, died at his seat in Burlington, N. J. on the 24th of last month, in the 82d year of his age.

REV. JOHN S. VREDENBURGH, died on the 3d October, at his house in Somerville, N. J. in the 46th year of his age. He was a pious and useful minister of the gospel, and his death is greatly lamented by his bereaved family, and affectionate church, whom he had faithfully served, with much mutual love and increasing confidence, above twenty years.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE MERCHANT BRIG AT SEA.

THE Hope, of London, captain James Adams, of 180 tons, left England about the latter end of April, 1818, with a cargo for the Mediterranean. She chartered again in Sicily, after an intermediate voyage, and loaded fruit in the spring of the year 1819 for Petersburg. After another trip to a port in the Mediterranean, she arrived in London, towards the spring of the year 1820.

Captain Adams had for his mate Samuel Newman, a tolerably steady young man, of about twenty-six years of age. Newman had taken early to a sea life, but not before he had acquired the arts of reading and writing, and had received many good admonitions from his pious mother, who had been left a widow when Samuel was about seven years old. The advice and example which he had also had from the teachers of a Sunday School, at which he attended for two years; the very important portions of scripture, the instructive hymns, which, as lessons, he had committed to memory, and his constant attendance upon public worship, when a youth, were advantages which he did not at first value so highly, as he was enabled to do afterwards.

When he first went to sea he was on board a ship bound up the Baltic, whose master was a sober man, and a good sailor. The crew were also rather above the ordinary run of seamen. When he next changed his ship, he changed for the worse; and bad company, worse books, and immoral songs, were productive of associations, which led him into the paths of sin and folly. His conscience had often disquieted him, because he knew that he sinned against the light and knowledge which he had acquired before he went to sea. Sometimes he endeavoured to pacify conscience, by making himself merry with an extra quantity of liquor; but the misery to which such indulgence would inevitably bring him, was happily too evident for him not to see his danger, and he had grace given to withstand the temptations. Although he had found means frequently to quiet, or rather to stupify conscience for a time, its upbraidings returned more often than he liked, and he felt that every way of transgression is hard. The Hope, in which he now sailed, might be called a comfortable ship.

Newman was an excellent sailor, fearless in the ship's duty, diligent and trustworthy; qualities which had brought him from before the mast, and had advanced him to the station of mate. In this station his conduct was meritorious; but as to his duty towards his Maker, his mind was thoroughly unconcerned.

When he left the Sunday School, he received a Bible, which he had always taken to sea with him, but it was generally left at the bottom of his chest. The very sight of it was, to speak the truth, unpleasant, and its aspect appeared reproachful. He would have liked to have had it for his friend and companion, because he knew that, were its society acceptable, it could not but make its willing associate happy: yet, for want of resolution, for want of a suitable friend to encourage him, in short, for want of sufficient inclination to consult, he neglected his Bible, and it was, almost the whole of the voyage, his sleeping fellow traveller.

Something like this was the state of Newman's mind, when on the fore-castle looking out a-head as the Hope came up the Pool, he saw a large lofty vessel riding by herself, with only one jury mast, and totally unlike a merchant ship. He knew that she could not be a king's tender, as she was without a pendant; and while amusing himself with conjecture what she could be, and still more amazed as he drew near by perceiving a large entrance-port in her bow, and a landing stage near the water's edge, he looked eagerly, as he passed the stern, for information.

He read as he passed, "*CHAPEL for SEAMEN*;" and immediately concluded that this was the "*Ark*," of which he had heard some rumours from sailors whom he had seen in the Mediterranean.

The "*CHAPEL for Seamen*" gave instant birth to a thousand confused ideas relative to his earliest youth. He remembered the prayers of his mother, and was greatly affected by the recollection of the tears which she shed when he first left her to go to sea, and the advice which his mother and his teachers pressed upon him as to his future conduct; nor did the dormant state in which his Bible had been suffered to lie so long, escape the whispering accusations of conscience. He sighed, and wished, but what his wishes were, were indistinct even to himself, but though confused they were sincere; and this became prayer to him "who seeth in secret, and despiseth not the sighing of the contrite heart, nor the desire of such as be sorrowful."

The sight of this "*CHAPEL for Seamen*," had unquestionably pleased him. His heart felt the cheering sensation of hope, that now he was returned to London, and that there was a *CHAPEL for Seamen*, he should in some way be the better for it.

The brig brought up in a tier just above the "*Ark*," and scarcely was she fast before he was with the pilot, hoping to learn from him what he wanted to know. "Was the chapel entirely for seamen? Might any sailor go there? Whose was it? Who preached there? Was it for captains, or for common sailors as well as for masters? Was it free and open every Sunday? And what were the hours?" Such was the nature of Newman's inquiries: but as the chapel had no attractions for the pilot, he could give him no information, except indeed, that he had heard that many seamen went every Sunday, and that some methodists, well meaning perhaps, but more zealous than wise, wanted to make methodists of the sailors.

Newman's curiosity was by all this rather increased, to see the inside of this ship so converted into a floating church. He cast many a look towards her as he attended his duty on board the Hope; he sighed from the very weight of his own emotions, and fervently longed for the coming Sunday.

Captain Adams had also eyed the Floating Chapel as the Hope passed her, and although he made no inquiry about her, he had made many observations. He too, had inwardly determined to visit the chapel, of which he had heard when abroad more than had come to the knowledge of his mate. When the latter respectfully asked permission to go on the Sunday to the chapel, the captain consented cheerfully, and, to Newman's high delight, declared his intention to go with him.

At length the Sunday came, and as early as some necessary duties would permit, he went to his birth and dressed himself in his best suit. He then walked the deck, watching at every turn as the expected hour drew near, whether any thing was doing on board the Ark. He observed the ensign displayed at the staff, the jack forward, and a pendant at the mast head, and at ten o'clock the Blue Peter run up, which he was informed by a waterman, was a signal for the congregation to assemble; and when he saw several ship boats pulling towards her full of people, he could no longer refrain from going to the cabin to inform the captain, who was reading below. The rest of the crew being also desirous of seeing the chapel, their own boat was soon manned, and leaving the boy to keep ship, they were soon alongside the

after-stage of the Ark. Other boats arrived at the same time, and Newman entered the place of worship with a sense of awe, attended with a sensation of delight. He could hardly believe his eyes, when he saw the galleries, the pulpit, and every accommodation of a spacious chapel, and his heart rejoiced when he cast his eye on the benches, already occupied by seamen in clean jackets and trowsers; some reading, some sitting, as if meditating, and all in perfect silence, decorously waiting the commencement of divine service.

He and his shipmates took their seats beside the sailors, and when he saw some on entering fall upon their knees for a minute or two for silent prayer, his tears could no longer be restrained. He wished to do so too, but was ashamed; yet, as he sat with heart and eyes full, ere he was aware, he inwardly and fervently prayed for God's blessing on himself and his shipmates.

The prayers, reading, and preaching were very interesting to him; but when the psalm was given out, (the words suiting his frame of mind,) and he, at last, by dint of effort, was enabled to join his voice of praise and thanksgiving with the animating voices of hundreds of seamen, he felt a delight which made him really despise all which before he had called pleasure.

Captain Adams had met with some brother captains, who had invited him to take a seat with them in the gallery, formerly the gun deck, when the ship was in his majesty's service as the "*Speedy*." The scene and the solemnities were not lost upon him, and he acknowledged himself at the conclusion of the worship to have been highly gratified, and declared his purpose to renew his visit.

For the information of strangers, notice was given, that in the evening the *Seamen* would assemble for prayer and praise. Newman was earnestly desirous to be with them, and asked and obtained his captain's permission. The evening meeting was not so numerous as that in the morning. It was composed mostly of seamen of religious character, in number about one hundred. Here was a new scene. Newman had formerly often been present, when the gentlemen who had acted as teachers at his Sunday school had engaged in prayer. He had also heard extempore prayer by ministers at the chapel where he attended, when he belonged to the school, but it was beyond any idea which he had formed, that a sailor in his jacket and trowsers should pray without a book; and when he heard sailor after sailor offer most solemn prayer, in easy, intelligible, and scriptural language, asking just for such mercies as he knew he stood in need of, and returning, for himself and those around him, thanks for the blessings which he knew he had enjoyed, and often without a thought of gratitude to their bountiful bestower, his heart melted within him. He had, as the other sailors now had, knelt down; and, concealed by his hands which covered his face, he gave vent to his feelings, and let his tears flow freely.

At the conclusion of this affecting service he withdrew with a full heart, and returned to his ship with emotions really indescribable. While in port, he continued a constant attendant on the public worship on board the chapel. Sometimes also he visited his brethren, who invited him to their week evenings for prayer, on board other ships, under the care of the Seaman's Bethel Union Society. He found these meetings growingly attractive.

The sight of so many sailors on their knees, and the sound of sailors' voices, artlessly and fervently imploring God to forgive their sins, and expressing thankfulness for a cheering hope of eternal blessedness through Jesus Christ, was fixed deeply in Newman's mind. He thought of it over and over again, and was led on by degrees to consider, that if other sailors were thus concerned for *their* souls, he, a sailor too, ought not to be indifferent about *his own*.

He remembered some of his former companions who had died, and some,

who, in the midst of their strength, had lost their lives by sudden and violent accidents at sea ; and concerning whom, he could not but apprehend that they were not prepared for heaven. The question then occurred to him, *but their souls ! where are they ?* He hesitated long in venturing on a reply. Again, he thought, had I been then summoned to appear before God, where might *my* soul have *now* been ? This came still closer home to him. He remembered that his life had been thoughtless, and sinful, and that a sea life especially is exposed to many and peculiar dangers, and that death might on a sudden hurry *him* to his final account.

About the time when his mind was thus exercised, he heard an animated preacher speak largely on the serious question proposed by our Lord, as recorded by St. Matthew, xvi. 26. "For what is a man profited if he shall gain the whole world and lose his own soul ? Or what shall a man give in exchange for his *soul* ?" In the course of the sermon, the preacher represented the infinite value of the soul, by showing the ETERNITY of its existence ; and alarmed his conscience by a description of the solemnities of the day of judgment. Thus awakened, conscience, which had often been lulled by the general idea of God's infinite mercy, now rejected this plea as insufficient, because God's infinite JUSTICE still remained unsatisfied. He felt that God is as holy, just, and true, as he is merciful ; and was penetrated with the conviction, that the holiness, justice, and truth of God, required a full atonement for the sin which he had committed. He thought of somehow atoning for his sin by his own repentance for the past, and to prove its reality by living a better life in future. This for a while pacified him ; but by reading the sacred scriptures, and praying for spiritual instruction, faithfully comparing himself with that law of God which is exceedingly broad, reaching to the very thoughts and intents of the heart, he found that his repentance needed forgiveness, and that, however he resolved upon new and perfect obedience, he ever failed in the performance.

Humbled in heart under this discovery, and the awful sentence, "Cursed is every one who continueth not in ALL THINGS which are written in the book of the law to do them," (Gal. iii. 10,) sounding in his ears, he gave vent to his feelings, and poured out in prayer before God his confession of utter unworthiness and total helplessness ; and, with an earnestness never before experienced, he offered, from an agonized mind, the publican's prayer, "Lord, be merciful to me a sinner."

He had not yet any intimate religious friend to whom he could confide secrets of this nature ; and his wife, although a seriously disposed and worthy woman, rejoicing in the improvement evident in her husband's temper and conduct, yet not understanding the subject of his distress, could not become to him a solid comforter. He continued therefore somewhat dejected, but gave diligent attention to the preaching of the gospel ; and in the course of his attendance on public worship he heard sermons from the following, and similar texts of scripture. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Christ died for our sins, according to the scriptures." (1 Cor. xv. 3.) "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) "Whosoever will, let him take of the water of life freely." (Rev. xxii. 17.) From these encouraging declarations, and from reading the contexts, he obtained, by the blessed influences of the Holy Spirit, knowledge of the way of justification by faith in the blood of a crucified Redeemer. His heart was soon enabled to praise him who bore the curse which himself deserved, and in doing this he found a rest of soul, of which, till then, he had no idea ; and he determined, by the grace of God, that as Jesus Christ had *died* for *his* sin, so he would strive to *live* thenceforward a godly life to his Redeemer's praise.

With the deepest humility and self diffidence he then solemnly devoted

himself to God, and prayed with heartfelt earnestness, that he might be enabled to be watchful and prayerful, and to be kept from backsliding into the ways of sin and death. This was nearly the situation of his mind when he attended public worship at the Ark for the last time before going to sea.

The owner of the *Hope*, having launched a new vessel, promoted captain Adams to the command of her, and by his recommendation the *Hope* was put under the command of Newman. As she was ordered to take a general cargo for the Mediterranean, she lay some time in the London Dock, which was favourable for Captain Newman, who, with his wife and child, and his mate, (the late second mate,) a tractable hopeful young man, attended the Sabbath duties on board the Ark. The captain, having by his new practices become very serious, wished much to obtain a sober, and if he could, a religious ship's company. By constant attendance at the chapel, he had become acquainted with those gentlemen of the committee of the Port of London Society, who superintend there on the Lord's day. He applied to them to recommend some hands to him, and by careful inquiry into character, he had reason to hope that four of the six hands he shipped, were rather more than merely soberly inclined; and the other two were well recommended by former masters, as obedient, trusty, and skilful seamen.

Besides his own bible, which he now greatly prized and often read, Captain Newman purchased two of large print from the Merchant Seaman's Auxiliary Bible Society, (which, to aid sailors to obtain them, are sold at less than cost price,) intending one for general use in the cabin, and the other for the people. For the latter he had a box made and put up in the fore-castle, and had painted on the lid in large letters, HOLY BIBLE. As the hands he had shipped came on board, he observed with pleasure, that each brought a good and well supplied chest, a sure sign of a worthy sailor.

Thus all was promising, and the captain took leave of his wife and child with much composure. They had in prayer committed each other to the care of their Creator and Redeemer, and both knew that during their absence prayers would arise from each for the other. He left his owner and brokers with a sedate cheerfulness, but still with those sensations, which only those know who go to sea as masters for the first time.

On the Brig's arrival at Gravesend, the Merchant Seamen's Bible Society's boat, with Lieutenant Cox, came alongside. Captain Newman welcomed him on the deck, called all his hands aft to hear the society's message, and while he enjoyed secret delight in finding that the four seamen had each a bible of his own, he was not a little gratified at the willingness of the others to purchase a bible or a testament at the reduced prices, and he advanced them willingly the money they needed for the payment.

The *Hope* got into the Downs on a Thursday morning, and, the wind being easterly and the tide suiting, they sent the pilot on shore in a Deal boat, ran through the Downs, and by Sunday were clear of the Channel.

It was to this day which captain Newman had been long looking; the first Sunday at sea with the ship under his own command. He had soon after being seriously impressed with the importance of religion himself, felt that if ever he should command a ship, he *ought* to promote religion among those committed to his charge. The pleasures which he had found in social worship on shipboard, where the great majority of the congregation consisted of sailors, had quickened his desires of sanctifying the Sabbath at sea as well as on shore. He purposed to begin on the first Sabbath; but however much he felt it to be encouraging that his little crew were not of an ordinary cast, and that they would not object, yet there was a novelty to him in his attempt to conduct social worship in his cabin at sea, which he felt required a courageous resolution to carry into effect.

He had given an early intimation to his ship's company that he should expect the Sabbath day to be distinguished from other days; that he should

not exact any duty but that which should be indispensably necessary ; and had expressed his hope, that they would all remember the commandment of God, to sanctify the Sabbath, to keep it holy ; but still he felt that as commander he must take the lead and show the example.

When on board the floating chapel, he had observed that the psalms and hymns used by the congregation were at the end of a book published by the society for seamen, and called the "Seaman's Devotional Assistant," and that it was intended to assist the masters of merchant ships in carrying on the worship of God when at sea ; he had therefore purchased one of them. In perusing the preface, he found that the book had been written at the suggestion of a master of a merchant brig, who had felt just the difficulty which he himself was under on this subject, and was desirous of the assistance which this book purposed to supply, and which he so greatly needed. He joined fully in the conclusion, that it would be as profitable, as comforting to a ship master, to have around him those who fear God, and that it was his interest as well as his duty, to promote religion by every means in his power. This brought him to the determination, that as opportunity should be afforded, he would use his power and his influence for its attainment. And he now felt that the period for acting had arrived.

The agitation of his mind had caused him to awake very early, and as soon as the sun shone into his cabin he arose, desirous that his early and cleanly appearance might renew his hint to the ship's company. Before leaving his state-room he read the 139th Psalm, in order that his impressions of the Divine presence might be thereby deepened. He then recited the fourth commandment, and seriously prayed that God would ever incline his heart to keep it ; and kneeling down he thanked God for his many mercies, particularly for the everlasting gospel, and a well founded hope of eternal life ; committed his family, ship, and all his concerns to God, and implored direction and strength to fulfil the duties of this important day.

He found his heart lightened by this secret duty and his purposes strengthened. He then went on deck, and after the usual morning salutation to those on watch, he walked the quarter deck till nearly the breakfast hour, silently meditating upon his plan.—(*To be Continued.*)

CORRESPONDENCE.

EXTRACTS FROM LETTERS TO THE EDITOR.

Liverpool, Sept. 5, 1821.

I REJOICE to hear you are directing your attention to the improvement of the moral and religious condition of seamen. They have been shamefully neglected by the religious public hitherto ; and it will become us now, not only to pay them the attention to which they have the strongest claims, but to work up some of the arrears of debt we have incurred. A few friends have been striving here for three years past, or more, to bring the benevolence of the professing world to bear in their favour ; and I am not a little delighted to have to report, that these exertions now seem to promise the success we have long been toiling for.

A day and Sunday school have been established in the large room (formerly, I believe, the *ball room*) of the American hotel ; a master, regularly trained in one of our national schools, and who has been dismissed after seven years faithful services, from a school in the country, solely on account of his attachment to the gospel, has been engaged on a liberal salary, and has already about 110 to 120 pupils, mostly children of seamen. In the same room it is intended to have public

worship on the Lord's day, and at other times, when it cannot be conveniently maintained on shipboard.

The Rev. G. C. SMITH, of Penzance, has been invited to aid us in exciting the attention of seamen to their eternal interests; and for the last eight days, he has preached every evening, and on the Sabbath three times, to great numbers, in different stations, mostly on shipboard. I am told, that on Sabbath evening he had more than 4000 hearers! They showed great attention; and the Rev. Dr. Raffles, and other ministers who engaged in the other services, expressed themselves highly delighted with the scene before them.

The police have discovered the greatest desire to second our exertions; and the mayor has politely granted the use of the town-hall to the committee for Wednesday evening next, when a public meeting is intended to be held for the purpose of forming a "Seaman's Friend and Bethel Union Society," on the plan of those at London, Bristol, &c. The most encouraging circumstance of all, connected with these efforts, is, that the seamen seem grateful for the attention paid to their religious improvement, and really disposed to receive instruction, not merely without prejudice, but in the love of it. Truly they do seem a people prepared of the Lord.

From William Cooke, Esq. to the Editor.

London, 67 Great Prescot-street, August 20, 1821.

MY DEAR SIR,

I AM directed by the committee of the Port of London Society for promoting religion among seamen, to acknowledge your letter, and the packet of reports it contained, for both which, I assure you, the committee were exceedingly obliged.

As to our proceedings in this port, I need not add any further information to that contained in our report. Relying upon the kindness of Divine Providence, we go on in the work, and are privileged to witness its prosperity. Every year develops new facts tending to afford satisfaction, and by them many are encouraged to become coadjutors in the pleasing duty of directing the thoughts of our valuable seamen to the all-important concerns of eternity—to those subjects which tend to cheer and comfort them amidst their toils, and dangers, and sacrifices, and to prepare them for "that inheritance which is incorruptible, undefiled, and fadeth not away." To these subjects they were comparatively strangers—but the number of seamen who attend at the chapel on the Thames, the number who attend worship at other places, the influence of example and of association, and the efforts making in our out-ports, awaken the delightful anticipation, that amongst our seamen multitudes will be found, who may truly be designated "fellow heirs of eternal life." Whilst speaking of *our mariners*, do not infer that we feel less interested in the salvation of *yours*. It affords us the highest delight that your noble and distinguished exertions are continued, and have already been crowned with the best tokens of Divine sanction; nor shall we cease to pray that, upon you, as well as upon us, the unction of the Holy Spirit may unceasingly descend. We serve one Master, "who loved us and gave himself for us," and if he call us forth into active employment in his service, happy are we. Let us not be weary in well doing, for, assuredly, we shall reap if we faint not.

Were we ignorant how sin has perverted the human mind, we might be astonished that any rational being should feel a higher relish for the pleasures of a world that lieth in wickedness—pleasures which can but fascinate for a moment—which are always alloyed, and often ensure bitter pangs of retrospection, than for those pleasures which sweeten the season of prosperity—which invigorate both mind and body—which sustain the heart in time of sickness and adversity—which have the power to convert those dispensations of Providence which are esteemed by the world inimical to the interest of mankind, into some of their greatest blessings. In relation to a future state, this perversion of an immortal mind is yet more lamentable—with the monitors of death perpetually before their eyes—the grave perpetually open—intimations of their own frailty daily renewed—with the precarious tenor of human life, it would appear extraordinary that the bulk of mankind listen neither to the voice of admonition, nor entreaty, regard not the voice of Divine clemency and mercy, but run their career of sin, die in an unpardoned condition, and reap the awful recompense of their iniquity. But this perversion will exist until the heart be renewed; and may our united efforts be contributed, that some of our fellow men may be rescued from destruction. In reference to that field of labour to which this communication has more immediate allusion, it does appear that the labour has not been bestowed in vain. The soil, though uncultivated, is good—the seed is good; and I feel persuaded that the husbandmen will not weary. Already there are appearances of vegetation. The seed shall fertilize, and bud, and blossom. There will be first the blade, then the ear, and afterwards the full corn in the ear. We must persevere in our labours, waiting the early and the latter rain; and if it please the Lord of the harvest that this should become a fruitful field, what fragrance will it exhale! what advantage will it diffuse!

Begging you to present the kind remembrances of our committee to the members of your committee, and that you will accept the assurances of much christian regard,

I remain your friend and fellow labourer,
WILLIAM COOKE.

The Treasurer of the SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK, acknowledges the receipt of the following donations:—

FROM DANIEL METCALF, Esq. Lebanon, Connecticut,	\$ 100 00
FROM WILLIAM P. GREENE, Esq. Boston, Ms.	10 00
	\$ 110 00

TO READERS AND CORRESPONDENTS.

It has been our design, for some time past, to lay before our readers, on the *first Saturday in every month*, a summary view of those political events, with which the interests of morality and religion are intimately connected. We disclaim all interference with party politics, and shall express our opinion of the conduct of public men, and the propriety of public measures, with a single eye to the glory of God, and the present and future happiness of our fellow men. The "CIVIL RETROSPECT," prepared for this number, and also several translations, and other articles, have been unavoidably deferred to our next. The obituary of DR. BOUDINOT will be inserted in our next.

"PHILO;" "Y. C.," and several other communications, are received.

The Christian Herald.

VOL. VIII.

SATURDAY, NOVEMBER 17, 1821.

NO. XIII.

Intelligence.

For the Christian Herald.

MODERN MISSIONS.

MANY may desire, though few possess the spirit and feelings of a Brainerd. It is true, we have all the same fountains, to which we may go, and imbibe the same spirit; and perhaps we ought to expect that where all enjoy the same advantages, many would be found to resemble him. But what we *might* do, is one thing; and what we actually do *perform*, is quite another. It is a subject of joy to every one who appreciates the worth of the immortal soul, that the christian church is beginning to arise in the greatness of her strength, to shake off the slumbers of ages, and to go onward in one united phalanx for the salvation of a lost world. While we hail every one who is willing to make sacrifices for the spread of the Gospel, and while we would bid him God-speed who makes the greatest efforts for this object, we would not encourage any one to take upon himself the responsibility of becoming a Missionary, who does not possess the requisite qualifications. Nor would we excite a suspicion that we do not love the cause of missions, when we hint, that the light in which many view this subject is much too *visionary*. By viewing the subject at a distance, we may easily persuade ourselves that we really possess a missionary spirit, and consequently all the requisite qualifications for that office. But these qualifications are made up of many particulars. To have a true missionary spirit we must possess great ardency of piety—servent love to God—compassion for souls—a continued self-denial, and an unwearied patience. Nor are these by any means all the essentials. We may have great temptations, and there is danger of our mistaking our *motives* in undertaking this great work. We certainly are liable to do this. Those who offer themselves as candidates to become missionaries, are seldom wealthy. Hence there may be but little danger of making our temporal condition worse. It is known that it is the wish of patrons to have their missionaries supported comfortably, and that too, generally, without much anxiety. We see around us thousands of our christian brethren, who applaud our undertaking, tell of our sacrifices, and, I had almost said, ready to waft us to the place of our destination by the breath of applause. We leave our homes accompanied by the sympathies, the bounties, and the prayers of the followers of Jesus, who are ever ready to pray for our success, and who stand pledged for our support. Our inducements to look on the bright side of the picture alone are many. We see how others have gone, and how they have done; and we think we can easily imitate all their excellencies, and shun all their weaknesses.

It is as easy to indulge romantic notions on this subject, as any other. It is no great effort of the imagination to conceive ourselves retired to some lovely romantic spot in the wilderness, withdrawn from all the little cares, confusions and bustles of the world—surrounded by those who accompanied us, all in the enjoyment of health, all closely united by the bands of love, and all actively and cheerfully engaged for one object. We may picture to ourselves the bright faces of hundreds of children, lately taken from the habitations of idolatry, looking up to us as their benefactors and friends, and waiting and eager for instruction. We may imagine too, we daily sit under the shade of some beautiful tree, like Swartz, teaching the poor heathen, who are laying aside their superstitions and their gods, and coming in throngs to be guided in the way that leads to everlasting bliss. But, alas! we cannot sit by our firesides and convert a world by the pictures of imagination.

But it may be said, that the sacrifices and the trials ever attending a missionary life, are sufficient to prevent any one from putting "his hand to the plough" before counting the cost. It is admitted that in this undertaking there will always be sacrifices and trials to be endured. But there are few who cannot endure severe trials in prospect, with the assurance that they will have the eyes of the whole christian community gazing upon them, and all ready to bestow their sympathies—have the bosoms of thousands open, into which they may pour their joys, their sorrows and their griefs. Under these circumstances, a small degree of piety might enable us to anticipate with composure, privations and sacrifices before a world; but it will require a glowing bosom to *maintain* an undeviating course of conduct amidst all the *little* vexations we meet with in life. And it is not going too far, to suggest that there may be such a thing as wishing to go on a mission, in order to get rid of the many small troubles which surround us, though at the time we may be unconscious that this motive has any influence on our decisions.

There may be cases again, where we wish to become missionaries, provided we can go to such a particular place, or such a particular part of the globe. Now, we cannot see how, in ordinary circumstances, it can become *our* duty to say we will go here, or go there. A true missionary spirit consists, in part, of a readiness to "spend and be spent," to go wherever we may be called; and, in common cases, so far as it respects ourselves, we ought to be as willing to go to the mountains of Abyssinia, as to the spicy groves of India—to the snows of the north, as to the isles of the ocean. Is that a true spirit of mission, which says, years beforehand, "I will go here, or no where—I will go to such a spot, and, till the moment arrives when I am to embark thither, I have nothing to do?" We are sorry to say there are many who seem to have mistaken this for a missionary spirit; and who are ready to brand all with the epithet of "*idle*," unless they have some particular place in view, where, at all events, they are determined to live and die. The truth is, that before the world is converted every christian must consider himself as a kind of missionary, and so much of his time and means as are not absolutely necessary for the sustenance of his family, must be devoted to the spread of the gospel of peace. But even admitting that all missionaries have a right spirit, we have some objections to the plans upon which missions are conducted. When the gospel was first promulgated, it was done by missionaries, who went forth two by two, and in

certain instances by single individuals. The forming of large missionary establishments seems to be of modern date. Experience has proved that where the scriptures and tracts, &c. are to be translated and printed, such establishments are highly beneficial; but, except in such cases, whether it is best to form large families, and large establishments, is doubtful. We may suppose such an establishment to contain ten, perhaps sixteen missionaries and assistants: and they often treble this number. Now such a family could not receive and instruct more than about 100 children, besides preaching to a small congregation. These duties would occupy their whole attention. Suppose again these sixteen persons were divided into eight different parties, situated from 8 to 20 miles apart. In the latter case it is not unreasonable to presume any two would teach less than twenty or twenty-five children. In this case they might have double the number of children under their instruction; they would have every family so situated that they could visit all in a square of 150 miles, and the children, by daily intercourse with their teachers, would carry their instructions directly to their parents. I mean no disparagement to our beloved missionaries or their patrons, when I say that a few such spirits as a Brainerd, an Elliott, and a Swartz, have produced more effect than many unwieldy modern establishments, fettered even by children carried with them. There is not simplicity enough. The machine is too unwieldy, and has so many little wheels which require attention, that much of the effect of its movements is lost. The world will not be converted, until missionaries are willing to take their lives in their hands, and go forth, less known, less honoured, with less pomp, with less train, and with more simplicity. The Moravian will take his staff in his hand and visit every corner of the moral wilderness, while these large families are chained and fettered by each other. Would as many children be educated among us as there now are, were the same money expended in forming large establishments, where the children would be taken and brought up by their teachers? Had the Apostles united themselves in one mission among any nation, would the gospel have been spread as rapidly as it was, even among that nation? But even if such large families could be of more benefit to the rising generation than if they were separated, what is to become of the parents? How are they to hear the gospel; or are they to die without it? Will the children carry it to them? Alas! a heathen child, instructed for a short time, would be but a poor instructor for his heathen parents, even if he had the disposition.

While these suggestions are offered for the consideration of those who may be concerned in the great work of sending the gospel to the heathen, perhaps it may be thought the writer is unfriendly to modern missions. He certainly is in favour of missions. He would have every one stretch forth his hand with all the energy that God has given him, to give the bread of life to the hungry. He would have every close-fisted, hard-hearted man, who does not expect to carry his gold beyond the grave, seize the present moment to purchase everlasting life for some dying heathen. He would have *every one* awake at the call of a ruined world, as he would awake by the cries of a sinking empire, which he might save by raising a finger. If souls may be saved by their instrumentality, he would have christians cease from no exertions—startle at no danger—shrink at no difficulty.

Y. C.

VANDOISE CHURCHES.**Translated for the Christian Herald.*

FROM THE "MELANGES DE RELIGION."

DURING my travels on the continent, I always received with the deepest interest all the information that I could procure of the Christian Churches in the valleys of Piedmont. I had heard that they still preserved all the simplicity of their ancient customs, all the purity of manners that for so long a period had honoured their ancestors. In the interesting society of some of the most distinguished divines of Amsterdam, I gathered some information from an inhabitant of these Alpine mountains; and the singular enthusiasm with which the Hollanders spoke of the modern Vandoise, more intensely excited my curiosity. Since that time, I have enjoyed the happiness of corresponding with one of their best ministers, the moderator of their church, the venerable pastor of La Tour, in the valley of Luzerne. Allow me to offer to your readers some of the details that I have gathered in these communications, upon the actual condition of these interesting churches.

The Vandoise Churches are situated in the valleys of Luzerne, Pelis, Perouse, Cluson, St. Martin, Balsille. They enjoy a limited tolerance from the court of Sardinia, and their members cannot aspire to any employment superior to that of a Notary. With that exception, nothing interrupts the public profession of their religion. Their little territory is bounded by the Pelis and Cluson, two rivers, behind which they sought a shelter during their ancient persecutions, and beyond which they are not permitted to extend, though the prohibition may have been mollified by the more liberal spirit of modern times. The Vandoise clergy receive a salary from the state, not equivalent to the measure of their wants, but enough so, at least, to make their politico-religious existence recognised, without a very high importance in the actual state of affairs. Their opinions have undergone but little change. They aspire to an origin much more ancient than that ascribed to them by Mosheim, and they assert that pure christianity has been professed in their valleys ever since the time of the Apostles. Happy illusion, if it is one, and well calculated to preserve among them a holy enthusiasm, a sweet and fervent piety! Their confession of faith is the creed of the Apostles. The noise of modern controversy is scarcely heard in these distant valleys, and it is too feeble to excite the attention of their inhabitants, or to trouble a repose for which it must envy them.

All their religious instruction is founded upon the Bible; but they likewise employ the larger and smaller catechisms of Osterwald, and their Ministers are in the habit of explaining to their catechumens the most difficult points of their faith and practice. Before admitting their youth to the communion, they give them religious instruction during the space of two or three years. The system of mutual instruction has been introduced into the valleys of Piedmont, and the children are taught to repeat sentences from the Bible, as well as moral and religious maxims. Pub-

* An account of the present condition of the Vandoise Churches of Piedmont, communicated in a letter to the Editor of the Monthly Repository, by Mr. J. Bowring.

lic worship is celebrated in their churches on Sunday and Thursday mornings. Independent of that, there is another very interesting religious service, which is peculiar to the Vandoise ; they denominate it "The examination of a Quarter." Once a year the pastor fixes a day to visit some particular section of his parish. He is received by an elder or deacon, together with all the inhabitants, in the schoolhouse attached to the village that he visits. He celebrates Divine Service, after which all the congregation assemble around him, and, without distinction of age or sex, he interrogates his parishioners upon various doctrinal and moral subjects, more particularly united to the discourse that he has just pronounced, and which is always adapted to a remarkable circumstance. In this way, during the spring, the pastor visits all the members of his little flock. He learns the wants of his parishioners—assures them of their advancement—participates in their pleasures, and their pains—gives them advice and encouragement.—He thus serves them as a guide and support in their progress to eternity. It is to be regretted that this affecting and benevolent exercise has been abandoned in some of the churches of the valleys.

There are thirteen parishes, which, with some exceptions, are under the care of ministers, who commence their studies in the country, and terminate them at Lausanne or Geneva. Before the revolution, they sometimes went to Basle, where they enjoyed the advantages of a small endowment, which has been subsequently suppressed. There were originally two fellowships at Geneva ; now there is but one. At Lausanne there are four.

There is no printing-office among the Vandoise. All the learning is contained within the circle of their ministers, among whom we must distinguish Messieurs Rodolphus Peyran, and Peter Geymet. But as all the information they acquire of public affairs, is procured from some miserable papers granted them by the court of Turin, it cannot be expected that they should occupy a distinguished rank in the republic of letters. In their public worship, they employ the collection of Hymns generally in use in the Swiss Protestant Churches. A great number of religious Tracts have been disseminated among them by the Bible and Tract Societies of London, Lausanne, and Basle. They are ardently sought, and produce happy effects.

The Court of Sardinia viewing every public assembly with some degree of jealousy, their synod can only meet with the express permission of the king, transmitted by the intendant of the province, (Pignerol.) Once in two or three years, the synod is assembled, always in the presence of the intendant, who is required by an ordinance to conduct himself *con ogni discretezza*, or in other words, must remain a tranquil spectator of what passes, taking care that no subject is considered which is foreign to the Vandoise Churches. Rarely are they occupied with dogmatical discussions. The necessities of the various parishes, changes among the pastors, and local concerns usually engage their attention. They elect, by a majority of votes, a Moderator, a sub-Moderator, and a Secretary, who constitute a committee, to whom is intrusted the general direction of every thing demanding their attention.

The Vandoise Clergy are but ordinarily informed, and are distinguished by their sweetness and piety. They take great pains to preserve the

purity of the ministerial character, and it is but a few years since an individual was degraded from this sacred-character, on account of the irregularities of his conduct.

The poverty of the Vandoise has prevented them from erecting charitable institutions. They have long desired to build a Hospital, but in vain. Their humanity is strongly interested, and their religious principles not less so; for, as their sick are now transferred to the public Hospitals of Pignerol or Turin, the Catholic Clergy, in their zeal to convert them, often take advantage of their unfortunate situation; and the exhaustion attendant on debility, the disorder of fever, and the agony of death, too often lead to an appearance of apostacy, which, to a bigoted Catholic, may serve for an occasion of triumph, but in which benevolence and piety only find a cause of grief. Each church has a particular fund for the support of its poor, collected by the contributions made on communion days and at the new year, by special collections, by the gifts of charitable persons who visit the valleys of Piedmont, or who leave a legacy for this purpose. A Vandoise named Bianchi, who amassed his fortune and died in London, has left a sum to be applied to the support of six poor children in the schools of La Tour. Besides that, there is an annual sum sent from Holland, which serves to assist the indigent, and pay the salary of the schoolmasters.

After what we have already said, there is very little to remark upon the religious customs of the Vandoise. Whenever the synod meets, they celebrate a solemn and general fast. The synod is composed of the Pastor and one or two elders of each congregation. The year that the synod assembles, the Moderator and sub-Moderator make their pastoral visit. The one who resides in the valley of Luzerne, visits the valleys of Perouse and St. Martin, and vice versa. He preaches in every parish, receives an account of the funds distributed to the poor, listens to the complaints, if any are made, of the pastor against his flock, or the flock against their pastor, administers justice in all church matters, and if the affair is too important to be decided by him alone, he provides measures for bringing it before the next assembly of the synod.

The subsequent part of the account rests upon other authorities. The total number of the Vandoise is estimated by the most exact modern historians at 15,000. They say, that if one of their people embraces the catholic faith, they are forbidden to use any measures to bring him back to the faith of his ancestors. Jipeij says that their ministers were required, but a short time since, to commence and finish their public worship in an hour, and were forbid to appear in public in their clerical robes. He adds that these restrictions have been very much mollified by the sweetness and benevolence of the Catholic Bishop of Piedmont.

The valleys, to which their affections as well as afflictions have so strongly united the Vandoise, are unfruitful and unhealthy. They are exposed to the avalanches of the mountains, to the inundations of the torrents, to the ravages of the tempest; but they have been obliged to contend against enemies more terrible than the Alpine snow, than torrents or tempests, against the malicious and ferocious passions of eager and fanatic persecutors. Whilst the darkness of ignorance enveloped almost all the Christian world, whilst the pure light of the gospel seemed extinguished under the weight of superstition and sacerdotal tyranny, the Vandoise preserved the sacred fire which was very soon diffused in such bril-

liant flames. Their children occupy the same territory, and make the same mountains resound with prayers as pure, with a worship as worthy of its object.

For the Christian Herald.

THE EVENING WALK.

I FOUND my native village had undergone but little change as to its external appearance, on returning to the scenes of my childhood, after an absence of several years. The small white church, with its tall steeple—the little red schoolhouse, still filled by the hum of children—the smooth little river, with its waters softly rolling and murmuring away behind the hills—and the very trees under which I had often reclined—all told me this was once my home. But a great change was perceptible in the inhabitants. Almost every face I met was new; for I had forgotten that many of my former acquaintance had removed, and still more had been called away by the insatiable cravings of the grave. I myself had altered so much that instead of being known by every one, I passed unrecognised by all, a stranger in the threshold of my nativity; and the sly look, or the unmeaning stare, was all that bade me welcome.

After taking lodgings at a public house, I began to inquire respecting my father, of those who were once his professed friends. They still remembered him; but the grave had severed,—time had continued its march, and this remembrance was cool. I turned my steps towards the house where my father's family were once encircled by ties which nothing but necessity could ever have severed. My walk was up a well-known avenue, on the banks of a beautiful pond. Here I found that a grove, once grand and charming, and where the woodland songsters had often beguiled many an hour made melancholy by grief, occasioned by the loss of friends, had fallen by the axe, to make room for several rows of insignificant poplars. On arriving at the house endeared to me by the tenderest recollections, my feelings were indescribable. Though I knew it was now occupied by new inhabitants, yet I foolishly thought they could enter into my feelings, and sympathize with me. It was a mistake. My memory was crowded with the past before I entered the house. The garden, where my father had led me when a child, and pointed out the beauties of each floweret—the yard, where with innocency we sported, ere I, my brothers and my sisters were scattered—the willow, under whose shade my mother taught me my letters—these all were before me. They were all still the same, though many suns had revolved since I had seen them; though my father's spirit had long since fled; though his children were now widely scattered; and though my heart could almost burst at their sight.

On entering the house I found it difficult to make a large family comprehend the object of my visit, much less to feel as I felt. They seemed suspicious, and their politeness was cool in the extreme. Every apartment was natural, but that which had made the deepest impression upon my mind was the one in which my father died. It was here I knelt by his bed-side the morning on which he died, and received his dying blessing. I well remembered how he took my little hands within his, which were icy by reason of death, and told me with a faint feeble voice,

"my dear little son, by to-morrow's night your father will be buried low in the ground, for he is just dying. My poor little son will then have no father, but he must pray to God every night and every morning, and give his heart to God while he is yet a little boy : if he does this God will be his father, and I shall one day meet my son where we shall never die or be separated !" It is not easy for a child to forget the dying words of his parent ; and the room in which I was now standing recalled every particular of a scene every way interesting.

As I left the house and continued my walk round the pond I was naturally led to reflect on the transitory nature of our brightest prospects in this life, and on the fading colours in which our hopes of the future are too often painted ; and I wondered why I had ever trifled and wasted portions of my life. The gilded insect may well sport as it spreads its gaudy wings to the beams of the morning sun, for ere that sun shall set, its whole existence may have terminated. The brutes of the field may well confine their attention to the present moment, for we know of no day that is hereafter to call them to an account for their conduct. But man—immortal man, is but in the morning of his existence, when with age these heavens shall have become dim.

The village graveyard stood on the east side of the pond, and I determined to visit it, and to sorrow alone at the tomb of a father whom I most tenderly loved, and, peradventure, drop a tributary tear over the dust of my former acquaintances and friends, who were now peacefully slumbering under the sods before me. There was a pleasing awe attending every step as I entered the graveyard. Here lay the dust of many of my friends ; here were all classes on a common footing, excepting that there were some rather pompous stones, as if pride must follow us beyond death. It was autumn, and so still that I could hear every leaf as it fell from the surrounding trees. O, the voice which arises from the silence of the tomb, the call which issues from the graves of our nearest and dearest friends, cannot be disregarded for the time ! Though we may mock the Eternal, by sneering at that religion which alone can free us from the terrors of the grave, and though we may throw around us the cloak of indifference, and "put far away the evil day," yet we cannot stand over the dust of departed relatives, without feeling, at least, that there is solemnity in the grave.

I was slowly walking among this assemblage of mouldering mortals, and looking for the little spot where sleeps my father, when I saw a woman sitting under a small weeping willow which stood near. I went towards her, but my approach seemed not to arrest her attention. She was sitting in an upright posture, and casting a vacant glare upon the smooth surface of the pond, now rendered exquisitely beautiful by the purple rays of the setting sun, as he poured them through the blue mist on the summit of a distant mountain. She appeared to be about fifty years of age. Her form was slender and delicate. Some gray locks of her dishevelled hair were peeping through the holes of her cap, which I now understood were made in the paroxysms of insanity—for she was a lunatic. She was very much emaciated, and her countenance, though intelligent, showed that for many years it had been distorted by the gnawings of sorrow. Her eyes were wild and glaring, though they might once have been expressive. I was not prepared to meet a person of this description. As I placed myself directly before her, she raised her eyes

from the water, and looked at me with great earnestness without speaking. There was something so piteous, so sorrowful, and so meaning in her look, that it went to my very heart, as if she would have said—"there is no sorrow like my sorrow." I now recalled who she was, though she was much altered since I had seen her, and I knew that for years her mind had been wrapt in misery. I told her not that I knew her, though there was evidently something in my looks which caught her attention. I tried to converse with her, but she was averse; I started several subjects which might once have been interesting to her, but no reply. Unhappy woman! she was once young and beautiful, was beloved and respected, the delight of her parents and friends, and the pride of her village; but her horizon has long been darkened by a cloud too dark ever to admit the rays of hope into her sorrowing bosom. Few who enjoy the blessing of reason, are sufficiently sensible of its value, or sufficiently grateful for the mercy. Poor woman! the springs of her immortal mind were shattered, and her marble bosom was cold to all the enjoyments of this life, and the repository of no hope respecting the next. I inquired why she was here, and alone? she replied, "I have no—no—home—no friends—no home!" I inquired as to her situation, her griefs, her sorrows, and, if she *could* have any, her joys: she pointed me to the grave of her husband,—and I understood by her looks that she would say—"all the comfort that I have ever known has long slumbered there!" The grave was near: she had just been washing the white smooth stones which stand at the two ends, and laying across it some small sprigs of evergreen! I next inquired respecting her children: if she knew where, or how they were? she spread out her hands horizontally and opened wide her arms, as if to say,—“they are all scattered, and gone, I know not where!” could I help the overflowings of grief in my heart, as I saw this? It would have given her comfort could she have wept,—but her tears were all spent years ago, and their fountains will always be dry. I myself wept as I embraced the poor woman—for—she was my mother!!

ORBUI.

FUNERAL CEREMONIES.

To the Editor of the Christian Herald.

SIR—I would not, on any account, wish to injure the feelings of friends on that most interesting and heart-rending of all occasions, the commitment of a beloved fellow worm to the silent tomb—nor would I wish to be considered as censuring the accustomed ceremony of any class of Christians on this interesting occasion.

The language of Death is powerful, and when brought home to us by the departure from this world of one near by the ties of blood and affection, cannot be made more impressive by all the eloquence of a Saurin. But to the assembly convened for the purpose of paying the last tribute of respect to the deceased, a word fitly spoken could not be amiss. Indeed, there is no occasion when the ministers of divine truth could, with so much propriety and so much effect, enforce the duty of the living, as when death is present with them. What, so well as the pale, emaciated, and breathless visage of one with whom we have been

permitted to associate, in our business and our pleasures, rivets our gaze and draws forth, with irresistible impulse, the tender feelings of the heart? What, so much as the reflection that this must shortly be our own case, can cause us to be up and doing, knowing that the night of death is soon hastening, wherein no man can work?

The feelings of those most nearly connected with the deceased are, on such occasions, so rent asunder that it requires something more than the consolation of earthly friends to afford relief. Whereas many, who are the usual or invited attendants upon such occasions, need the awakening voice of some minister of Heaven resounded in their ears—"Be ye also ready."

To them, therefore, with most propriety and with most probability of doing good, might the warning voice of the divine be extended. Perhaps it might reach the heart of some friendless wanderer, and bring him back to the fold of Christ; or be the power of God unto salvation, to many in the bonds of iniquity. I was led to these reflections, Mr. Editor, by an attendance, a few days since, at the funeral of a young lady, when we were all permitted to sit in silence for an hour, and, though three clergymen attended, not a word did I hear dropt from their lips. After having remained thus long, the corpse was taken, and with all the indifference of ordinary business, carried and deposited in a vault. When youth and beauty were thus thrust from my view, I felt as if a few words could not have been misapplied in instructing me how I could be prepared to follow them.

P.

From the Christian Observer.

DONNE AND BAXTER

ON THE DUTY OF MISSIONARY EXERTIONS.

ONE of the following extracts, on the subject of sending the Gospel to the Heathen, is from a sermon of Dr. Donne, Dean of St. Paul's, London, and the other from Mr. Baxter's "Life and Times."

"And he (Jesus Christ) came in a purpose (as we do piously believe) to manifest himself in the Christian religion to all the nations of the world; and therefore *latentur insulae*, says David, *the Lord reigneth, let the islands rejoice*; the islands which, by reason of their situation, provision, and trading, have most means of conveying Christ Jesus over the world. He hath carried us up to heaven, and set us at the right hand of God, and shall not we endeavour to carry Him to those nations who have not yet heard of His name? Shall we still brag that we have brought our clothes, and our hatchets, and our knives, and bread, to this and this value and estimation, amongst those poor ignorant souls, and shall we never glory that we have brought the name and religion of Christ Jesus in estimation amongst them? Shall we stay till other nations have planted a false Christ among them? and then either continue in our sloth, or take more pains in rooting out a false Christ than would have planted the true? Christ is come into the world: we will do little, if we will not ferry Him over, and propagate His name,

as well as our own, to other nations.”—*Sermon preached at Whitehall, April 19, 1618, from 1 Tim. i. 15.*

“My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore : I was wont to look but little further than England in my prayers, as not considering the state of the rest of the world ; or if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord’s Prayer, so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God’s providence to me, that He so far forsaketh almost all the world, and confineth his special favour to so few ; that so small a part of the world hath the profession of Christianity, in comparison of Heathens, Mahometans, and other infidels ; and that among professed Christians there are so few that are saved from gross delusions, and have but any competent knowledge ; and that among *those* there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the Heathen, Mahometan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the conversion of the infidel and ungodly world, that God’s name may be sanctified, and His kingdom come, and His will be done on earth as it is done in heaven. Nor was I ever before so sensible what a plague the division of languages was, which hindereth our speaking to them for their conversion ; nor what a *great sin tyranny* is, which keepeth out the Gospel from most of the nations of the world.”—*Life and Times*, book i. part I. sec. 23.

He adds a remark highly to the credit of his candour and right feeling, and which shows how forcibly real piety and zeal for the salvation of men tend to overcome those sectarian feelings and prejudices which divide the visible church of Christ, and which were never stronger than at the period in which Baxter lived. “Could we but go,” he remarks, “among Tartarians, Turks, and Heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England ; nor for the rest that were cast out here, and in Scotland and Ireland ; there being no employment in the world so desirable in my eyes, as to labour for the winning of such miserable souls ; which maketh me greatly honour Mr. John Elliot, the Apostle of the Indians in New England, and whoever else have laboured in such work.”

Intelligence.

ENGLAND.—SUNDAY SCHOOLS.

THE Annual Report of the Sunday School Union, for the year ending May 1, 1821, states :—

THE attention of your Committee has been particularly directed to the consideration of *Mr. Brougham’s Education Bill*. Soon after the last Annual Meeting, they appointed a Sub-committee to watch this measure. After maturely deliberating on the subject, your Committee

agreed to call a General Meeting of the gratuitous Sunday School Teachers in London and its vicinity, for the purpose of considering the bill. This meeting was held on the 9th of April, and resolutions were adopted, deprecating the bill, and agreeing to oppose it, as peculiarly calculated to interfere with *Sunday Schools*, and to abstract the children from their present means of *religious* instruction. Your Committee also observe that many of the Unions in connexion with your Society have adopted resolutions against this Bill, and have instituted investigations which satisfactorily show the great inaccuracy of the Parliamentary Reports, the data on which Mr. Brougham has founded his proposed legislative enactments. The measures thus adopted by these various united Societies strongly attest the value of such associations. Had there been no united Societies, who could have made the necessary investigations?—who would have informed the public mind?

The following is a Brief Summary of the Returns received from the different Unions and Reporting Societies :—

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	324	4,438	48,862
Fifty-eight Country Unions and Societies	2,456	29,217	270,894
Unions in Wales	160	310	14,683
Schools in the Isle of Man	46	344	2,861
Sabbath School Union for Scotland	676	1,918	44,683
Sunday School Society for Ireland	1,353		135,600
Grand Total	5,015	36,227	517,583
Increase reported since the last year	789	3,890	90,030
Of which 388 are New Schools opened during the past year.			

CONTINENT.—JEW'S SOCIETY.

(Continued from page 334.)

THE following letter was addressed to Mr. Elsner by Mr. H. Gortz, at Komrau, December 11, 1820.

"Of the Hebrew New Testament I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shown them the 53d of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language. While one of them read it aloud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament, which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts related in the New Testament of Jesus:' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah.' The other Jews looked upon the Christians who were present, with an eye of veneration, and then exclaimed, one after the other, 'But what shall we do? We cannot help being Jews.' I replied, 'So you are now. But whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church. I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies

of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. I then showed them some small publications, and now they all surrounded me closely, and began eagerly to ask, 'Pray give one to me; one to me also!' and they had scarcely received them, but they began to read them, and with the Tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude. These Jews were from —, about ten (German) miles (fifty English miles) from here. On the 5th of July, two Jews came to me from —, seven (German) miles (thirty-five English miles) from here, to tell me, that they heard from other Jews that I had Hebrew books to sell, which they wished to see. I showed them the New Testament; after having looked into it, they said, 'That we have already;' and opening a bag, they took out a copy of it, whose outward appearance showed that it had not laid there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them. Upon their question, as to the price, I replied, They might pay for the book, according to the value in which they held it. They said, 'The value is high, for it is an important book, but we are poor; yet we will not have it for nothing,' and paid sixteen groschen (one crown and a half) for it. I asked them now, What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel, or are you all in a state of indifference about it? They replied, 'No: we are not indifferent; there is a great emotion in our town also. *The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward.* But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, not ten would remain Jews; all would gladly receive Jesus.' They appeared to be very concerned that their rabbins were so hostile, and that they dared not to open their minds to them. 'We do not know,' added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. *Our learned men tell us, The time cannot be distant, when the Jews will be relieved.* But in what way? that is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way."

Your Committee have already mentioned *Frankfort*, in connexion with Mr. Elsner's labours; they proceed now to lay before you some very gratifying facts, which have been communicated to them from their correspondents, resident in that great commercial mart.

They continue to receive the most satisfactory testimonies to the piety and zeal of Mr. Marc, a Jewish convert, the Society's Missionary at that place. Mr. Senator Von Meyer,—a gentleman whose name your committee cannot mention without again expressing their grateful sense of the services which he has rendered the Society, says of him, in a letter to the Foreign Secretary, dated June 6th, 1826, "Mr. Marc continues in his useful and unostentatious activity, spreading abroad a seed, which cannot fail to bring forth fruit." In a subsequent letter, Mr. Von Meyer writes, "Mr. Marc . . . exerts himself with the most cordial activity in promoting the conversion of the Jews." The testimony of Mr. Lix, a lay member of the Moravian church at Frankfort, to whom also your Committee are under great obligations, is not less honourable to Mr. Marc. "That our friend Marc," says Mr. Lix, to the Foreign Secretary, "is a lodger in my house is known to you. He is very active, and he labours in the true spirit. And what affords me the greatest pleasure is, that he himself lives by that grace he preaches to others, and therefore his residence here will surely not be without the desired point. He is often visited by Jews, and it appears that some of them have already caught the infection, if I may so express myself. For one communicates it to another, whereby Mr. Marc's labour is continually increasing. O what a gratification to converse with a truly believing Israelite, whose heart is burning in love to Christ."

Mr. Friedenberg, having visited Frankfort, writes thus of him in his Journal; "I had an hundred evidences that Mr. M.'s stay at Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. With so many disadvantages from ill health, we must regard it as a most evident mark of God's favour, both to the cause, and to Mr. M. individually, that he is enabled to do so well as he does. He is very much visited by Jews, both by such as are persuaded of the truth of the Christian religion, and by such as seek

the truth. His whole heart is engaged in the matter, and the Moravian brethren there are faithful and zealous fellow labourers with him."

Your Committee have the satisfaction of adding to this written evidence, the oral testimony of Dr. Steinkopf, who saw Mr. Marc at Frankfort, during his late journey to the Continent, and speaks most highly of his excellent conduct, and of the usefulness of his exertions.

SOUTH AFRICA.—GRIQUA TOWN.

London Missionary Society.

Mr. HELM, in a letter to Dr. Philip, 26th January, 1821, represents the church at Griqua Town as continuing in a low state, no addition having lately been made, while it was found necessary to exclude some. Yet the place of worship, which is not small, continued to be well attended, and he entertained hopes of seeing better times.

Our School, he says, consists of 103 children, of whom 55 can read, and a few write and cipher.

The external state of the mission is rather prosperous, and it would be still more so, if proper regulations were established; and we expect such will be made by government, in March next, when the market (fair) will be held at Graaf Reinet.

Agriculture is increasing, and though the crop of the present year has not been so abundant as the last, yet we have had more rain than in some former years. More wagons arrive from the colony, from time to time. But as to building, they are too slow. Since Andrew Waterboer has been made captain, they have gone on better than before.

One of the Griquaas said to Mr. Helm, "I see more and more, that a mere literal knowledge of Christ and his word is not enough for me, I must have the saving knowledge, which I labour to obtain."

Another asked, "How it is that many cows, sheep, and goats, who have no understanding, may be kept in order by one good herdsman, and that men, who have understanding, will not be kept in order by the preaching of the word of God?"

Some Griquaas hunted a lion, which they succeeded in killing, after he had bitten J. K. very dangerously. It is remarkable that the lion, when he attacked J. K. passed by two other men, just as if he had sought him in particular. The unhappy man died of his wounds five days after, without giving any proof of conversion. It appears that, about three years ago, J. K. met a Bushman in the fields, who was driving a cow which he had stolen. After retaking the cow, without any resistance from the Bushman, he shot him. No notice of this cruelty was taken by the Griquaas, but though men are unjust, God is righteous.

PACALT'S DORP.

Mr. Messer, in a Letter dated December, 1820, says,

In my diary you will find how the work of Grace goes on amongst us. Hottentots, who for many years appeared to be as hard as a stone, now come and bow their knees at the foot of the Cross. Notwithstanding we are bitterly opposed by various classes of people, God, who has always pleaded his own cause, has heard the voice of our supplications, and has not forsaken us.

This year we sowed more wheat than ever, and had the prospect of a good crop: but in consequence of a dreadful blast, in less than a fortnight all was destroyed. Now we are obliged to look out for bread, but corn is so very dear, that the poor Hottentots can scarcely purchase any.

They have done so much work that you would be surprised to see it, particularly in making the large sod walls round Pacalt's Dorp, in the streets, the gardens, &c. Now when they see that you will make them a present, they will be encouraged to proceed with additional vigour.

It has pleased government to give us a piece of land, in addition to what we had before, for our cattle; and even there we have sustained a great loss in cattle and sheep. Our gardens were exceedingly well planted, and every thing looked so well, that it presented a most pleasing prospect; but by a long continuance of drought, and afterwards by a terrible storm of wind, the fruit trees and plants were greatly injured.

If it please God to spare us till next March, I intend to proceed with the enclosure of the corn-field also (which is large) with sod walls; but at present I am unwilling to set the poor things to work, they are so much reduced by want of food and other necessities.

I would earnestly entreat you to have the goodness to collect some old clothes, or whatever else you think proper, for my poor destitute congregation, because they are much, very much in want this year.

Pray for us, that we may all be strengthened in faith, and that God may look upon us in mercy. It is true that this year we have a great and heavy trial, but we believe that God, according to his promise, will never leave nor forsake us. My whole congregation join in cordial salutations to you, and to all our dear friends in England."

UNITED STATES.

For the Christian Herald.

SYNOD OF NEW-YORK AND NEW-JERSEY.

A Narrative of the state of Religion within the bounds of the Synod of New-York and New-Jersey, during the past year.

THE reports, which have been made to the Synod of New-York and New-Jersey, of the state of religion in the churches under their care, have excited us to praise, adore, and also to mourn. From the Presbytery of Long Island, little has been heard which is encouraging;—they represent their churches to be generally in a languid state. Within the Presbytery of Hudson, God has been pleased to pour out the influences of his spirit, with convincing light and power. The churches of Westtown, Greenbush, Hempsted, Forrestburgh, Nyack and Chester, have been especially visited. In most of these congregations, the revivals commenced in the latter part of last year. In some they were preceded by a season of lamentable lukewarmness; in others, the way appeared to be preparing for some time previously; the people of God were awakened to more zealous and prayerful exertions, to advance the Redeemer's kingdom. The church of Westtown, which eleven years since consisted of only eight members, tells the wonders of redeeming love, in the hopeful conversion of 196 souls. This refreshing from the presence of the Lord, was not preceded by either unusual lukewarmness, or ushered in by any remarkable providence—their meetings gradually became numerous and crowded, and a

deep and solemn silence, like the stillness of the grave, pervaded their assemblies. In Greenbush upwards of 60 have been added to the communion of the church—in Hempstead 79—and in Chester 160 have been gathered from the world to the congregation of believers. At the commencement of the revival in Chester, the state of religion was uncommonly low, and professors had long slumbered over it, with apparent unconcern—yet, the set time to favour Zion had come; and when the anxious inquiry was heard, “what shall we do to be saved,” many were awfully convicted of having hardened their hearts and resisted the strivings of the Spirit.

The reports from the Presbytery of North River, represent the state of vital godliness within their bounds to be on the whole low, and still declining. They speak of the decrease of their numbers, and the coldness of professors, as causes of sorrow and humiliation.

The aspect of religion in the churches of the Presbytery of New-York, is more encouraging. Their reports state a general increase of their numbers and prosperity. In the Brick Church there has been, during the past year, a revival of religion, and as the fruit of it about 80 souls have been hopefully converted. The Mission Church, which was commenced and continues to be supported by female benevolence, prospers. A new Presbyterian church, under the care of the Rev. Mr. Frey, has been organized, of which, several *Jews* are members, and a commodious place of worship erected for them in Vandewater-street. There have been two other new churches formed, within three years, in the city of New-York, and it is with pleasure we hear of their prosperity, and the happy influence they exert in their vicinity.

From the Presbytery of Jersey, the reports have not, for many years, spoken so loudly of spiritual leanness and barrenness. The past year has been a season of mournful declension, of spiritual slumber and *worldliness* among professors, which calls loudly for humiliation before God. With united voice they tell the sad evidences of the withdrawal of the *special* influences of God’s spirit, except in the congregation of Bloomfield; there it has pleased the sovereign God to pour out his Spirit. Decisive tokens of this were first clearly visible in the month of January. In this gracious work of God the Spirit, the members of the church became deeply sensible of their guilt, in slumbering over the interests of Zion, and devoting so much of their time to the things of the world—these impressions were more and more deepened—christians were brought to mourn—they were quickened in duty, and more closely cemented in the bonds of brotherly affection and united devotion. As the fruits of this revival, upwards of 130 entertain hopes of having passed from death unto life, and of these about 70 have united with the church. While we rejoice in this memento, that God has not entirely withheld the showers of his grace from this section of his church, which in many former years has been emphatically marked as revival ground; yet, the symptoms of spiritual slumber, and death, and devastation, are too visible not to be seen, too criminal not to be reprov’d, and too forboding not to be lamented.

Within the Presbyteries of New-Brunswick and Newton, there have been no general revivals. In the church of Princeton an increased attention to religion has been witnessed. In the church of Newton, a *special* work of grace commenced about the first Sabbath of March, after a

winter of uncommon spiritual coldness. In the progress of this revival 32 persons have been received into the communion of the church. This work of grace, like the others which have been reported, has had a *reforming* influence on the morals of the congregation. While the churches of this Presbytery have whereof to bless God, they have, with their sister Presbyteries, also deep reason to say, oh! that the Lord would revive his work in the midst of the years, "in wrath remember mercy."

The Synod further report, that the various institutions of piety and benevolence, auxiliary to the cause of God, within their bounds, have been generally supported, and some enlarged, during the past year. Sabbath schools and biblical classes, established in most of our congregations, continue, and are still attended with the same happy results. In some of our congregations the principal additions to the church have been made from these schools and classes. Charitable associations, notwithstanding the pressure of the times, have generally exhibited their usual liberality.

The African school continues to encourage our hopes. There are at present six pupils under the care of the board of Managers, who are making commendable progress in preparation for the gospel ministry.

In the college of New-Jersey, although there has been no general revival or awakening, yet fourteen students, belonging to that institution, have, within the last year, made a public profession of religion.

The smiles of Divine Providence are still resting on the *Theological Seminary* at Princeton. The highest number of students connected with it, during the summer session, was 76. The spirit of *missions* is still gaining in the seminary:—of about 26 students, who, during the last session closed their studies in the institution, considerably more than half have been engaged, or are about to engage in *missionary service*. One was recently ordained with a view to a mission in the *Sandwich Islands*; another, for the purpose of taking charge of a tribe of Indians in the western part of the state of New-York. The attention of the students to prayer meetings, Sabbath schools, and other pious and benevolent associations, continues rather to grow than to diminish. Thus it appears this school of the prophets is still under the fostering care of the Head of the church. While, therefore, God in his providence is removing his servants one after another, the Synod feel thankful that he is raising up so many young men of talents and hopeful piety for the ministry.

Upon a review of the whole, the Synod, relying on the promises of God, take courage, and resolve that for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Attest,

WILLIAM A. McDOWELL, *Stated Clerk.*

At the meeting of the Synod of New-York and New-Jersey, in Newark, October 17, 1821, the following sums were reported as having been collected for the Professorship, in the Theological Seminary at Princeton, to be endowed by this Synod. viz.—

*New-England Tract Society.**Presbytery of Hudson.*

Hopewell,	-	-	-	-	-	-	-	\$4 25
-----------	---	---	---	---	---	---	---	--------

Presbytery of North River.

Newburgh,	-	-	-	-	-	-	-	\$48 62
New Windsor,	-	-	-	-	-	-	-	11 50
Marlborough and New Paltz,	-	-	-	-	-	-	-	10 00

Presbytery of New-York.

Education Society of the Bible Class, Spring-street Church,								
New-York,	-	-	-	-	-	-	-	\$30 00
Rutgers-street Church, New-York,	-	-	-	-	-	-	-	22 50
Newtown,	-	-	-	-	-	-	-	30 00
Hempstead, from three individuals,	-	-	-	-	-	-	-	12 00
Jamaica,	-	-	-	-	-	-	-	20 00

Presbytery of Jersey.

Sundry individuals in Elizabeth-Town,	-	-	-	-	-	-	-	\$178 81
Female friend, do.	-	-	-	-	-	-	-	50 00
Biblical and Church History Society, do.	-	-	-	-	-	-	-	8 25
Rahway,	-	-	-	-	-	-	-	81 50
Springfield,	-	-	-	-	-	-	-	36 00
Connecticut Farms,	-	-	-	-	-	-	-	14 00
New Foundland,	-	-	-	-	-	-	-	5 50

Presbytery of New-Brunswick.

Trenton,	-	-	-	-	-	-	-	\$129 87
New Brunswick,	-	-	-	-	-	-	-	90 00
Dr. Ashbel Green,	-	-	-	-	-	-	-	150 00
Dr. Samuel Miller,	-	-	-	-	-	-	-	100 00
Cranbury,	-	-	-	-	-	-	-	14 37

Total,	-	-	-	-	-	-	-	\$1047 17
--------	---	---	---	---	---	---	---	-----------

A true extract from the minutes of the Synod.

WM. A. McDOWELL, *Stated Clerk.*

NEW-ENGLAND TRACT SOCIETY.

Summary of the Seventh Annual Report.

THE labours of Mr. LOUIS DWIGHT, who has been employed as an Agent of the Society, for one year, have been blessed with signal success. Wherever he went the blessing of God seemed to attend him. He collected \$4,137 17, and obtained \$2,000 from three individuals, on loan for one year, without interest. He was instrumental in increasing the number of Depositories—extending the circulation of Tracts—forming new Societies, and strengthening many already formed. More than 100 persons, since the commencement of his agency, and 87 of them during the last year, have become life members of the society. Seventy-eight of these are ministers of the gospel; and 72 of them have been made life members by benevolent individuals, or societies in their respective parishes—a great proportion of them by females.

Seventy-eight Tracts have been published during the year; 27 of them new ones, which make a volume. The number of Tracts pub-

lished since the last annual meeting is 468,000, and the whole number in seven years is 2,708,000.

One thousand sets of the first five volumes of Tracts have been bound, and 200 sets of the last volume. These volumes contain each about 300 pages, and are sold at 50 cents each.

Last year the Society published a large edition of a Tract entitled the "CHRISTIAN ALMANACK." There is now a *second number* of this Tract, for the year 1822, on sale at the different depositories, and it well deserves an extensive circulation. In addition to all that is valuable in other Astronomical Diaries, it contains a great collection of facts relative to the present state of Christian and Heathen countries; and a condensed view of the principal benevolent societies, and their operations for evangelizing the world.

The Society has 71 Depositories, each under the care of an Agent, who receives 10 per cent. upon all the Tracts he sells, and is at liberty, at the close of his agency, to return all that remain unsold.

Thus the Society has 71 fountains, each of which is supplying numerous streams, which are continually, and in every direction, carrying the waters of life over many a barren desert.

Weary pilgrims, who are traversing those deserts, and perishing with thirst, are by hundreds, daily meeting with these waters—they drink, and are refreshed. They are strengthened—and many of them will *never* thirst. The water which they receive will be in them "a well of water springing up into everlasting life."

It must be evident however to all, that these Depositories must be kept constantly supplied; and to meet the numerous calls which are made upon them for Tracts, it is important that they should be supplied with all the variety which the Society have published, and in such quantities, that they will not need to send to the General Depository oftener than once a year. This will lessen the trouble of Agents, lessen the expense of transportation, and at the same time give greater encouragement to purchasers. It will enable Agents to meet promptly every demand, to afford the greatest variety, and at the least expense.

But in order to afford this supply, the *General Depository* must be kept constantly full. This is the fountain which must supply all other fountains, and, through them, all the streams. But to keep this Depository constantly full, requires a larger capital than the Society have yet been able to obtain.

There are now in the Depository, Tracts to the amount of \$4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the Tracts which are now on hand the Committee have been obliged to incur a debt of more than \$2,500.

Thus, with only their present number of Depositories, in order to keep the system in the most efficient operation, they need a capital of at least \$14,000.

And yet there are many extensive regions of our country, and those too the most of all destitute of moral and religious instruction, where there are no Depositories, and where Tracts are almost entirely unknown. To supply these regions would require at least 70 Depositories more, and the capital of the Society would need to be proportionably increased.

In noticing the numerous and pressing applications for gratuitous distribution, one, from the Rev. Gordon Hall, Missionary at Bombay, in India, is peculiarly worthy of attention.

"I want," says he, "a complete set of Tracts for my own use, and a large quantity for distribution. It has often occurred to me that perhaps the New-England Tract Society, and other Tract Societies in America, might extend their operations to this country, and that it might have a very happy influence both here and at home. The populous countries of the east, with their various religions, and languages, open an immense field for the operations of Tract Societies, as well as Missionary Societies. And should Tract Societies see fit thus to extend their operations, it would form an additional bond of union, binding the Eastern nations still more closely to the hearts of Christians in the West, and would I think promise well for the cause of our great Redeemer.

"For similar reasons I think that the American Bible Society should extend!

operations here, as well as elsewhere, among the heathen, as God shall open the way. Let Missionary Societies, Bible Societies, and Tract Societies draw the bonds of Christian union still closer; their harmony will thereby be more perfect, their operations more efficient, and the result more glorious. Let them enter into partnership, and all extend the cultivating hand to the same field. Let Missionary Societies send, and support Missionaries—Let Bible Societies provide Bibles—and let Tract Societies provide Tracts. Thus each may labour, upon the same spot, without interference, and greatly to the encouragement of all."

An immense field is opening also for the distribution of Tracts in Canada, in Louisiana, and in East and West Florida.

And, with the blessing of Him who has raised up this Society, and hitherto prospered it beyond all human expectations, the Committee cannot but hope that the time is approaching, when they shall be able to supply them.

They hope that the time is approaching, when every missionary will be supplied in our country, and as Tracts shall be needed, every missionary who goes from our country to the heathen.

But for this, there must be a great increase of funds. And where, the Committee would ask, where on earth, can funds be employed to greater advantage, than by the New-England Tract Society?*

For the Christian Herald.

OBITUARY OF DR. BOUDINOT.

DEPARTED this life, at his seat in the city of Burlington, New-Jersey, on the 24th day of October, A. D. 1821, ELIAS BOUDINOT, Esq. LL. D. in the eighty-second year of his age. On the 26th of October his remains were committed to the tomb, followed by a large concourse of family connexions, and by the most respectable inhabitants of the city of Burlington. Among the mourning friends who attended on this occasion, was a deputation from the board of Managers of the AMERICAN BIBLE SOCIETY, consisting of General Clarkson, the Rev. Dr. Milnor, Messrs. S. Boyd, and I. Carow. The pall was borne by General Bloomfield, William Coxe, and Joseph McIlvaine, of Burlington, and by Horace Binney and Andrew Bayard, Esqrs. and Dr. Mease, of Philadelphia. The body was conveyed to St. Mary's church, where a very appropriate discourse was delivered by the Rev. Dr. Wharton, and the whole ceremony was conducted with solemnity, order, and decorum.

As death has now set his seal on a character pre-eminent for talents, for piety, and for extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event should be accompanied with at least a *short* retrospect of the *life*, and of the leading traits in the *character* of the illustrious DECEASED.

Dr. Boudinot was born in Philadelphia on the 2d of May, A. D. 1740. He was descended from one of those pious protestants, who, at the revocation of the edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favoured land. He had the advantage of a classical education; and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New-Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the Revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the

* The General Depository of the Society is at Andover, Massachusetts. The New-York Depository is at No. 59 Fulton-street, D. H. Wickham, Agent.

PRESIDENT of this august body. In this capacity he had the honour and happiness of putting his signature to the Treaty of Peace, which for ever established his country's independence. On the return of peace he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the House of Representatives of the United States. In this honourable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the *first* President of the United States, to fill the office of **DIRECTOR OF THE NATIONAL MINT**, vacated by the death of the celebrated **RITTENHOUSE**. This trust he executed with exemplary fidelity during the administrations of **WASHINGTON**, of **ADAMS**, and (in part) of **JEFFERSON**. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating and receiving happiness of the purest kind; he sustained, and has left, *such* a character, as will for ever endear his memory to his friends, and do honour to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New-Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the **senior** member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interest of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the **GENERAL ASSEMBLY** of the **PRESBYTERIAN CHURCH**, and to their **THEOLOGICAL SEMINARY**, established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of Christian benevolence, he has also very liberally endowed various institutions whose object is to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick or suffering poor.

To those of his fellow citizens, however who are peculiarly interested in the wide circulation of the sacred scriptures, perhaps the chief excellence in the character of the **DECEASED**, is the *ardent and effective zeal* he displayed in the **BIBLE CAUSE**. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish the **AMERICAN BIBLE SOCIETY**—his munificent donation to this institution at its *first* organization—his subsequent liberality to aid in the erection of a **DEPOSITORY**—the devise of a large and valuable

tract of land—and the deep and undiminished interest he has taken in all the concerns of the NATIONAL SOCIETY ever since he was chosen to be its **PRESIDENT**—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his *fellow citizens* in America, and his **FELLOW CHRISTIANS** through the world.

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance, the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained; than it is to edify and support the *departing christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm, his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the **LORD JESUS CHRIST**, as the only true ground of trust, while with solemnity and tenderness he commended a dutiful and affectionate daughter, his *only* child, to the care of his surviving friends; with humble resignation he expressed his readiness—his “*desire* to depart in peace” to the bosom of his Father in Heaven; and the last prayer he was heard to articulate, was—**“LORD JESUS, RECEIVE MY SPIRIT.”**

AMERICAN BIBLE SOCIETY.

The Board of Managers of the American Bible Society, while in common with their fellow citizens they sensibly feel the loss which the christian community has sustained, in the removal, by the death of the Hon. Elias Boudinot, of one of its most valuable members, have reason more especially to lament that which their institution has suffered in being deprived of its venerated President.

When the Managers carry back their recollections to the period which preceded the formation of this society, and review the laborious and persevering efforts of Dr. Boudinot to accomplish the interesting object; when they consider the noble example of beneficence which he soon afterwards presented in the generous donation of ten thousand dollars to its Treasury, and of one thousand dollars since towards the erection of a Depository; the unremitted interest, which, under the pressure of acute bodily suffering, and the infirmities of advanced age, he continued ever afterwards to evince in its concerns; his great exertion, notwithstanding the personal inconvenience and pain to which it subjected him, to attend its stated anniversaries; the dignity and amiableness with which he fulfilled the duties of the chair; and the pious and affectionate counsels supplied by his official communications; they deeply deplore the chasm that has been made in their body by this afflicting bereavement.

To the will of an all-wise Providence it becomes them to feel unfeigned submission, and to accompany this act of duty with the expression of their grateful acknowledgments to a merciful God for his goodness, in prolonging beyond the ordinary measure of human life, that of their illustrious patron; in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed Book, which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well spent life with the full hope, through the merits of his Saviour, of a blissful immortality beyond the grave. The Board of Managers would not only derive from these cheering recollections consolation for their loss, but incitement to an increased measure of exertion in that work which so engrossed the affections of their lamented President; and while they are diligently employed in diffusing abroad the Word of Life, encouragement in seeking to realize for themselves its inestimable benefits.

With the mourning daughter of their deceased friend, for so many years the partaker of his joys and sorrows, the companion of his journeys, and his amiable assistant in well-doing, the members of this Board sincerely sympathize, and respectfully transmit to her this feeble expression of their feelings towards her venerable parent, as evidence of the affection with which they wish to embalm his memory, and the sincerity with which they condole with her under the bereavement she has experienced.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE MERCHANT BRIG AT SEA.

(Concluded from page 382.)

At breakfast he introduced the subject to his mate.

Capt.—Well, James! we shall not have to-day the advantages of being on board the Ark; I seem to miss very much the pleasure which I had by going there on Sundays.

Mate.—Yes, Sir! I suppose you do. I have been thinking of it a good deal this morning.

Capt.—It was a pleasant sight to see sailors so willingly assemble for God's worship; to see such large congregations of men who hardly ever thought of such a thing in former days. It appears wonderful to me! That Ark is a nice contrivance for sailors! so handy! so convenient! and one feels there so much at home! I assure you that I thought of it the first thing this morning, and a great deal yesterday.

Mate.—So have I, Sir! But we are far away from them now.

Capt.—Yes! we are indeed far away from *them*, but not any farther off from God. I read this morning the 139th Psalm, where it said "Whither shall I go from thy spirit? or whither shall I flee from thy presence? and if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." And I could not but feel, that though not now in London River, I am while at sea equally with God, and that his commandments are as binding on me at sea as on shore.

Mate.—That is true, Sir! and I feel it: and I have recollected that the fourth commandment is, "*Remember the Sabbath Day.*" Have you, Sir, seen a book sold at the Ark by the Society about the worship of God in merchant ships at sea?

Capt.—Yes! I have seen it.

Mate.—I have one which I bought at the Ark, and I think it a very nice book for sailors. The prayers are just what a sailor wants, and the Psalms and Hymns are very good. There is too a direction in the book how to carry on the worship on board on a Sunday, when weather and the ship's duty will permit.

Capt.—And do you like that manner, James?

Mate.—Yes, Sir, I do; and I have been hoping that you would be kind enough to put it in practice in the cabin to-day.

Capt.—I am glad, James, to hear you say so. Do you think that the hands would like it?

Mate.—Most, if not all of them would, I am sure, gladly consent, and if any should not like it at first, they soon would. I never was with such an orderly ship's company. There is no *swearing*; no bad words, no quarrelling, no drinking, but all are friendly and cheerful, and willing to do their duty night or day. They read the Bible a good deal when they have leisure.

Capt.—I have one of those books which you spoke of; do you think that there are any more of them in the ship?

Mate.—Yes! William and Richard each have one.

Capt.—Well then, go and tell the people that at four bells, (10 A. M.) I

wish as many as are willing and can be spared from ship's duty on deck, to come to me in the cabin ; and that I shall expect to see every one dressed clean in honour of the day.

The mate now withdrew, and Captain Newman, finding his mind very greatly encouraged, lifted up his heart secretly and fervently to God in grateful acknowledgment of his goodness, and took his Bible to select the chapters to read when the men should assemble for worship.

The mate went to the fore-castle and took William and Richard aside and told them of the purpose of the captain, and expressed his own hope that it would be quite agreeable to them. They both declared that they thanked God for putting it into the heart of the captain to do so. They had indeed been wishing for it. Of their own accord they called Henry to them, and he also declared his consent and his persuasion that it would be agreeable to every one in the ship, as the hands who had bought testaments at Gravesend were well behaved, and had been reading much when they got time. The mate felt so rejoiced in having such tidings to convey to the captain, that he went to him immediately, and greatly pleased him with the intelligence.

As soon as four bells (10 A. M.) struck, the captain sent the boy to tell the mate that he expected the hands in the cabin.

At this time the weather was very fine, the sky clear, and the wind abaft the beam. The captain, therefore, left two hands on deck, viz. the cook, and the man at the helm ; the latter was directed to knock if he wanted a hand from below, and twice if he should want two. One man, being unwell, had gone to his hammock.

The assembly in the cabin consisted of the captain and mate, three hands, and the boy. The captain desired them to be seated, and addressed them to the following effect : " I believe, lads, that most of you have been in the habit of attending on board the Ark on Sundays, and have seen that divine service may be performed on board a ship. I cannot therefore doubt your believing that God ought to be worshipped, and that he is as near to his creatures when they are at sea, as when they are on shore, or in harbour ; for in God we all live, and move, and have our being. I hope too that you all wish to have the blessing of God, which is promised to all who humbly seek it." He then read to them from the preface to the Devotional Assistant. " It may be asserted without fear of contradiction, that a ship will be the more safe when the blessing of Him who made the sea, and controls the boisterous deep, is daily sought by the whole of those who are on board. The social worship of God will infallibly lead to an increase of the fear of God, and this will as surely lead to a constant sense of religious and moral obligations." He then asked them whether they were, as he trusted they all were, willing that the worship of God should be regularly carried on in the Hope ? He looked to the mate to answer first ; and when he declared his desire that it should be so, the others declared themselves like minded. Captain Newman then assured them, that it should always be his study to do his duty by them, and to promote their real happiness.

The cabin Bible lay open upon the table at the 139th Psalm, to which the captain desired the men to turn in their bibles, and after a short pause he read that Psalm with a distinct voice, slowly, and solemnly. He then read the introductory prayer from the Devotional Assistant, and addressing himself to his little assembly, he said, " My dear friends ! it is our bounden duty to attend to that word of God, which in so many places encourages and commands us to meet together, to acknowledge and confess to Almighty God our manifold sins and wickedness. If we attempt to dissemble or cloak our sins from the face of the Almighty, we shall only deceive ourselves and mock God. But if, under a feeling sense of our guilt and misery, we do confess them with an humble, lowly, penitent, and obedient heart, we are assured that we shall obtain forgiveness of the same, through his infinite goodness and mercy. This is certain, because it is the word of Him who cannot lie,

who hath declared, that if we thus confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Wherefore let us with lowly hearts, and humble voices, bow down before the Lord, who hath promised to hear and answer in mercy all who call upon him, looking for salvation only through, and on account of, what his blessed Son Jesus Christ hath done and suffered for sinners!"

The confession was then made by each while kneeling, after the excellent form in the Prayer Book, beginning thus, "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep." The 95th Psalm was then read by alternate verses, by the captain and the crew, and at its close, some very interesting selections from the New Testament were read in the same manner.

Capt.—Grace unto you and peace be multiplied. 1 Pet. i. 2.

Crew.—Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and which fadeth not away. 1 Pet. i. 3, 4.

Capt.—This is the record, that God hath given us eternal life: and this life is in his Son. 1 John v. 11.

Crew.—In this was manifest the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. 1 John iv. 9.

Capt.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10.

Capt. and *Crew* together.—Beloved, if God so loved us, we ought also to love one another. 1 John iv. 11.

Capt.—The law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.

Crew.—The Spirit of God, like a dove, lighted upon Jesus: and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17.

Capt.—The voice out of the cloud said, "Hear ye him." Matt. xxii. 5.

Crew.—We believe that through the grace of the Lord Jesus Christ we may be saved. Acts xv. 11.

Capt.—Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

Crew.—Who was delivered for our offences and was raised again for our justification. Rom. iv. 25.

Capt.—Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.

Crew.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Capt.—Who, being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

Crew.—In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature. Coloss. i. 15.

Capt.—For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. Col. i. 16.

Crew.—And he is before all things, and by him all things consist. Col. i. 17.

Capt.—And he is the head of the body, the church, who is the beginning,

the first born from the dead ; that in all things he might have the pre-eminence. Col. i. 18.

Crep.—For it pleased the Father, that in him should all fulness dwell ; and having made peace through the blood of his cross, by him to reconcile all things to himself. Col. i. 19, 20.

Capt.—If ye be then risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Col. iii. 1, 2, 3.

Capt. and Crew together.—Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen. Jude 24, 25.

The captain then read the prayer for the Sunday morning, that entitled "a prayer suitable just after leaving the Home Port," and that for the outward bound passage.

They then sung together the following hymn :

WHERE two or three with sweet accord,
Obedient to their sovereign Lord, &c.

The captain read the whole of the awful 20th chapter of Exodus, containing the commandments, and the 12th and 13th chapters of the Epistle to the Romans, containing many important admonitions for wise and holy behaviour ; and after the general prayer, beginning in the Devotional Assistant thus, "Almighty God, unto whom all hearts are open," and the solemn thanksgiving for creation, preservation, and all the blessings of life, and especially for God's inestimable love in the redemption of sinners by the Lord Jesus Christ, for the means of grace, and for the hope of glory ; they sang the following Hymn :

PREPARE me, gracious God !
To stand before thy face, &c.

The captain then dismissed the people with the usual benediction :

"The grace of our Lord Jesus Christ, and the love of God, and the fellowshipship of the Holy Ghost be with us all evermore." Amen.

Although the whole service was attended to with the greatest seriousness, it was evident that the parts of the prayers in which they devoutly asked for blessings upon their relatives at home, and committed them, as well as their own ship's company, and all who traverse the mighty ocean, to the kind protection of Almighty power, and that all might grow in grace, and be fitted for the kingdom of heaven, had very particular effect upon their minds. Social worship endeared them to each other, and they had an unusual degree of comfort, in having *together* implored the Divine mercy.

The captain, being left alone, was greatly moved by gratitude to God, for having thus been enabled to make a beginning. He retired to his cabin and gave vent in secret to the feelings which almost overpowered him.

In the evening they met to read the evening prayer, and a chapter, and to sing a song of thanksgiving ; and he settled that every day at four bells morning and eight evening the people should come into the cabin, for what the captain with much delight called, his *Family Devotion*.

As it drew toward the change of moon the weather appeared altering, the wind souther'd, and obliged them to be close hauled, the sky lowered, and a strong wind compelled them to take in sail, and increased till the sails were necessarily handed, and at last tilt-~~ed~~ became proper to strike the top-gallant-mast, and lay the ship to for some considerable time ; blowing a complete fret of wind attended with a heavy sea. This kept all hands on deck on the next Sunday, except the man who was ill on the last Sunday, and who had daily become worse. The worship of the cabin was indispensably omitted

on this Sabbath, but there was, nevertheless, a distinction given to the day: The hands "*Remembered the Sabbath Day*," and each endeavoured, as he could, to keep it holy. Each was sedately thoughtful, yet alive to the immediate duty required by the ship in these critical circumstances, and prompt in obedience to the captain's orders. The gale lasted in its greatest strength about thirty-hours, but as every precaution had been taken early, and every change watched closely, they passed through the storm, by the blessing of God, without injury. It subsided on Monday afternoon, and toward the evening they got up the top-gallant-mast, were enabled to set more sail, and, the wind veering, the crew got some refreshing rest. On Tuesday the wind and sea much abated; they spread once more their sails to a gentle breeze and had full canvass again. At 8 P. M. the captain desired all who could to meet in the cabin, when they joined in the appointed thanksgiving for deliverance from danger, and in the prayer for that evening; and sung together part of the 107th Psalm.

Thy works of glory, mighty Lord!
Thy wonders in the deeps, &c.

As Stephenson, the sailor who was unable to join the worship on the first Sabbath, and who had been now above a week confined to his hammock, grew worse, they added to their service the prayer for the sick; and, being apprehensive of his being in danger, they were earnestly fervent in their supplications.

During the gale he had been left alone more than had been usual since his illness assumed a serious aspect. The captain visited him several times every day; and finding Stephenson acquainted with his Bible, and a humble believer in him who alone is the way, the truth, and the life, he found pleasure in his visits to the bed of sickness. On the return of fine weather one seaman generally remained with the sick man, and the boy was a willing servant to him, while the captain exerted his best skill in administering from the medicine chest whatever he could judge useful.

They had now a fine run, and on the sixteenth day from the Downs they had sight of Gibraltar, and on the seventeenth about daybreak the ship passed the straits into the Mediterranean. The next was the Sabbath day, and the captain in his better dress took his early walk on the quarter deck. While on the one hand the view of the shore of Barbary gave him cause to reflect on the usurpations of the false prophet, and on the other coast there was the full reign of popery, his mind was led into consideration of the mercy which afforded him access to the light of divine revelation. With these thoughts he went to his state room, and shortly afterward his people were assembled for worship in the great cabin. He read the 19th Psalm, and other portions of scripture, showing the excellency of the law of God, and the cheering hopes derivable from the gospel of salvation by a crucified Saviour; whose precepts and miracles he read from the 7th of St. Matthew and of St. Luke, concluding their usual Sabbath worship by singing together the following verses:

Blest are the saints who sit on high,
Around the throne of majesty, &c.

Stephenson was become very greatly worse, and on the Monday he appeared drawing near to his great change. The captain was much by his hammock, and speaking to him in the most tender accents, commended the soul of his dying shipmate into the hands of a faithful Creator, and merciful Saviour; praying with him that his soul might be precious in his sight, be washed in the blood of the Lamb who was slain to take away the sins of the world, and that it might be presented pure and without spot to God. He was also very earnest that the instructive scene might be blessed to all the ship's company, and that they might so number their days as to apply their hearts unto

wisdom. He called to the dying man's remembrance that God spared not his own Son, but delivered him up for them all; and also, that Infallible Truth had asserted, that he that believeth shall be saved. He was patient, resigned to the Divine will, and thankful for the kindness shown to him. He could speak but little, but that little was expressive of hope in God, through the shed blood of Jesus Christ; and he had evidently considerable support in the view of dissolution.

Toward evening the fever increased, delirium succeeded at night, and soon after sunrise on Tuesday morning he expired. His last moments were calm; he knew those near him; recognised his own circumstances, desired his duty to the captain, thanked his shipmates, looked upward with a cheering smile, and, repeating, "Lord Jesus, to thee I commend my soul," closed his eyes for ever on all below the sky. He was a single man, and aged about thirty-four years.

This affecting event produced a manifest seriousness through the ship; the voice of cheerful mirth was suppressed, and the mind of each reflected on the frail tenure of life, a review of past times, and had, it is hoped, an enlivening hope of a better life to come. To the morning prayers were added that which is recommended in the Devotional Assistant to be used after losing a man by sickness or accident.

During the day an inventory was made of all the effects of the deceased, which was copied into the Log-Book; the corpse was close lashed up in a hammock, and some shot was attached to sink it when launched into the deep abyss. The funeral was appointed to take place the next day at 6 P. M.

On Wednesday the colours were hoisted half mast, and the men were dressed clean as on a Sunday. At the morning prayer the captain read the 15th chapter of the 1st epistle of Corinthians, and the 99th Psalm.

After dinner the ship was put under easy sail, and at 4 P. M. the corpse was brought on deck in a deliberate and silent manner, and placed on the half-deck grating, and every thing arranged for committing it to the deep when the captain should direct. The circumstances of the ship, the dress of the men, the corpse covered with the ship's jack, the silence or low-toned conversation of the crew, as they paced the opposite side of the deck, had a very impressive appearance.

The captain felt agitated. At five o'clock, after directing to shorten sail, that all might be able to attend the solemnity, he withdrew to the cabin, and silently meditated on the awful duty to which he was so soon and so unexpectedly called. He prayed that God would sustain him, teach him what to do, and what to say, and that the event might be sanctified to him and to his ship's company.

At the appointed time he came on deck, and approaching the corpse, called all hands, who assembled round it and stood uncovered. The weather was quite fine and still, and the sea smooth. The captain in a solemn tone of voice addressed them on the subject of death, reminded them that life is the only time to serve the Lord, that there is no repentance, no amendment in the grave, that what was left undone by their deceased shipmate, could not now be performed,—what he had done amiss could not now be undone: and that while they were standing round his lifeless body, his spirit was living in the invisible world. He exhorted them, among other things, that as they valued their present peace and future happiness, they should seek now for the mercy of God through Jesus Christ, and so be sanctified by the Holy Spirit.

"We are," said he, "now about to launch this body into the deep, where it will be turned into corruption; but there is a day coming, when even this body shall be raised to die no more; when the trumpet shall sound, the graves be opened, and the sea give up her dead."

"The death of our shipmate is an event which calls on every one of us to remember that we must die. This event speaks to us, and says to each, 'Be

thou also ready, for at such an hour as thou thinkest not *thy* summons will come."

After a pause of a few minutes, and a declaration of his having a good hope of the joyful resurrection of the deceased, because he was a true believer in Jesus Christ, the captain directed the corpse to be launched overboard. This was a solemn moment. The concussion on the fall of the corpse into the great deep was felt to the heart; and the eyes of all showed the effects of human sympathy. The men continued motionless, while giving time for it to sink completely down, to remain till summoned to appear for judgment. The corpse soon disappeared, but the crew remained gazing silently on the water, while the captain, who had mingled his tears with those of his sailors, read the following prayer:

"Almighty and most merciful God," &c.

He read afterwards the 90th Psalm, and the prayer appointed for Wednesday evening, closing their devotions with the following beautiful hymn:

THEE we adore, Eternal name!

And humbly own to thee, &c.

These seasons for social worship, and the events of the voyage, and the better acquaintance which the crew had now with each other, showed manifestly an increased and increasing affection, cementing a strong and delightful union. Happiness was their continual companion. The captain was beloved, and his commands obeyed whether he were present or absent. They had confidence in his skill, and he relied without fear on their fidelity, which afforded great relief to that anxiety which is generally felt by captains at sea.

The Saturday evening had always among the hands the remembrances usual at sea, and all that innocent mirth which marks the sailor when at peace within, was found on board the Hope. They experienced the truth of the saying of the wise man, "That wisdom's ways are ways of pleasantness and her paths peace," and that religion never was designed to make true pleasures less.

Their *fourth* Sabbath at sea was spent within sight of the high land which was over the port to which they were bound, and they spent it like the others, in "remembering the Sabbath day," according to the commandment. They got a pilot before Monday noon, but the health-boat, on finding that a man had died on the passage, ordered the brig to the place for quarantine.

After remaining the usual time they got pratique and entered the harbour on Friday, and on Saturday began to discharge their cargo.

In the harbour were several English vessels. The captain observed at the main-top-gallant-mast-head of one of them the Union-Jack with a long pendant over it, and was induced to ask a gentleman whom he found on the quay, as he stepped on shore, what it meant? This was Captain Strange, the master of the vessel so distinguished, which was named the Pilgrim, and was loading for London. He informed him that it intimated to other ships that there would be divine worship on board on the Sunday, and that at 10 A. M. the Bethel Flag would be at the Fore. This was accompanied by an invitation to Captain Newman and his ship's company, which was immediately accepted. Captain Newman returned on board his own ship to tell this to the mate, to be by him communicated to the people; and that he should be ready to accompany them, and that they would be therefore expected to be in the cabin by eight o'clock on the next morning.

The ship was made all clean on Saturday evening, that the Sunday might not have any unnecessary interruption to its peculiar duties. At half past nine they left the Hope, to be early on board the Pilgrim, where they met the crews of three or four other vessels, forming a congregation of between thirty and forty persons, and occupying the cabin, steerage, and part of the half deck, made clear for that purpose. Captain Strange took the lead in conducting the worship. He read part of the morning service from the

Church Prayer Book, and some of the prayers from the Devotional Assistant; and as the Hope had newly arrived, he read the thanksgiving for safe arrival in port. The hymns were set to tunes by a young sailor, whom Captain Newman recollected to have been in the same Sunday School with himself. Captain Strange also read a short discourse from the Village Sermons, from "*What shall a man give in exchange for his soul?*"

In the afternoon the congregation again assembled, with the addition of the crew of the American ship Columbia, from New-York, and then Captain Strange read a Sermon published by the Rev. Mr. Young, of Grimsby, who wrote it for sailors; and thus the first Sunday passed in a foreign harbour to the credit of the British flag, and to the comfort and edification of those who had sanctified it by the public worship of their Maker.

In conversation with Captain Strange, Captain Newman had his attention drawn to a list of practical sermons recommended in the Devotional Assistant, to form the library of a ship at sea, the want of which he had felt during his voyage, but which he intended to supply himself with on his return to England.

The Pilgrim being on departure, Captain Newman agreed that the Hope should give the accommodation the next Sabbath; and on the evening before her leaving the harbour, some from each ship met in the Pilgrim's cabin to pray for her having a safe, happy, and prosperous voyage.

The Hope was engaged to load a general cargo in succession to the Pilgrim, and from the kindness of the British merchants, and others, who had observed, and who approved the conduct of Captain Newman, she loaded up fast. The novelty of those proceedings, made some talk among the merchants. They remarked the steady conduct of the masters, the cleanly and orderly state of their crews; and ships so governed seemed to recommend themselves to those who needed their services, as giving assurance that things would go well with them, while the harmony and good behaviour of the ships' companies honoured the flag under which they sailed.

Before the Hope was quite laden, the Convert, of Greenock, Captain Young, arrived from that port, and Captain Newman, remembering to have seen Captain Young on board the Ark in the Thames, requested him to give the required accommodation for worship, to which he instantly signified his consent. On the evening before departure, those who had worshipped on board the Hope met in her cabin, and previously to taking leave of one another, besought protection from Him, whose power can withhold or control the hurricane, and who can grant comfort at sea, and safe arrival at the distant port.

The wind favoured them across the Mediterranean, but a westerly wind gave them a longer cruise off Cape de Gatt, than was quite pleasant to the crew, or profitable for the owners. The men felt that they were in pursuance of their duty, and from the influence of principle were cheerfully submissive to the will of God, under whose power alone is the direction of the winds. There was therefore none of that murmuring which impatience works on disappointed minds. Their mornings and evenings were sanctified by prayer. Their Sabbaths pleasantly filled up. They had from books a large variety of interesting subjects for conversation, and a hymn for lively vocal praise when joyful of heart; and always the cheering hope of seeing home when God's best time should come.

At length the wind favoured them; and they got through the Straits, crossed the Atlantic without any thing remarkable, struck soundings on the thirty-second day, obtained a leading wind up Channel, and, taking a pilot off Folkstone, passed through the Downs, and anchored safely in Stangate Creek to perform quarantine.

While waiting there for release, they assembled as usual for worship, and offered the thanksgiving prayer composed for safe arrival in port. Having

delivered their enumerated goods into the lazaretto, they ran up the river in two tides, and at the next flood entered the London Docks.

Captain Newman viewed again with increased pleasure, the name of the "Chapel for Seamen." On the next Sabbath he went with his wife and child, and almost all his hands, to join in divine worship; and, putting up a note to the minister, publicly acknowledged his obligations, and expressed his gratitude to God, for a safe and happy voyage. Nor did he forget inwardly to bless God for having put into the hearts of his servants such love for sailors as prompted them to prepare the accommodation he then enjoyed, and to establish the **PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.**

CIVIL RETROSPECT.

THE NEWS which it is our more especial purpose to bring to the knowledge of our readers, seems in some measure separated from what politicians usually understand by that term. Yet we are not of those who think or feel that the events which are agitating nations with political storms, or disturbing the calm of our domestic politics, are of little interest to us as Christians: we know that all these things have their part in advancing that kingdom which shall come. Religion is not, in our opinion, confined in her curiosity merely to those events which go under the ordinary appellation of religious news. Her hallowed curiosity has a field which knows no bounds: influenced alike by a tender regard for the welfare of all the nations of the earth—by an anxiety for the spreading of all truth, and the extinction of all error—by a solicitude for the universal prevalence of civil liberty, and the destruction of every kind of tyranny over the bodies as well as consciences of men. Religion does not find herself out of her path in inquiring the history of the times. And happy might she be, if among her professed followers, she saw less of a separation between religion and secular concerns: not, indeed, by embracing the former in the latter, but by examining all secular concerns and events, with a curiosity, an imagination, and a judgment graduated wholly on a religious scale.

Impressed with these views, and wishing to bring into the bosom of all the families into which our publication has the privilege of an introduction, some account of those events which excite so much interest in the hearts of the world at large, accompanied with remarks intended to draw them within our religious horizon, we shall endeavour, from time to time, perhaps monthly, to give a summary of the news of the day.

For October, 1821.

FOREIGN.—During this month public attention has been almost exclusively fixed on the Turkish Empire. Our readers are all aware of the extreme and cruel despotism under which portions of that Empire, and particularly Greece, have groaned and bled. Recent events have caused this tyranny to break forth with more than usual excess; and the murder of old men, of women, of children, the demolition of Christian churches, and the assassination of patriarchs and priests of the Greek church; the perpetration, in short, of every horrible outrage and enormity, have anew signalized Turkish ferocity and Mahomedan fanaticism. These excesses have induced the Emperor of Russia, with whom, and the revolted subjects of Turkey, the tie of a common religion forms a bond of sympathy, to take the part of outraged humanity, and threatened the Empire and religion of Turkey with entire destruction from the face of Europe. The balance still hangs in *equilibrium*, between war and submission, on the part of the Turks; and the purposes of Providence are still veiled in the darkness which He maketh his pavilion. The event, whichever it be, cannot but be grateful to Christendom. The security of the Greek church, some stability in the enjoyment of property in Greece, a more free commercial intercourse between the countries on the Black Sea and the rest of Europe, and the prostration of Mahomedan insolence, which a compliance with the demands of Russia will effect, are events most important to the welfare of the countries particularly interested, and would, to all appearance, secure an entrance for the light of the Gospel to that East, on which the Sun of Righteousness shone on his first rising. While, on the other hand, a war which, to all human calculation, must eventuate in the total destruction of the Turkish Empire in Europe, will, although at an expense of much bloodshed, secure the same and other important objects, probably, with greater permanency. We confess we seldom feel so strongly for the parties in a foreign quarrel.

The rest of Europe gives room for little remark. The probability of a rise in the price of Bread-stuffs in some parts of Europe, from a failure in the harvest, has attracted much attention in this country, and excited among us hopes of great advantages. Although we shall never rejoice that our fellow men are in want, merely because it redounds to our benefit, yet we cannot but feel grateful to the *All-wise* and Almighty One, who created the heavens and the earth, that he has so made the world, that while want and famine threaten one part of the earth, plenty and abundance in another should, by means of commerce, enable us to feed the hungry and clothe the naked of a distant region;—that this relief, too, is secured not merely by a sympathy, which might be greatest where the means of relief were least, but by the powerful bonds of self-interest; and that while we are thus made the instruments of his plans of good, we are permitted to enjoy a rich reward in the increased comforts of our own home.*

DOMESTIC.—Our domestic summary has no political event of consequence sufficient to excite much attention. Governor Jackson, of Florida, has committed the late Spanish governor of that province to prison, to compel him to deliver certain documents claimed by the American authorities. For the honour of our country we hope that sufficient necessity, as well as clear justifiable right, will be proved for a measure, in appearance, to say the least, the most arbitrary and despotic.

Our newspapers continue to be filled with accounts of the disasters of the late gales which have swept the coast of this country. How many have been called, unprepared, without previous warning, to their last account! How awful the sentence which must be passed upon some who are thus called to render it. Among others we noticed that in one Spanish port, two slave-ships, with a number of human beings, crew as well as slaves, have been sunk, and, in the phrase of the day, *not a soul saved—not a soul saved!* awful indeed. Yet of the many who may read these lines, and may assent to these expressions, how few will reflect that their own end may be as sudden—as dreadful; and who can say how near? Of their company, whether at sea or on land, it may perhaps be said as truly as of the slave dealers, *not a soul is saved:* for says our Saviour, in noticing a disaster of a kind somewhat similar, “except ye repent ye shall all likewise perish.” If death were not so common, such events as our late gales could not but affect the most careless; and yet, how false, how insane is the delusion by which the very cause of our danger’s being more imminent is made the reason why we shut our eyes to it.

One other event in our own country demands a notice, which we most reluctantly give it: we allude to the regulations in Pensacola, respecting the Sabbath. It seems, according to the substance of the preamble to the regulations in question, that it has been usual for most *sects of Christians* to set apart one day out of seven for religious purposes, (out of human wisdom and philosophy, no doubt;) and it being *proper* that this should not be interrupted, and yet *one* whole day being more than the *manners* and customs of *that* country *require*, the Sunday, *until noon*, is to be a day of rest from business; but during the rest of the day all amusements, not unlawful in *that country*, are allowed.

A more open and public profaning of the “Sabbath of the Lord thy God” has never been witnessed, except in the attempt to abolish it altogether. Had nothing whatever, of the nature alluded to, been said or done by the local authorities in question, God’s Sabbath would have preferred a direct accusation to the conscience of every transgressor: but to delude the poor wretches who look to the laws of the land, and the example of their rulers, as a guide for their conduct, by inducing them to suppose God’s Sabbath so much a matter of mere convenience as that the city officers of a paltry town can dispense with its being hallowed more than half a day, is giving the institution a blow the more deadly, because more insidious. But we cannot fear on this subject. If indeed God be the author of the Sabbath, He is not too weak to take care of his own: and the miserable heathen, there and *elsewhere*, who publicly profane the Sabbath in their public institutions, will find his eye never to slumber; and may feel his arm too heavy for them, when its strokes shall descend in vengeance.

New-York, October 31, 1821.

* The delay in publishing this article has brought us news that the harvests were not so short abroad as was expected. Nevertheless, we give the article as it was, without alteration, believing that those who would have approved of our remarks, if published a fortnight since, will not even now think them unjust.

ERRATA.—For “Intelligence,” on the first page of this number, read “Miscellany.”—For “Vandoise,” page 388 *et seq.* read “Vaudoise.”

The Christian Herald.

VOL. VIII.

SATURDAY, DECEMBER 1, 1821.

No. XIV.

Miscellany.

For the Christian Herald.

A SUCCESSFUL EXPERIMENT.

A GENTLEMAN of liberal education was, some years ago, engaged as Principal of a respectable academy in the town of ———. He was not altogether a novice in the art of teaching, having spent several years in the practice of it, and considered, with some attention, different methods of subjecting the youthful mind to salutary discipline. It was not, however, his happiness to be entirely satisfied with the views of most teachers on this subject, and particularly in the article of government. His experience and observation, as well as his philosophy, led to the belief that, in this department of education, sufficient account is not ordinarily made of the judgment and consciences of youth. Both these he had pretty uniformly found to be decisively on the side of good behaviour; and he resolved upon making, if possible, fair trial of a government more nearly religious and moral, than is adopted in many of our seminaries. To the success of such an experiment, the internal condition of the academy, previously to its being placed under his care, was as unfavourable as misconduct, on the part both of instructor and pupils, could well have rendered it. The instructor was, in manner, formal, peremptory, and passionate. His pupils were, many of them, too old to be easy scared, and too inconsiderate to *reason themselves* into proper submission. Idleness and censure, rebellion and chastisement, had become the order of the day. In these circumstances, the Principal, whose term had expired, resigned his charge, and took leave of his scholars, without regret; while they were only restrained by the interposition of the trustees of the seminary from pursuing him with hisses and insults.

The gentleman already mentioned as his successor, entered upon his arduous duties, with no peculiar advantages for discharging them with success. He was, indeed, reported to the students as an instructor, who might be expected to pursue the mildest measures, and consult faithfully their best interests; but no formal efforts were made to restore order among them, nor to insure their submission to his regimen. In pursuance of his design to obtain a moral ascendancy over his pupils, and to manage them, as much as possible, by considerations addressed to their understanding and conscience, he commenced with giving them a familiar and affectionate lecture on the interesting relation which was now constituted between himself and them; and the serious influence which it was calculated to have upon their future character and enjoyments.

He stated very particularly the object, which their beloved parents had in placing them under his instructions ; and the solemn obligations resting upon both teacher and pupils, not to disappoint their reasonable hopes. They were told, and repeatedly assured, that the course of obedience, industry, and piety, was incomparably the most honourable and happy for themselves, as well as pleasing to all good men, and even to God himself. Great stress was laid on the circumstance of their being the creatures of God, who would hold them accountable for the manner in which they should improve their present advantages. The address concluded with the annunciation of a small number of rules, which were to be considered as fundamental in the government of the academy. These rules were repeated, familiarly explained, and shown to be both desirable and necessary. It was made plain to their understandings, that their refusal, or unnecessary neglect to observe them, would prove not only a real offence against their instructor, parents or guardians, but also a heinous sin against Jehovah ; and that, on each of these accounts, but more especially the last, there would be a painful necessity of chastising it.

There was but little reason to hope that the refractory spirit of a considerable number of youths, who had been, for some time, accustomed to disobey and insult their instructors at pleasure, would immediately yield to the voice of mild persuasion. Some impression was, however, observed to have been made by the considerations addressed to them. They seemed to be startled at the disgraceful character, and serious consequences of the conduct, which they had before regarded only in the light of truant offences against their teacher. And the repetition of such persuasives evidently served to render the impression more deep and permanent.

It was no part of the plan in question to spare the rod *entirely*, as being an *unlawful* means of subduing the refractory ; but the object was, to give to moral and religious considerations their proper place, and greatest practical influence. Accordingly, when any pupil was detected (as some few individuals were) in a plain and unnecessary violation of an established rule, recourse was sometimes had to corporal punishment. But the manner of inflicting it was somewhat singular.

The offender, upon his being detected, was not chastised forthwith ; nor was he put immediately upon his trial. He was simply admonished of the fact, that his instructor suspected him guilty of a particular fault, and would be prepared to attend to the subject at a given time. The time being arrived, he was arraigned before the proper authority, and put rather formally upon his defence. Great care was observed in making a true and candid statement of his crime, and affording him every reasonable advantage for *clearing* himself, that the decision might be such as would accord with his own unbiassed judgment. He was treated seriously, but with evident kindness ; and no advantage was taken of his situation to upbraid him with his former misdemeanors. Having brought the trial to a conclusion, it was usual to dismiss the subject until the succeeding day, or the evening of the same. But the pupil was informed what must be his punishment, and also of the time when he would receive it.

At the hour appointed, he was called the second time from his seat, and, in an affectionate but serious tone, reminded of his fault, its charac-

ter, and unhappy consequences; was assured that his instructor indulged no unfriendly feelings towards him; but was about to give the most decisive proof of his solicitude to save him from the paths of the destroyer. All this passed in the presence of his fellow students, and was accompanied by friendly cautions to them to avoid the like offence, or others, to which they were thought to be particularly inclined. In these addresses, occasion was sometimes taken to speak of the person on trial, or to be punished, with great candour. Mention was made of his good qualities, and how easily he might, in future, avoid disgracing them by a repetition of his crime. It was often judged expedient to assure him, that upon his reformation, neither his offence nor his chastisement would be remembered to his injury; and to request the scholars to treat him with their former kindness. His case was also remembered in the prayer which closed the exercises of the day, and solemn request was made unto God to forgive his sin, and render the chastisement an effectual means of his reformation.

The reader has probably begun to anticipate the happy result of this mode of government. Its success was, indeed, most complete. A few instances of chastisement, rendered not only punishment in general, but the conduct which led to its infliction, universally odious. But one instance of corporal punishment occurred for a period of sixteen months; during which time the academy was preserved in a high state of discipline. The Principal gained the esteem and confidence of his scholars to a degree which was considered altogether singular; and had the most happy influence in correcting their faults, and forming them to industrious and moral habits. It soon became unnecessary for him to address them, even at school, in language more harsh and peremptory, than is usually adopted by parents, in the best regulated families. He not only forbore to *threaten*, but even to *command* them. His wishes were, on ordinary occasions, expressed to them in the style of request; and were met by a willing and prompt attention. Their cheerful submission, during the hours of study, was soon observed to produce a happy effect on their habitual temper and conduct. The change was visible in their behaviour, at their homes and boarding houses; and gave them, for the time, a more considerate and benevolent, as well as a more moral and serious character, than is seen to distinguish most other collections of youth at our higher schools.

AMICUS.

For the Christian Herald.

TO MY BROTHER.*

You do believe, yes, you *know* that a total renovation of soul must take place, to prepare you for Heaven,—that you do not cordially love God, or love his glory,—that you have not committed your soul to Christ,

* This letter was addressed; by a gentleman in a neighbouring city, to his brother, who lived in a place where the Lord had commenced, and is still carrying on, an extensive work of grace. It has been extensively circulated in private circles, with the salutary effect of producing a spirit of inquiry on the important subject of the soul's salvation. If any of our readers have not experienced that change of heart which the gospel requires, (John. iii.) we would urge them to adopt the plan here recommended, and to begin *at once* the work of repentance and reformation.

to be saved by his merits,—that you are therefore spiritually dead, with the tremendous guilt of rejecting Christ, who calls you to life—of rejecting him under the most melting circumstances, while the tears of a beloved parent were united to the entreaties of him who died for you. Will you speak of the hardness of your heart? I know it; I have gone through with all that you feel. I know what it is to wrestle with a heart that will not bow. But, my brother, you know, as well as I, that there is no want of power—no want of capacity—nothing that can excuse your rebellion for a moment. God forbid that any metaphysical subtleties should shield your conscience from the sword of the Spirit. Deal honestly with yourself, as an accountable being, and tell me, is there any reason why you should not love God with all your heart—repent of sin, and accept the Saviour this very moment? Is God a hard master in demanding it? Will you ever have a greater capacity to do it? Is the unbending opposition of your will and affections an excuse or an aggravation of your guilt? But how is this hardness of heart to be subdued? Never, my dear brother, but by honestly endeavouring to do it, with a conviction that it must be done. Do you wish to feel your guilt, to find your heart melt and sink in a view of your ingratitude and rebellion? then go to God and pour out your heart in lamentations over its vileness, and go to Christ and receive him as your Saviour. “But,” you say, “when I do this my heart is cold.” If it ever becomes warm, if it ever melts, it will be in these struggles. Each effort to do your duty will revive the deplorable hardness of your heart—Still more sensibly will teach you the need of an Almighty Saviour—will drive you from that refuge of lies, your own works, and make you despair at length of any help except from God. When you truly feel this, and cast yourself on the arms of Christ, sensible that you are justly perishing, and leaving to him what shall be done with you, the conflict will end, and your soul will find inexpressible peace. But beware of these struggles for the sake of feeling more. Let your design and effort be, honestly to do your duty, every time you appear before God, by then submitting to him. Though you have failed heretofore, perhaps you may succeed in the next effort, if it be greater. If you do not, it will still more affectingly discover your vileness, tear up your self-dependence and show you the need of Christ.

Let me tell my own experience. When I commenced this course of exertion, I scarcely felt any thing, but I gave up all other pursuits, shut myself in a dark room with just light enough to read, deliberately arrayed before me the sins of my life, my rebellion, ingratitude, pride, envy and repinings. I read the 51st Psalm, 58th of Isaiah, and parable of the Prodigal—kneeled down every half hour, and strove to give myself to Christ—strove to hate myself. The more I laboured the more I saw my vileness, till at length my heart broke, and gave myself, as I hope, to Christ. I found it of great benefit not to conceal that I was anxious: the worldly let me alone—the good prayed for me—and, what is very important, I felt impelled, by consistency of character, to persevere in fleeing from the wrath to come. Every motive not absolutely sinful, should be brought to bear, with combined force, on the soul. And now, my dear brother, the Holy Spirit is in ———, and subduing many who thus strive for their salvation. Why may not you be saved, if you persevere in these efforts? Will you not promise me to commence the

trial? Will there again be so favourable a season? Do you know that any other will be granted you, if you suffer this period to pass? I shall not cease to pray for you; but it will be with trembling despondency, and with the agonizing apprehension that all is in vain, that you only lived to fill up the measure of wrath.

Dear Brother, that measure, if it is ever poured out to you, will be more bitter, more overwhelming, than falls to the lot of but few in a Christian land.

Who has been warned with such tenderness? Over whom has so many prayers been poured out?—I enclose a letter which she wrote to me: When you read her own hand-writing, and see how she speaks of you—from the burstings of a mother's heart, you cannot but be melted. I need not ask you to forgive my plainness,—I need not tell you my tears stream on my paper, while I write. We stand in the presence of God, who is now searching our hearts. We are soon to answer for the manner we receive this subject. Oh! may you be saved: But may your blood not be on my soul!

A WARNING TO THE THOUGHTLESS AND GAY.

To the Editor of the Christian Herald.

SIR—Having had the following anecdote in my possession for several years, and reading it recently to some of my Christian friends, I was strongly urged to present it to you as a suitable subject for insertion in your useful Miscellany. Should you deem it deserving of a place, it is at your service.

A SUBSCRIBER.

THE late Rev. Mr. Evans, of Bristol, called a few months before he died, to see one of his people, (he being a minister of a congregation in that city,) and saw a young lady in the parlour, who came to the Hot Wells for the benefit of her health, and lodged there. Mr. Evans, observing her unusually pensive, took the liberty to ask the cause.

She answered, "Sir, I will think no more of it; it was only a dream. I will not be so childish as to be alarmed at a dream! However, I will tell it you.

"I dreamed that I was at a ball; where I intend going to-night. I thought that soon after I was in the room, I was taken very ill; that they gave me a smelling bottle; and that I was brought home into this room, and placed in that chair, (pointing to an elbow chair,) and that I fainted and died! I then thought that I was carried to a place where angels and holy people were singing hymns and praising God. I thought I found myself very unhappy, and desired to go from them. My conductor said, 'if you do go, you will never come here again.'

"I thought I was then whirled with great violence, and fell down, down—down—through darkness and thunders into sulphureous flames! With the scorching of the flames and hideous cries, I awoke."

Mr. Evans made some serious remarks on the subject, and advised the young lady not to go to the ball that night. She said she would; for she was more of a woman than to mind dreams!

Accordingly, she went; was taken ill; a smelling-bottle was given

to her ; she was brought home, placed in the chair before mentioned, fainted and died.

Reader, remember the uncertainty of time, and the certainty of eternity ; and what an awful state it is to appear before a just God, without being clothed in the spotless robe of Christ's righteousness.

CHOICE OF MISSIONARIES.

THE following HINTS, with regard to the choice of Missionary Students, are the result of much experience, and are recommended to the serious attention of Ministers, or others, who propose Candidates for admission.

1. **UNFEIGNED PIETY** is always to be considered as the radical qualification. We can never enough press upon our friends, who recommend candidates, to use the utmost care that there be *great decision of character* in persons selected for students, and deep, exemplary religion. This should be searched into with peculiar attention.

2. **GOOD ABILITIES**, and some acquired knowledge—a sound judgment—great natural sagacity, and a character for *prudence*.

3. **A GOOD TEMPER.** This is of much importance. A bad temper is a sufficient cause of rejection.

BIBLE ANECDOTE.

THE following anecdote, extracted from the Second Report of the Dublin Auxiliary Bible Society, will be read with considerable interest.

“ The ladies of a Bible Association, in one of their weekly calls upon the poor, saw a female at her door, with an infant in her arms ; they asked her if she had a Bible ; she answered, No. They then asked her whether she would like to become a subscriber for one ; she replied, with tears in her eyes, that she would if it were in her power ; but she could not. On leaving her, the husband, an idle, worthless man, who had seen the ladies talking with his wife, asked her what they wanted ; she told him. He then inquired what answer she gave them ; she repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them ; and she tendered them sixpence, as the commencement of a subscription for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much ; she answered very feelingly, ‘ I hope it will last—I hope it will last.’ The next week she was ready with a shilling ; and in a very few weeks paid up the requisite sum, and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment, and instead of spending the greater part of his earnings at the public house, as he had been accustomed to do, carried home his wages to his wife. In a very short time this man became a free subscriber ; and such was the influence of Bible principles upon his conduct, that his temporal affairs became very prosperous, and he now has a considerable sum deposited in the Savings-bank.”

AFFECTING INTERVIEW WITH A DYING INFIDEL.*

A GENTLEMAN of my acquaintance informed me, that he had been kept up the preceding night in drawing out the will of a person who was considered in extreme danger, through a biliary fever. The disease had been induced through anxiety respecting a lawsuit, in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct; but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and, I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny and fraud—only one of many, who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of Gilead, the cure for every wound—the solace of every grief.

14th.—This evening brother ——— and I called upon Captain ———, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that Captain ——— was at present quite insensible, and consequently unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion; observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked if he would permit us to pray with him—he declined it; or to call again—he thought we had better not. Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. (He died two days after.)

For the Christian Herald.

ORIGINAL LETTERS

Of the late Mrs. ISABELLA GRAHAM, to a young man on his making a public profession of religion.

September, 1798.

MY DEAR ———,

You have now ratified in a public manner that transaction which has, no doubt, passed previously in private between you and your God. You

* Extracted from the Journal of the [English] Baptist Missionaries at Calcutta

have declared your belief of the gospel, and have taken hold of God's covenant of promise; you have fallen in with his own plan, which he has appointed for the salvation of guilty sinners, and rested your soul upon his word of promise, that you shall be saved; you have, at the same time, dedicated and devoted your soul, your body, your time, your talents, your substance, your influence, all that you are or have, to be disposed of at his pleasure, and for his glory in the world. You are no longer your own; you are bought with a price, adopted into the family of God, numbered with, and entitled to, all the privileges of his children.

Your motives of action, your views, your interests, are all different from those of the worldling. Whether you eat or drink, or whatever you do, your aim must be, and will be, to do all to the glory of God;—this must go with you, and be your ruling principle in all the walks of life.

By your integrity, uprightness, and diligent disinterested attention to the interests of your employers, you will glorify God, and have his presence with you in your business. By a due and marked observance of the Sabbath, and attendance on his ordinances, you will glorify him; by regularity, order, and temperance,—with an open acknowledgment of God before all who may surround your board, you will glorify him in a special manner, in these days of degeneracy; and if these be crowned with family worship, his presence will be with you, and great will be your comfort. God's interest in the world must also be yours; the good of his church in general, and of your own family in particular. If you would be rich in comfort, follow the Lord fully, and follow him openly; and if you would do it so as to suffer the least from the sneer of the world, *do it at once*. Already you have received congratulations on your joining our church, by those not belonging to it: soon will it be known to those who will scoff at it. But Christians and worldlings will look for consistency, and if it be wanting, the last will be the first to notice it. A decided character will soon deliver you from all solicitations to what may be even unseemly; and dignified, consistent conduct will command respect; not but the Lord may let loose upon you the persecuting sneer and banter of the wise of this world, whose esteem you wish to preserve; but if he do, the trial will be particular; he will support you under it, and bring his glory and your good out of it.

I have had great hopes that the Lord was dealing with your soul, and have looked earnestly when the "smoking flax" would decidedly flame, but cautiously avoided urging you to make a public profession; being of opinion, that it was better to leave you free and uninfluenced by friends, with your God, your Bible, your Doddridge, till you would count the cost, weigh the matter, and make a deliberate choice, while I kept pleading for you at a Throne of Grace, that the Lord might shine on his word, and into your heart, and bring all to pass. He has done it, and I trust sealed your soul. And now, my friend, suffer the word of exhortation. You have entered the School of Christ, and have much to learn, far beyond what man or books can of themselves teach; and you have much to receive on divine credit, beyond what human reason can comprehend.

I would recommend to you, to read carefully, and pause as you read, and pray as you read for the teaching of the Holy Spirit, St. Paul's Epistle to the Ephesians. Read it first without comment, and as addressed to you, ***** in particular. You will there find what may in

part stagger your reason, you will find what far surpasses your comprehension, but still read on, with conscious weakness and ignorance, and absolute dependence on divine teaching. When you have read it through without comment, take the godly pious Brown or Henry.* There is a degree of mystery runs through the whole of God's revealed word, but it is *His*, and to be received with reverence, and believed with confidence, because it is *His*. It is to be searched with diligence, and compared, and by God's teaching, and the assistance of his sent servants, the child of God becomes mighty in the Scriptures. Let not mystery stagger you; we are surrounded with mysteries, we ourselves are mysteries inexplicable. Nor let election stagger you: how small a part of God's ways do we know or can comprehend! Rejoice that he has given you the heritage of his people; leave the rest to him. "The judge of all the earth will do right." Jesus took a little child and set him in the midst of the people, and said, "Except ye be converted, and become as little children, ye cannot enter the kingdom of Heaven." Again; "He that receiveth not the kingdom of Heaven as a little child, cannot be my disciple," intimating with what simplicity and docility men ought to receive the Gospel. There are many promises made to the diligent searchers after truth.— "So shall ye know the Lord if ye follow on to know him." "The secret of the Lord is with them that fear him, and he will show them his covenant," &c. Yet the highly enlightened Apostle Paul calls the Gospel a mystery, and godliness a mystery, and we now "see darkly as through a glass, but then (in heaven) shall we see face to face;" we now know but in part, but then shall we know as we are known. Therefore, while you use all diligence, accompanied with prayer and the expositions of God's faithful ministers, to understand every part of divine revelation, be neither surprised nor disheartened at the want of comprehension, far less attempt to reduce it to human reason, as many have done, to their ruin. The Scriptures say, "Vain man would be wise, though he be born like the wild ass's colt." "The wisdom of the world is foolishness with God."

Believe me, dear Sir,

Your Friend,

ISABELLA GRAHAM.

REVIEW.

A Biographical Memoir of Samuel Bard, M. D. LL. D. late President of the College of Physicians and Surgeons of the University of the State of New-York, &c. &c. with a critique upon his writings, read before the New-York Historical Society, August 14, 1821. By HENRY WILLIAM DUCACHET, M. D. Philadelphia.—8vo. pp. 27.

IT is with sensations of delight that we witness those opportunities which the lapse of time is continually affording us, seized with avidity, to perpetuate the memory and the virtues of the great and good.

In the memoir before us we see portrayed a character more difficult of attainment, perhaps, than any other—that of a wise, learned, polite, and

* Scott had not then published his commentary.

pious physician. Let his fame, therefore, be cherished, and may his example be imitated by all of his profession.

Dr. Bard, our author informs us, was born at Philadelphia, in 1742, received his collegiate education at Columbia (then King's) College, studied medicine with his father, and botany with Miss Jane Colden; and in 1760 embarked for Europe in pursuit of more knowledge and greater attainments in his profession than this country could then afford him. We next find him in the hospitals of London, and shortly after in Edinburgh, then the great school of Medical Science for the whole civilized world. From this school he was graduated in 1765; this same year he returned to New-York, and commenced the practice of his profession, in which he obtained a celebrity unknown to any other man; and during his thirty-three years residence in this city enjoyed the uninterrupted confidence of the community, and of his professional brethren. During that period he was instrumental in forming the first medical school established in this city, of which he held the most important professorship; and is also said to have been the efficient instrument in procuring the establishment of the New-York Hospital, the New-York Dispensary, the City Library, and the College of Physicians and Surgeons, of which he was President.

In 1795 Dr. Bard resigned the cares of professional life, and retired to the county—until, prompted by his humanity at the time of “the dreadful epidemic of '98, to that scene of desolation and terror,” in which he was active until compelled by sickness to retire.

While in the country he zealously engaged in the pursuits of Agriculture, and in 1806 was chosen President of the Dutchess County Agricultural Society. In 1811 he was elected an honorary member of the College of Physicians of Philadelphia, and in 1816 the degree of LL. D. was conferred upon him by Princeton College.

“Dr. Bard was never ambitious of such distinctions; he never sought them by courting the correspondence of distinguished men abroad, or by assuming a fictitious importance by pomp or parade at home.”

He died at the advanced age of 79.

It is not our object to follow our author through his delineation of the character of this worthy man—it is principally his religious character on which we wish to dwell; and could we, with the eye of faith, behold him where he now is, we should no doubt be convinced of the reality that this part of his character was the one for which he counts it most worthy that he ever lived—it was that principle which enabled him to do so much while here, and which has fitted him for the enjoyment of the presence of his Maker throughout eternity. Believing as he did, how was it possible for him to act otherwise than as we are told he did when called to the dying bed of a fellow mortal; “to administer religious instruction to the ignorant, and spiritual consolation to the distressed.” And although, at the present day, few physicians are willing to confess a disbelief in the sacred oracles of God—not one perhaps in a hundred directs the mind of his dying patient to the hopes and consolations there proffered, or points his fading sight to the Lamb of God, which taketh away the sins of the world. They are not, 'tis true, intrusted immediately with the spiritual concerns of their patients; but how dread the responsibility in suffering one to depart without a saving knowledge of the truth, when in their power to enlighten the conscience. We should think that physician deserving the execration of society, who could per-

mit a fellow mortal to die, when by the exercise of his professional skill he might preserve his life ; yet of how infinitely less importance to the patient is such a neglect, than that when about to leave this world he should be permitted to depart without a knowledge of the way of salvation by Jesus Christ. In this practice Dr. Bard's example is worthy of the imitation of all physicians, actuated by religious principle, and believing practically in the precepts of the Bible—who have opportunity and ability of doing more good in society than any other class of men, on account of the frequency and intimacy of their visits. They could, in a measure, direct the minds of the children to the great object of their existence, restrain the vicious by moral influence, assisted by medical authority, and restore to virtue while restoring to health.

Such admonitions, coming from a physician, who is supposed to know the exact state of the health of his patient, would, in many instances, have more weight than if they proceeded from a clergyman, who might be supposed, by the nature of his office, to be required to give them on every occasion of indisposition. Not so with the physician ; on his part they are entirely gratuitous, and would appear to be what they ought always to be, the genuine emanations of a benevolent heart. But we cannot better conclude this appeal to the consciences of the medical profession, than by giving the character and the example of him who once stood at its head, as exhibited by our author.

Accustomed from early life to the best and most polished society, Dr. Bard always exhibited in his deportment and manners a perfect model of the accomplished gentleman. In the several relations of a son, a husband, a father, and a friend, he was a pattern of filial affection, of conjugal fidelity, of parental tenderness, and of unwavering and ardent attachment. The moral virtues shone conspicuously in his character. His integrity and uprightness were proverbial. To say that a man was "as honest as Dr. Bard," was, in his neighbourhood, the very highest recommendation for stern and unbending integrity. He was charitable and liberal, almost to his own ruin. Indeed for several of the last years of his life, he appropriated almost the whole of his annual revenue to a benevolent purpose, reserving for himself scarcely a comfortable competency.

But this was not all his character. Dr. Bard was a CHRISTIAN. Nor was he a Christian in the vague sense in which this honourable name is applied by the world. He was not a mere speculative believer in the truth of Revelation ; he was not a mere respectful attendant upon the services and ordinances of the sanctuary ; he did not view religion as a mere system of ethics, which might or might not be received, or which at most exacts nothing more than a decent conformity to the requirements of morality. His piety was of a much more sterling stamp ; exhibiting in the affections of the heart, in the tempers of the mind, and in the conduct of the life, the sanctifying and practical power of Christian principle.

I know that it is fashionable for biographers to cant about the *piety* of those whose characters they portray ; and to represent as the brightest ornaments of the Christian name, men whose lives have not been remarked for more than common morality, and actions to which a sense of honour, instinctive and unsanctified, may have prompted. But the fact is, education, habit, interest, and many other circumstances, may develop the virtues of justice, and integrity, and compassion, and generosity in the human heart, and may even enkindle some feelings of superstitious reverence for religion ; and yet a man exhibiting all these traits of character, may not in a single action of his life be actuated by a principle of loyalty and obedience to God, and may be an utter stranger to the radical principles of equity and benevolence. Nay, a man may maintain an exalted character for strict justice, high honour, generous sensibility, and for every manly and effulgent virtue ; and yet be as destitute of all claim to the title of a *Christian*, as the vilest profligate, whose life presents one disgusting mass of moral deformity, unredeemed and unrelieved by a single amiable feature. I would not decry morality—it is useful, it is amiable, it is necessary to the well-being and the good order of society. But *alone*, and unconnected with holier principles, it is no more acceptable and meritorious in the sight of the Supreme Ruler and Judge of the world, than the constrained c

dience which a discontented subject may yield to the laws of his country, or the kindly offices which rebels may mutually interchange, can be to the authorities to whom they owe a dutiful and cheerful loyalty. 'Religion is a divine principle, which enlightens the understanding to the comprehension of truths that unassisted reason could never have discovered;—a principle which rectifies the waywardness of the will, and brings it into subjection to the law of God;—a principle which reclaims and refines the corrupt propensities and passions of our nature, purifying the very thoughts and affections of the heart;—a principle, in short, which renews and sanctifies the whole man, and, preparing him for the acceptable service of his Maker here, fits him for the blissful enjoyment of his presence hereafter. *Such* was the religion of Dr. Bard, and such only can entitle him to a character for piety.

Nor did his views of the nature and importance of religion, suffer him to rest satisfied with the possession of personal piety. No! He viewed religion as a concern in which all mankind are interested, deeply and eternally interested. Accordingly, we find him exerting all his influence to disseminate the Holy Scriptures, and to extend the benefits of the services of religion in his neighbourhood. We find him the ready patron of every scheme which Christian benevolence might devise for the promotion of religious knowledge, and of human happiness; and evincing that his labours of love did not proceed from ostentation and parade, by private exertions which could procure him no applause from men. Bible Societies, Missionary efforts, Sunday Schools, and the humbler attempts to diffuse religious instruction by Tracts, all found in Dr. Bard a prompt and zealous friend.

He was one of those very few physicians who consider it a duty to admonish and advise their patients in their spiritual affairs. It was his constant practice to procure, or to administer religious instruction to the ignorant, and spiritual consolation to the distressed. And, however indiscreet and officious communications of this kind may be considered by some, he has left upon record his testimony to their usefulness, and to the general good-will with which they are received. In not one of the many manuscripts (in my possession) of his annual addresses to the graduates in medicine, does he omit to recommend this practice; and to enforce it by the assurance that during thirty years of professional life he had made it a uniform duty, and that he had very seldom regretted his conduct, having found such communications to be generally acceptable, and never productive of injury to the sick. It is very much to be regretted that the example of this good physician is not more frequently imitated; and that medical men are so apt to disregard the eternal concerns of their patients, and to imagine that it is even necessary to divert their thoughts, as much as possible, from death and eternity. Such conduct is a criminal neglect of a solemn duty; and betrays an insensibility as cruel as it is dangerous to the best interests of those committed to their care. It was too Dr. Bard's practice to call the early attention of his patients to this important subject. Religious admonition, he properly thought, should not be deferred until all hope of recovery is gone. This is not the best chosen period for religious instruction, or the one most favourable to its due effect upon the mind. It is not in the last moments of life, when the body is racked with pain, and the mind agitated and alarmed by the apprehensions of death; when a deadly stupor clouds the faculties, or the imagination flits in wild delirium from object to object and from thought to thought, that the mind can be brought to prepare itself for the awful transition which it is to undergo. Sickness is a season of reflection with most men, and naturally induces a docility of temper highly favourable to the reception of wholesome admonition. It is now that religious instruction and advice are most productive of effect. If delayed till the last hours of life, they may serve indeed to awaken the alarms of the sick man, and to plunge him in despair; but they can seldom benefit his soul.

Intelligence.

ENGLAND.—TRACT SOCIETY.

MONTHLY EXTRACTS FOR OCTOBER, 1821.

From a Correspondent.

ON Monday morning, May 28, 1821, I took a place outside a coach, from L——, to a town in L——shire, distant about forty-five miles. As we were about to commence the last stage of the journey, I seated

myself on the coach-box, when, to my great mortification, I observed, that four convicts in irons were preparing to mount the roof immediately behind the box. Not liking to be in the vicinity of such company, I vacated my seat; and scrambled over the top of the coach, taking a seat behind, congratulating myself that I had been able to make so timely a retreat from my former position. Scarcely had I sat down, when I discovered that the three persons in the dicky, directly in front of me, were in irons also. I would gladly have resumed my previous seat; thinking it better to have felons at my back, than directly in front; but, on turning about, I perceived that another passenger now occupied the box, and no alternative was left, but to remain where I was, or to descend from the coach, and not to proceed to the place of my destination. I chose the former, and began to consider in what way I might derive some good to myself, or to be the instrument of doing a little good to my fellow travellers, with whom I had, very unexpectedly and unwillingly, become associated.

The first feeling of my mind, after recovering from my bustle and surprise, was one of gratitude to God; arising from the inquiry, "Who maketh thee to differ?" It was not difficult to answer; I felt that I owed much to the providence of God for this difference, and still more to his grace. In a few moments, I looked at the convict who sat directly opposite to me; he was better dressed than the rest, and there was an expression of thoughtfulness in his countenance, which led me to hope that he would favourably receive observations of a serious nature. I began the conversation, by observing, that I was very sorry to see him in that situation; he thanked me in a very modest and humble manner. I then said, "What a mercy it is, that though you have transgressed the laws of your country, and must suffer the punishment which they denounce, yet you may come to a God of mercy, for pardon of that particular offence, and for all the sins of your past life." He replied, "*Yes, I feel that to be a mercy indeed!*"

As I cannot pretend to give in detail all the conversation that passed between us during the two hours we travelled together, suffice it to say, that it embraced every point of importance that concerns the salvation of perishing sinners; and I have no hesitation in saying,—if ever I conversed with a man, from whose spirit and conversation I had reason to conclude, that God had given him a new and contrite heart, such an one was this of whom I speak. More than this, I doubt not, may be safely added; viz. that He, who is exalted a Prince and a Saviour, to give repentance and the remission of sins, had bestowed this double blessing on this poor convict, who was enabled to testify that he had peace with God through our Lord Jesus Christ.

I was agreeably surprised to find him so well acquainted with the Scriptures. On several occasions, he quoted, readily and correctly, those which were most pertinent to the particular subject on which we were conversing; he had also learned several hymns while in prison, parts of which he repeated, particularly Cowper's;—

"There is a fountain filled with blood," &c.

And, also,

"Prayer was appointed to convey," &c.

He was quite the reverse of being forward to speak of his religious expe-

rience. On the contrary, there was a modesty and humility in all he said, particularly becoming his situation. He found no fault with his prosecutors, nor with his sentence, nor with any person; he only found fault with himself.

But I must proceed to give an outline of his history, as he related it at my particular request. Several of the particulars have since been confirmed by a respectable clergyman; and of the truth of the remainder I have no doubt.

He was born in L——shire, in 1793; his parents were in decent circumstances, but made no profession of religion, except occasionally going to church. At a suitable age he was apprenticed to a respectable upholsterer in L——. He soon became regardless of the Sabbath; formed improper acquaintance, and, by degrees, gave himself up to various vices, and, among the rest, to profane swearing, and drinking to excess.

Soon after the expiration of his apprenticeship he married; but it does not appear that any permanently good effect was produced by the change. He continued his evil courses, till at length he committed a highway robbery, was apprehended, convicted, and sentenced to transportation for life. This took place about five years since. When he had been in New South Wales two years, he contrived to get on board a vessel bound to the East Indies, and, secreting himself in the hold till the ship was under weigh, escaped from his place of banishment. From the East Indies he got to the United States, and eventually returned to England. For some time he endeavoured to obtain employment in L——, but without success; he then returned to L——, where his wife and child, and also his parents, reside. From them he met with rather a cold reception; he became indifferent about himself, and, to use his own expression, was beginning to grow wild again. Some person gave information of his return from transportation. He was apprehended, sent to prison, and shortly afterwards to L—— County Goal, where he was again convicted at last March Assizes.

It does not appear, that, up to this period, any good effect had been produced upon his mind by all the disgrace and punishment which he had endured. About two months after he had been in prison at L——, a fellow prisoner, whose name was L——, put a *Tract* into his hand, desiring him to read it; the title of it was, *AN APPEAL TO THE HEART*. He read it; and it pleased that Divine Spirit, whose office it is to convince the world of sin, to make this *Tract* an appeal to his heart, and to make him deeply sensible of his condition as a guilty sinner. He began to pray, and to read his Bible, which had been given him by the Rev. Mr. B——, the Minister of E—— Parish, who visited him in prison, previously to his last commitment to L——. Not long after this, he was visited by the Rev. Messrs. H—— and G——, Clergymen of the Established Church, whose oft repeated visits and instructions were of great use in helping him forward in the knowledge of Christ and his salvation.

After having been brought to feel the value of his own soul, he became concerned for the salvation of his fellow prisoners; and L—— (the man who gave him the *Tract*) and himself, began to speak to such of them as they had access to, which they continued to do, notwithstanding much persecution and reproach, up to the period of their leaving prison.

When I met with the poor fellow, he was on his way to Portsmouth, with the rest, to be transported. L—— was not of this party, but was to follow the next day; and it was expected they would go out together, I saw a copy of a letter written by the Rev. Mr. G——, in behalf of these two men, of whom he speaks in very decided terms, of his conviction of their being turned from the error of their ways; and that, from their exemplary conduct in prison, they were entitled to every favour and indulgence that could be shown them consistently with their situation.

I scarcely need add, that this stage of my journey, which, at its commencement, appeared so unpropitious, proved truly interesting and profitable to myself. I felt it to be an occasion when I was providentially called to afford all the instruction, encouragement, and caution, which I was capable of giving. The more I saw of the man, the more reason had I to admire the grace of God in him. Instead of complaining of the persons who had been the cause of his second apprehension, he blessed God for it, being persuaded that it had been the means of saving him from destruction. He informed me, that he had acquired such a confirmed habit of swearing, that he thought, at one time, it was impossible he should be saved from this; but he now acknowledges, that, since the fear of God has possessed his mind, he finds it easy to abstain from taking his holy name in vain. In answer to an inquiry as to his enjoyment of the comforts of religion, he replied; "Yes, Sir; I thank God, I do enjoy a degree of peace which passeth all understanding;—I would not exchange my present situation for a kingdom."

It is perhaps the most curious, though the least important part of this little history, that the name of this poor fellow is the same as my own, J. C. He is however no kinsman of mine according to the flesh; but, inasmuch as I believe him to be like myself, a sinner saved by grace, I have no hesitation in acknowledging him as a brother in Christ Jesus.

FRANCE.—THE PIOUS MOUNTAINEERS.

LETTER FROM THE WIDOW ———.

Chateau de Bellevue pres Paris, August 10, 1821.

DEAR SIR,

I AM encouraged by your prompt insertion of my last, and by the interest which several correspondents have assured me it has excited, to request you will give a place in your valuable pages to the following letters, from the widow of St. ———, acknowledging the arrival of the books, which I stated to have been sent.

I am, dear Sir, Yours most truly,

MARK WILKS.

To the Rev. G. Burder.

Sir, and respectable friend and brother in our Lord Jesus Christ:

May our divine Redeemer give us all the grace to participate in his second coming, and may he deign to enlighten us with the beams of hi-

divine light, that we may avoid the snares spread on every side by the enemy of all good, to induce us to abandon the Lion Shepherd, (*Lionberger*), who is the true pastor of our souls. In the hope of these blessings, we should mutually pray for each other, that we may all be children of the promise.

It is impossible to describe the unutterable joy that my heart experienced on the arrival of the box which you sent me. How agreeably was I surprised, at the sight of so many more copies of the New Testament than I had requested, and of the other religious books which you and your friend M. — had added; all of them more or less instructive and useful! I could not help reading over and over again the letters enclosed, which afford fresh proof of the desire of yourself and your friends to contribute to the advancement of the reign of our divine Redeemer. It is with these sentiments that my family, myself, and all my dear friends, whom I regard as my brethren and sisters in Jesus Christ, request you to accept our humble and sincere thanks for the zeal and eagerness you have manifested, to send us all that might promote our spiritual advancement, and especially for sending the Testament of our Lord Jesus Christ; for all other religious books are but sketches or explanations, more or less extended, of that sacred volume — the book *par excellence*. We entreat you to assure M. — of our sincere respect and attachment, and all your friends, whom we esteem as brethren and sisters in Christ, since they expect the final appearance of the Saviour, which seems to be at hand, and the object of which is the conversion and regeneration of the people of the promise. For it is not till after the regeneration of this people, beloved of God, that all the people of the earth shall unite to adore the Redeemer in spirit and in truth at Jerusalem.

Sir, and dear brother in our Lord Jesus, I cannot find words to express the satisfaction I experienced from the present you have made me, of a Bible containing the Old and New Testaments, and which you beg me to accept as a mark of your Christian affection. It was not necessary to have sent this truly religious present to convince me of the love which you feel for all your brethren in Christ; for the day I had the honour and happiness to become acquainted with you, I had unequivocal proofs of your sentiments in that respect. I was the more gratified and edified by this mark of your regard, as it was my intention to have requested in my last letter some copies of the Old Testament; but I dared not execute my design, for fear of abusing your Christian complaisance and charity. The Old and New Testament, properly understood, are but one Testament; such is the connexion of the sacred books—for the New Testament is the key to the Old, and the Old the same to the New. In innumerable passages of the Old Testament, the death, birth, and glory of our divine Redeemer are announced, in terms more or less distinct. In reading the prophecies of Jeremiah and Isaiah, we perceive that those prophets spake of our Saviour as though they had lived with him on the earth. His second coming is also foretold in many passages, especially in the prophecies of Ezekiel and Daniel.

To return to the box, which your Christian generosity and charity has sent: it has excited universal joy in the hearts of all our friends in this country. Immediately that they learnt the agreeable news, they flocked to see me, and to have the happiness and advantage of procuring the

Testaments of our Redeemer, and in less than five days the box was emptied. I gave copies of the gospel of St. Matthew to those who had not the satisfaction and consolation to procure a complete copy of the Testament. The whole was so soon distributed that many could have nothing; and there are also many who do not yet know of the arrival of the second box. I intend to lend the copy of the Testament, and of the other books, which I have reserved for myself, among our friends in the neighbourhood, who, by the grace of God, are of our sentiments, and consequently are disposed to make a holy use of them. Several of our friends have the same intentions, in order that the books we have may be as useful as possible.

I believe I may assure you, in the presence of Him who sees the bottom of our hearts, that I have observed, to the letter, your instructions relative to the distribution of the Testaments. You will learn then, that I have disposed of *fifteen* copies, at *four* francs per copy, and I assure you I was much edified in receiving this money; for all those from whom I received it, gave it with a gayety of heart which it is impossible to describe; some regretting that they had so often spent their money less profitably, and others desiring that they might always use it as suitably for the future. That which has most edified me is, that almost all our friends in this country subsist by hard labour; for you know that for several years the price of work has considerably diminished. As for the other copies, I have distributed them to persons who could not purchase them, but who, through the mercy of our divine Saviour, hope and intend to make a holy use of the reading of the sacred book.

As I hope you will do me honour and the Christian kindness to acknowledge the receipt of this, I request you to inform me how I can remit you the *sixty* francs, which I am indebted to you for the *fifteen* New Testaments. As our brethren and sisters in Jesus Christ, who, by an effect of his grace altogether free and unmerited, look for his second coming to salvation, are delighted and edified by the truly Christian salutation which you have sent through me; they desire me to express their gratitude, and to request you to accept theirs in the same spirit. I unite with them in beseeching you and your respectable friend M. —, and all your friends, not to forget us in your prayers to the Father of Lights, that he may give us grace to persevere in the same sentiments, and grant us all the mercy to join the general assembly in the heavenly Jerusalem. Amen. Expecting that happy day, I intreat you to believe me your very humble servant and friend in Jesus Christ,

The WIDOW ———.

SWEDEN.—BIBLE SOCIETY.

THE following extract from one of Dr. Pinkerton's letters, we deem worthy of insertion; partly because it points out how great a scarcity of the Word of God still exists, and partly because it suggests a plan by which many poor persons may assist their neighbours in acquiring a sufficient knowledge of letters to read the Bible for themselves.

“ *Helsingborg, July 4, 1821.*

“ At Linköping, I had an interesting interview with the present Arch-
VOL. VIII.

bishop primate of Sweden, Dr. Rosenstein. His Eminence informed me that the diocese for which the Linköping Society has been established, contains a population of upwards of 250,000 souls; that, after a special examination in every parish respecting the number of copies of the Holy Scriptures in circulation among the people, it had been found that the eighth soul only is in possession of a Bible or a Testament! What a melancholy result, that in this province, one of the richest in Sweden, seven persons out of eight should be found still destitute of the word of life.

"To my inquiries relative to the proportion of the peasantry who are able to read, His Eminence replied, that it was rare to meet with an adult person among them who could not read; that when he was Dean, he recollected, that in two parishes belonging to his charge, and containing 3700 souls, there was only *one* grown-up person found who could not read—a soldier!

"On my observing, that the regulations for educating the poor must be excellent which could produce such a general knowledge of letters among them, His Eminence, to my no little surprise, assured me, that the number of schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other; that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He farther added, that there were in many parts of the country ambulating teachers, who went from village to village and kept school; here at three months, and there at four months, according to the encouragement they met with."

PERSIA.—HENRY MARTYN.

WE are happy to hear that the spirit of inquiry excited by the beloved Martyn still exists. A gentleman, recently returned from Persia, states, that when conversing with the Moolahs at Shiraz about his death, they spake of him "as too pure a spirit to stay here," as "a good man;" they said that they had proposed difficult questions to him, which at first he could not answer, though at last he answered them all, whilst he had proposed some questions to themselves which they had never yet been able to answer. It appears that Martyn's Persian Testament is read secretly amongst them with great attention, but that a public perusal would be attended with danger. The gentleman to whom we are indebted for this information states, that a missionary to the Jews, Armenians, or Nazarenes, might be safely sent among them, but that a direct mission to the Persians would not be tolerated at present; in fact, it was proposed to answer Martyn's arguments with the knife, and he was only saved by the interposition of Ali Jaffier, who represented him as a traveller who was only there for a little time, and who blamed the Moolahs; who excited him to speak by their questions.

Ch. Guardian.

UNITED STATES.—MISSIONS.

*From the Missionary Herald.**American Board of Commissions for Foreign Missions.*

THE twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept. 19th and 20th, 1821.

Present, the Hon. John Treadwell, LL. D.; Rev. Joseph Lyman, D. D.; Hon. John Hooker; Hon. John C. Smith; Rev. Jedediah Morse, D. D.; Rev. Alexander Proudfit, D. D.; Hon. William Reed; Rev. Leonard Woods, D. D.; Rev. Jeremiah Day, D. D. LL. D.; Rev. Henry Davis, D. D.; Jeremiah Evarts, Esq.; Rev. William Allen, D. D.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret that he was unable to attend the meeting; and also letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock, P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: Whereupon,

Resolved, That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

Resolved, That the report of the Prudential Committee be accepted and approved.

The Rev. Joshua Bates, D. D. President of Middlebury College, Vermont, Samuel Hubbard, Esq. of Boston, and the Rev. Warren Fay, of Charlestown, Mass. were unanimously, by ballot, elected members of the Board.

The Rev. Dr. Morse, having given up his charge at Charlestown, Mass. and removed to New-Haven, Conn. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers, by ballot :

The Hon. John Treadwell, LL.D. *President.*

The Rev. Joseph Lyman, D. D. *Vice-President.*

The Hon. William Reed,

The Rev. Leonard Woods, D. D.

Jeremiah Evarts, Esq.

Samuel Hubbard, Esq. and

The Rev. Warren Fay,

Jeremiah Evarts, Esq. *Corresponding Secretary.*

The Rev. Calvin Chapin, D. D. *Recording Secretary.*

Jeremiah Evarts, Esq. *Treasurer,* and

Ashur Adams, Esq. *Auditor.*

Prudential Committee.

Resolved, That any Clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot.

The Rev. Dr. Proudfit being, by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon,

Resolved, That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved, That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

Resolved, That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

Resolved, That the next annual meeting of this Board be holden in New-Haven, Connecticut, on Thursday next after the 2d Wednesday of Sept. 1822, at 9 o'clock, A. M. and that the Rev. Dr. Morse, the Rev.

Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

Resolved, That the thanks of the Board be presented to those friends of the missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

Resolved, That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

Resolved, That the Board gratefully acknowledge the liberal and seasonable patronage continued during the year past, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

For the Christian Herald.

SOUTH CAROLINA.—THE JEWS.

Extract of a letter from a gentleman in Charleston, S. C. to the Rev. Mr. Frey.

Charleston, S. C. Sept. 26, 1821.

REV. AND DEAR SIR:

AN opportunity now offers of renewing that acquaintance by correspondence which I once enjoyed personally. The cause of the Jews, which you have, since your conversion, so zealously espoused, has engaged at different periods, much of my thoughts, and had I been placed in other circumstances in life, I should have considered it my privilege to have engaged in some active duties here, connected with those plans which are considered necessary preparatory measures to their restoration to the covenant of promise. My situation is my excuse; but humble as it is, it appears to me the time has arrived, when such an individual *may* aid in drawing the attention of those who have it in their power, to this important subject.

Having, as I humbly trust, an ardent desire to consecrate the remainder of the few days which I may be permitted to live in this world, to the glory of my Heavenly Father, I have had much of my thoughts occupied in surveying the present state of the nations of the world, and in noticing the "signs of the times," as regards the Jews; and after reading the accounts of the great operations which are successfully going forward on the Continent, I have often been astonished that nothing was done in conformity with the "signs of the times" in this country.

My heart has often burned, on surveying the present interesting state of the Christian world, and I thought I felt, in some measure, the value of the immortal soul; and that I would give worlds, were they at my command, for conversion of the heathen world. I have occasionally endeavoured to influence others to feel for the house of Israel.

[The writer here transcribes an article from the Evangelical Intelligencer, which gives a sketch of the labours of the Jews' Society on the Continent, which we have already noticed.]

The situation of the sons of Abraham, is in some respects interesting, and indicates results favourable to Christian effort. The following is a

extract of a letter from a clergyman, dated Wateree Circuit, S. C. August, 8, 1820 :—

There are two families of Jews in this Circuit whom I have visited several times. Since I last visited them, two of their daughters have been converted to the christian religion.

The following circumstances are worthy of notice. The mother sent them one day to the spring house for milk ; a servant happening to be there at the time, the girls gave her the milk to carry to the house, and then retired to the woods to pray. They were not long at prayer before they began to cry aloud for mercy, so that they were heard at the house. The mother of the girls and one of the sisters, hearing the noise, came to the place where the children were at prayer. The Lord seemed to touch their hearts also, for they did not oppose them. The father of one of the girls, also hearing the noise, came to the place, and heard the child praying that Christ would have mercy on her and on her unbelieving father. This enraged him ; as he could not brook the idea that his child should believe Jesus to be the Christ. He picked up a stick to beat her, but as he approached the child, he became so entangled in a grape vine, that it was some time before he extricated himself. The mother of the girls took them to the house, and locked them up in a room, to shelter them from the rage of the father. They were threatened by him, that if they persisted in praying to Christ, he would put them to death. The children replied, " We will pray if you do kill us ! " They have since united themselves to the church, and we expect two more to do so the next time of preaching there.

The following encouraging instances have come within my own knowledge, and that of my immediate acquaintances :

During my connexion with a Sabbath school in this city, two female children of Jewish parentage, attended it with the approbation of their mother, and with great delight recited lessons from the Old Testament, and heard explanations from their teachers, which directed their attention to the New. Their attendance was continued for a length of time.

On a more recent occasion, three Jewish children have attended two different day schools, in which exercises on religious subjects formed a part of their plan of instruction ; and these, though opposed in the first instance by the parents, were permitted to continue to recite exercises on religious subjects through their own solicitation.

At the present time a pious lady, of my particular acquaintance has two Jewish children under her care, who are required to recite lessons from the Bible. She tells me that these two children are very attentive when other scholars recite from the New Testament, and particularly so to the explanations given by the teachers.

A more encouraging instance is the hopeful conversion of a Jewish female to the Christian faith. Her attention was first called up by sickness. In her anxiety about her eternal welfare, she made many inquiries of a mulatto woman, who was in communion with a christian church, and through her means others were introduced to her, better able to point out the way of restoration through the merits of a crucified Redeemer. A clergyman who had conversed with her, informed me some time since, that hers was a case of undoubted conversion ; that she was much persecuted by her Jewish acquaintances, but that she remained unmoved. Another of the same family is in a tender state of mind.

Now, Rev. Sir, is there not reason to rejoice, that there is one instance of special mercy manifested towards the children of Abraham; and should you not consider this alone, as a loud call, to endeavour to adopt some measures which shall tend to remove the veil from their darkened understandings? If I express any ardour on this subject, it is because I feel a desire that you should direct some share of your labour in behalf of your kinsmen, according to the flesh, in this place. There are many Jews here, how many I have not the means of ascertaining. To you it seems to belong to form plans for meliorating their condition; and if I can be instrumental in aiding you, surely I shall not withhold my humble services.

Any papers or information on this subject will be thankfully received, and such parts selected as will be most likely to excite an interest in favour of the *cause of the Jews*.

I am, Rev. and Dear Sir, Your ob't serv't.

CIVIL RETROSPECT,

For November, 1821.

FOREIGN.

Turkey.—No particular information has been received since our last, to vary the aspect of affairs between Russia and Turkey. The probability of war seems diminished, and a general impression prevails, that the Turks will so far comply with the demands of Russia as to prevent a bloody war, and that the menace of the Emperor of Russia will accomplish the only objects of the war—redress for the past and security for the future. Toleration to Christians will in some shape, we think, grow out of the present crisis, and an opening be made for the entrance of Christianity.

Spain.—Very interesting information has, within two or three months, been received from Spain, although the accounts are in some degree contradictory. There is, however, great reason to believe that country to be in an alarming state of dissension, approaching to anarchy;—robbers in large bands infest various parts of the country, assassinations occur in various places, and with considerable frequency; Madrid is subject to most alarming disorders, and every thing seems to indicate great weakness in the government, and a want of subordination in the mass of the people. The state of the country seems to be not at all settled, and the probability appears to us very considerable, that Spain will not be quieted until after convulsions more serious than it has yet experienced. The late revolution in that country, so complete as to change almost the whole face of their institutions, and so quiet as to excite general astonishment, seems, however, to have generated or unchained a spirit not wholly unlike that with which France was scourged. And we cannot omit here to notice the difference between a revolution founded in the habits, feelings, and principles of a nation, and one arising from merely political plans. The revolution in this country was of the former kind; that of Spain of the latter: the consequence of the former may be seen in our happy condition; that of the latter in the state of Spain and her revolted colonies. In these countries, the Inquisition has so entirely kept down all religious information and discussions, and upheld the machinery of the Catholic system with so fearful a vengeance, that no religious principle seems left to lighten the mass of society, or to secure either correct views and moderate measures with the reformers, or obedience in the body of the people. And, as is too generally the case in Catholic countries, where a long denied liberty of discussion is prematurely established in advance of the moral and religious improvement of the nation, religion, known only through the restraints of Popery, and government, seen only in the crimes of despotism, are alike misunderstood; and it is an easy task, not often neglected by the ill-designing, to make the former despised and the latter hated. Such, we fear, is the operation of the late revolution upon Spain: and if this be true, we have reason to fear that the evils experienced by that country will be progressive. Besides, as Christian politicians, we cannot forget our belief that national sins will meet with national chastisement; and when, with this truth in view, we think of the cruel tyrann

over the consciences of men, which has been exercised by means of the inquisition; the atrocious and cruel murders so long continued and so frequently practised to suppress the truth, mis-called heresy; the extent to which that country has carried on, and sanctioned the slave-trade, and the cruelty of her conduct in the conquest and government of her American dominions, we cannot but expect to see her visited with national calamities;—and, whether the instruments of punishment be the plague, or foreign wars, or domestic dissensions, we must recognise the hand of him who says, “vengeance is mine, I will repay.”

The Crops.—All the excitement or alarm, concerning the failure of the harvest in Europe, is subsided, and the prospect of their usual state of plenty seems certain.

DOMESTIC.

New Constitution.—The Convention of the people of this state, appointed to revise their constitution of government has risen, and the result of their labours is in every one's hands. Many alterations have been made, about which various opinions are entertained; about some no difference can well exist. It is provided in the amended constitution that lotteries shall be abolished, and that the common school fund shall be placed on a permanent footing above all attacks. The amended constitution contains a provision whereby amendments may hereafter be made, if found necessary. This important provision seems to us to make all the alterations, except one or two, of little importance, but gives these an importance which can hardly be realized. These are, the extension of the right of voting to a very large class of our population, and the additional power and control over the whole government of the state given to the Legislature. It is easy to see that the whole merit of the new constitution depends upon our views, as to the excellence or inferiority of these cardinal provisions. For by them, the whole of what is considered valuable in the new constitution may be destroyed, or all that is injurious speedily done away. It lies not within our province to discuss the merits of these things, but we cannot omit pressing it upon the conscience of every one who can vote on this subject, that he do not do it hastily, but that, after the most serious, patient, and prayerful consideration, he make up his mind, and do his duty accordingly, remembering that no more important interests were ever confided to the decision of the votes of the people than are now to be pronounced on. We would particularly deprecate a notion which some good men have, as to the impropriety of their interference in political matters. If it were of no consequence to religion what the government is, or if the temporal welfare of men were not a proper object of religious regard, we might acquiesce in the proposition that religious men were not called to take part in political affairs; but considering as we do, the corruption of human nature, and the active subtlety of wickedness, we do not know a worse principle in our merely moral conduct than the one in question. Nor do we know of any more important duties which fall upon us as respects our relations with men, than those which devolve upon us as members of society in the various capacities in which we may, to a greater or less extent, influence the government of the country.

Piracies.—Since our last, our cruisers in the West India Seas have captured several of the pirates which have so long annoyed our commerce, and we hope that a check has been given to this alarming and extensive evil. Atrocities have been lately committed on the highway of the world, which have jeopardized the lives of those whose business lay upon the great waters, and threatened the great interests of commerce with the most disastrous consequences. We therefore unite in the general hope, that the sword of justice will light upon the guilty, that wrongdoers may be deterred from a repetition of their misdeeds. But when we think of the temptation presented by the great wealth constantly on the ocean, the want of religious principle, which, to so great an extent, has characterized the maritime world, and of the hope of concealment for crimes committed in the solitude of the vast waste of waters, we fear that the sword of justice alone will not be able to reach the source of the evil; moral measures must be generally adopted through the civilized world, by which the citizens of the great empire of waters may all be imbued with religious principles; no remedy short of this will wholly prevent the evil; and therefore do we see the consistency and propriety of conduct of those, who, with a view to temporal interests merely, are employing themselves in procuring for seamen the benefits of religious instruction, and spreading among them the words of eternal life; and those who, through a miserable economy, or a more pitiable avarice, are doing nothing on these subjects but counting the cost, will perhaps be convinced that had they spent the thousands which shall be plundered by pirates, at the expense, perhaps of lives, in the support of religious institutions for the benefit of seamen, they would have been much richer as well as wiser.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

For the Seaman's Magazine.

A DAY'S WORK AT SEA MORALIZED.*

Written by a Minister for the Improvement of Capt. P. S., on his Voyage to the East-Indies, with a Request to the Captain not to open the Paper until he had been three Weeks at Sea.

Now, my dear Sir, you may be far from the immediate embraces of your friends, but the arms of your omnipotent Immanuel surround you. The liquid *horizon* attracts your eye, and gives you the most striking emblem of the IMMENSE SUPREME! When you trod his hallowed courts, his glory shone upon your soul; and here the watery worlds proclaim the grandeur of your Lord. Safe in his hand, and happy in his breast, may you remain, and plough the briny deep. Soon may you return, and speak the praise of HIM who, through calms and tempests, brings his people to their desired haven. *Psa. cvii. 23—31.*

You're sad, my friend; come, take a chair, and let's converse. Who so happy as the man that, while sailing o'er life's tempestuous ocean, hath God to be his guide? Retirement is an aid to true devotion; it drops a kind of curtain, and in a measure hides the busy scenes of time, while we converse with God. Certainly you have an advantage on the *seas*, unfelt, if not unknown, to us on land; you are immediately, and more sensibly dependent on him whom winds and seas obey. Ever uncertain, you cast your *anchor* in your Father's breast. The winds, you learn, are a part of his treasure, and in awful majesty he rideth upon their wings. Raging storms and bellowing tempests are but the voice of God. Now he speaks with terrible majesty, and casts the foaming deep to mountains' height—anon, his milder voice is heard; the gentle *gale* springs up, and fills the *pendant sheets*, and peace sits smiling on the humble *wave*. This, how charming! how welcome to the mind, which, from the storm without, felt greater storms within! But this God is yours, your Father and your Friend. Though *storm* and *tempest* rage, and all the sea be *foam*, may you be perfect *calm*, and leave yourself, your friends, your all with him.

Captain, let's take a walk on *deck*, 'tis near sunrise. How serene the morning! the filthy fog hath retired to give us leave to see the sun;—see, his beams appear and gladden every wave. He seems to tinge the sea with golden hue, and pour his rays through all the sky.—What earthly monarch ever rose so bright? Yet Sol is but a faint resemblance of Israel's King; that King, whose wide domain shall reach to yonder eastern clime. Soon may he send his heralds there to sound his precious

* First published in "The Christian's Pocket Library," 1796.

name; soon may he hear that east unites with north, and south, and west, and all the globe proclaim the Saviour's love! Who can tell, Captain? you see the sun arise and strike his rays around; perhaps the Saviour, too, may now arise, with healing in his beams, and save the heathen race! Go, go, speed your way, and bring the happy news.

Heave the *log*—let's see the *look*—adjust the *points*, and know our course. So far advanced, yet, ah! how much *lee-way*! So is our life. How swift we move, but seldom keep our course! Amazing! so much lee-way and waste time is gone. I look back, but see the *wake* is closed; my minutes, days, and years, are mingled with the *flood*. O thou Heavenly Pilot! *so teach me to number my fleeting days, that I may apply my heart unto wisdom.* *Psa. xc. 12.*

Boy, bring coffee! Still our floating habitation affords us pleasing food. Heaven bless the poor on land, and kindly feed the souls that famish on the seas! Take away, boy;—hand the *chart*, *compass*, and *scale*;—thanks to the artist for his skill in pointing out the pathless sea. Let us now survey our *course*, prove our *log*, and see what *rocks* and *shoals* are nigh. So let us take the precious Book of God, that *CHART DIVINE*; my *FAITH* a *compass*, and my *HEART* a *scale*; with these let me find the way that leads to perfect bliss. How many heedless mortals, like the *lazy seaman*, never view their track till, running on the rocks or shoals of vice, they are plunged into wo! See, Captain, depicted on your chart your destined *port*! how minutely it is laid down! yet, not more certain than is the *harbour* of eternal rest in God's most sacred page. O let me have my heaven in view; my days shall then be bliss, nor cares shall rob my heart! Come, thou celestial winds, fill my *sails*, and I shall speed my way to yonder happy shore, and see my God, my Father, and my Friend!

'Tis almost twelve o'clock;—boy, hand up my *quadrant*! How fine the *horizon*—how clear the sun! What wisdom God hath given to man to form an *instrument* like this!—so simple in itself!—so useful on the seas! By this we prove our *log* and ascertain our *course*. May you, dear Sir, by faith, behold the exalted Sun of righteousness—by him confirm your hope, and regulate your life.

Take the *quadrant*, boy, and bring on deck the cherry-*rum*, the *biscuit*, and the *cheese*! Every creature of the Lord is good when not abused. Come, *mates*, let's take a cheering glass;—the vessel seems to *heel*, to disappoint our lips—well, 'tis sailor's fare! See how yonder *shark* heaves his fins, to make us *sport*. The *dolphin*, too, see, he cuts the wave, and darts to catch his *flying* prey. How pleasant is the scene! No verdant fields, nor shady groves are here—those we leave for friends at home. Hark! what horrid *oaths* belch from yonder *Jack-tar's* mouth!—little does he think on what a slender thread he hangs over Hell's yawning deep. 'Tis habit, sure;—go, Captain, go give him kind reproof—a sailor's heart may feel. Wear ship!—stand to the halyards—all ready—about she goes!—make fast, my lads!

Captain, hear the *boy*;—"It is one o'clock, and dinner waits."—How fine and mellow is this *beef*;—excellent *cider*;—how profusely is our table spread! Boy, hand some glasses! One glass to our owners, and one to all our absent friends. 'Tis fine *Madeira*; it warms and refreshes as it goes. A few nuts to crack and pick, and then we'll walk

again on *deck*. Alas! no news to-day. Poor Jose Wetmore* goes round in vain for us.

The night draws on—the sun begins to fall; *clear* he bids us all farewell! O may I, when spent my days, set like the sun, nor cloud possess! The moon appears, and o'er the deep her silver mantle throws. Thanks to that ALMIGHTY LORD who formed the sun to rule the day, and moon to give us light by night. The stars now set, and bespangle the *canopy* of Heaven;—how truly grand! But, ah! how faint are these rolling flames when once compared to the righteous throng above! Redeemed from sin and death by Jesus' precious blood, they stand before the throne of God, and celebrate his praise. Great King of heaven, and earth, and seas! O bring my soul to that delightful place, where I shall sing thy boundless praise, when suns shall rise and set no more!

Call the watch! Put out your lights below! Well, dear Captain, thanks for my entertainment to-day. If you wish to have an hour's chat to-morrow, let your *cabbin-boy* hand you this paper. Good night, Captain—good voyage—farewell!

JOHN STANFORD.

PORT OF LONDON SOCIETY

FOR PROMOTING THE RELIGIOUS INSTRUCTION OF SEAMEN.

Summary of the third Annual Report, May, 1821.

(Concluded from p. 350.)

FROM our Hull correspondent, the committee take leave to present some extracts. Having transmitted the publications of this Society thither, a benevolent friend wrote in February last, to inform the Secretaries, that there appeared a general wish for the establishment of an *Ark* there. Occasional meetings for prayer and preaching were then held on board ships, and "it is hoped," said he, "the spirited and praiseworthy example you have set us will be fully adopted here." On this occasion, he says, "Nearly all the prayer books are sold, and seem to give great satisfaction. I sincerely hope, the crews of those vessels which possess them, will find eternal benefit from their regular use. On board of many of the Greenland and Davis' Straits ships, which sail from this port, regular worship is maintained, at least, as far as possible, and in some instances prayer meetings have been held amongst the seamen, and have, it is hoped, been productive of benefit. Many of the Captains are well disposed to this good work, and some decidedly so. The prayer books are exactly the things we have long wished for. There is now pretty regularly divine worship on board of ships in this port on the Sabbath, and many pleasing testimonies to the interest and good order among the seamen, have been given. It is to be hoped, that a Floating Chapel will not long be wanting at Hull, as an increasing interest for the welfare of this valuable class of men prevails amongst us."

At Liverpool, seamen have attended public worship in very considerable numbers; and the preaching of the Gospel appears to have been highly conducive to their moral improvement.

Within the last week, the committee received information, that a commodious room had been taken in the immediate vicinity of the Docks, for the double purpose of a place of worship and a school for seamen and their boys; in both of which departments there is prospect of great utility.

The most praiseworthy exertions have been made in America, and have been crowned with great success. Places of worship for seamen have already been opened at New-York, Philadelphia, Charleston, and Boston. In the last year, the Committee of this Society forwarded their publications, and a plan of the Chapel, to New-York, and the secretary of a vigorous and efficient Society, in that city, has

* The news-carrier.

transmitted a pleasing account of the Mariners' Church there. He says, "So much in favour is our Mariners' Church here, that the clergy of all denominations cheerfully render us their gratuitous aid, and so catholic are the principles on which we proceed, that our pulpit is supplied by ministers of almost all the different denominations of Christians."

"We are much pleased with the *Manual of Devotion*, and contemplate the republication of it when our means shall be adequate."

"It will be gratifying to us, that it should be notified from the pulpit of the London Ark, that British Seamen will ever be welcome to the Mariners' Church. We have often had the pleasure to witness the attendance of crews of the British packets, and various British merchantmen."

In noticing the great efforts making in America, and directing your reflection to the extracts just quoted from the Secretary of the New-York Mariners' Society, the Committee cannot forbear remarking, how closely these works of faith and labours of love, unite believers of every nation under heaven to each other, even in bonds of the most intimate union—bonds which distance cannot possibly dissolve; and they are persuaded, that this meeting will participate in the joy they feel, that beyond the waters of the Atlantic, "brethren in the faith and patience of Jesus," exult in the extending diffusion of his benignant influences.

The Committee have already reported that the number of vessels in which devotional meetings are held, is progressively and greatly augmenting. This is exemplified by the increasing demand for the "*Seaman's Devotional Assistant*," which the Committee continue to sell at cost price, and which is highly prized wherever it has been adopted. They suggest, that persons resident in seaports, may facilitate its introduction to their vessels by a personal request. In some instances, where private individuals have done so, the books have been received and purchased very thankfully.

A worthy minister, returning to his native land from a distant part of the globe, was highly delighted when the crew informed him, that, in the river Thames, they had a Chapel of their own; and they spoke with the liveliest tokens of gratitude of the compassionate regard which had been developed to promote their moral and eternal welfare; entreating him to come and preach to them at *their Chapel*.

Devotional meetings are very numerous in vessels on the River; and the attendance of seamen, at places of worship on shore, is continuing to increase.

Amongst the auditors, on one occasion, two destitute foreigners were observed, and attracted the notice of some of the Committee. They were found to be natives of Owyhee, cast upon the benevolence of this country by a series of adverse events. Piety and benevolence proceed hand in hand, and these poor unenlightened heathens are now placed where they will be instructed in the English language, and in the Christian religion, and probably afterwards be sent to their native island. May it please Him whose providential eye has watched over them through many dangers, to over-rule for spiritual and eternal good their apparently casual visit to the British shore.

[Our extracts from this interesting report have already grown to a considerable length, but we cannot close them without presenting to our readers the following appeal in behalf of seamen.]

Christians!—The cry which is still heard from many sailors, "No man careth for our souls"—is loud and piercing. May it vibrate in your ears, and, agitating many a wise and pious heart, give them no rest, till not only this port but every other port at which they touch, whether in this country or in foreign lands, shall be blessed with a fervent and enlightened ministry; till every crew shall exclaim: "How beautiful are the feet of those who publish the Gospel of peace, and bring glad tidings of good things!"

The anxiety of seamen to listen to the word of life—the attention which is now so extensively excited to their eternal interests—and the generous and disinterested zeal with which the ministers of the Sanctuary have offered to point out to them the way of salvation—all—all should stimulate you; and pointing to this interest—

* The reader of "*The Sabbath at Sea*," published in our last two numbers, will be forcibly impressed with the great utility of the "*Devotional Assistant*," so often referred to in this report. When at sea, especially, this little volume will be found a most useful *Vade Mecum* for the pious Captain. It may be reprinted at a small expense, and it is hoped that some who read this will be induced to make a contribution to the Society for that purpose.

Subscriptions for this, or the general purposes of the Society, will be received by R. Dawson, Esq. Treasurer, corner of Peck-clip and Front-street, or at the office of the *Christian Herald and Seaman's Magazine*.

ing class of our fellow subjects, seem to say, "Come, for all things are now ready"—"Cast your bread upon the WATERS, for it shall be found after many days."

Within only a few months, the toils and dangers of a maritime life have been manifested to us by the most forcible representation:—Multitudes of our countrymen have perished in a watery grave by calamities the most heart-rending, scarcely preceded in frequency, and attended, in some instances, with almost unexampled horror; and in a foreign port 3000 souls are said to have perished during the continuance of one gale. In this instance, indeed, there were peculiar tokens of the sovereignty of that Being whose laws cannot be violated with impunity; nevertheless it strikingly indicates the precariousness of the sea.*

Deeply impressed with these and other circumstances, the Committee ask, with importunity, is it not important to redeem the character of being vicious and immoral, which, till recently, our sailors have borne in all quarters of the globe? Is it not important that we redeem our own characters, in the eyes of the nations, from the awful charge under which we have lain for so many centuries; of suffering those who have formerly been the brave defenders of our country, to drop by hundreds into an unseen world; unacquainted with a renewing spirit—with atoning blood? Is it not momentous to imbue those with a sense of religion, who may diffuse its savour from East to West—from North to South—and who will thus become the living epistles of Christ, and be *literally known and read of all men*?

The Committee would ask, should not every Christian be in some sense a preacher of righteousness—saying to all the circles over whom he has any influence, "Come with us, for we will surely do thee good"—thus obeying the command, "Let him that heareth say come?" Every Christian has opportunities of usefulness which he is bound to seize, and many are the opportunities which present themselves to seamen, on their voyages to different ports, which these whose hearts shall be warmed with love to God, and gratitude to the Saviour, will not fail to embrace.

Respecting the object of this Society there can be but one opinion. Its aim is to promote that cause which is dear to the heart of Jehovah—which employed his thoughts ere time began—the cause to which all the events of time are subservient, and for which the world itself is kept in existence. It is to proclaim the God-like achievements of him who came "from Edom, with died garments from Bozrah,"—his immortal victories and his deathless fame.

Our encouragements to persevere in this good work are abundant. "The next age will take up our cause, and when the petty interests which would resist our exertions are trodden down, and their dust scattered to the four winds of heaven, the King of kings, whom we serve, will take up his unlimited sceptre, and reign from the Equator to the Poles."

The Redeemer's cause must spread, however men may try to impede its progress; "As the little stone cut out of the mountain without hands became a great mountain and filled the whole earth, even so shall the God of heaven set up in these latter days a kingdom, and it shall stand for ever."—"Israel shall blossom, shall bud, shall fill the face of the world with fruit."

Let us never cease to pray, "Thy kingdom come;" "till the seventh angel shall sound on high, and great voices be heard in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ;"—till the whole universe shall be but one vast temple, consecrated to his praise, and bright with his glory.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

* With how much propriety may we now repeat this paragraph. With what melting entreaties does the providence of the Almighty Father call upon us to put forth our hands to save the sinking sailor from the lake that burneth with fire and brimstone! We ascribe all the glory to Him, but we are the instruments by which his purposes of grace are to be accomplished; and shall we stand on the brink of eternity, with folded arms, and see these precious souls sinking into the awful abyss below? Is there nothing more that we can do for the honour of God, and the salvation of seamen? Reader, let each of us remember how much we have had forgiven, and, in our closets, answer these solemn inquiries. Ed.

NEW-YORK BETHEL UNION.—CORRESPONDENCE.

Boston, November 10, 1821.

DEAR SIR,

By direction of the Boston Society for the Religious and Moral Instruction of the Poor, under whose patronage is the Seamen's meeting in this town, I have the pleasure to address you. In their name I would express, through you, their sincere thanks to the New-York Bethel Union, for the very acceptable Flag which has been sent to this port.

The season was so far advanced, that it was thought best not to attempt originating these meetings during the present autumn, but to defer the measure until spring; then, I hope, as you have suggested in the letters to my respected brother, the Rev. Mr. Wisner, this Bethel Flag will be hailed by many a mariner, as the harbinger of glad tidings.

We are unable to compare with our favoured brethren of New-York, Philadelphia, and London, in regard to visible fruits from attention to Seamen; but I desire to thank God for many mercies, notwithstanding. At the close of a prayer meeting, held a few evenings since in a private family, a pious sea-captain told me, that, during a late fishing expedition, having with him five among the crew, whom he hoped to be pious, they had maintained the worship of God, by social prayer and singing, every evening. Another, however, told me, that he had been in one and another vessel twenty-two years, and had never heard prayer offered on board!

There is a great diversity in this class of men; let us hope and pray that every vessel may be a place of prayer; let us, in faith, labour also for it.

Wishing your association still greater blessings from Him, who is Head over all things to His Church, and desiring an interest in your prayers for us—may I not say for myself especially—I am, dear Sir,
Yours in the faith of Christ,

WM. JENKS.

Ma. KNOWLES TAYLOR, *New-York.*

P. S. *November 19.*—A delay in transmitting this letter, enables me to add a few facts, which may appear encouraging. I was reminded of them by the remarks contained in your letter to Rev. Mr. Wisner, respecting the establishment of the worship of God on board of our vessels. A friend of mine informed me that he knew a pious sea-captain, who for five-and-twenty years, in which he frequented the sea, maintained the worship of God on board. Another he named, also, who attempted it, and for a time persevered; but during a voyage in the Mediterranean relinquished the practice, on account of the ridicule and opposition he experienced from a wicked mate. In this situation, he was spoke by a British Man-of-War, (it was during our late contest,) and ordered on board. He was received, at first, rather distantly, and his papers examined with severe scrutiny. They being found agreeable, he was requested, kindly, to sit. At this moment, the ship's clock striking eight, the cabin doors opened, and about forty men entered, arranged themselves by the side of a long table, and prayer, with reading the scriptures, commenced. Our captain was mortified at his own cowardice, felt the reproof of conscience, and retired, ashamed of having relinquished for one individual a practice, which he saw maintained in pre-

sence of forty. But, at his return, he stated the mate's behaviour to his owners, who, with the utmost propriety, dismissed him from their service.

The third instance, relates to the gentleman himself, who informed me as above. He, as owner of a vessel, in which he made a voyage of four months, established morning and evening devotions, without the least difficulty from either captain or crew. Nay, it was soon esteemed a privilege; and he had the satisfaction of seeing the men alert on board in their ordinary duty, as well as eager to attend religious instruction and prayers at his call.

The conviction, therefore, of my friend has been, that if owners and masters of vessels were but themselves to engage in earnest in this reformation, there would be no insuperable difficulty. But how, dear Sir, shall owners and captains require what they do not themselves practise?
Yours, W. J.

BETHEL MEETINGS.

ON Thursday evening, October 4th, there was a meeting for prayer, &c. on board the sloop Haxall, Capt. S. Holmes, at Richmond, Virginia. The meeting was well attended, and considerable interest has been excited there in behalf of the Seamen who visit that place. A Bethel Union Society was to be formed, and Capt. H. was charged with procuring a Bethel Flag, which he took with him a few days ago, when he sailed from this city.

[The following is copied from the Richmond, Va. "Compiler."]

"It may not be uninteresting to many of our citizens, to learn that on the 4th Oct. at the instance of a few friends of seamen, a prayer meeting was commenced on board the sloop Haxall, Captain Holmes, at Rocketts. Several Christians of different denominations attended, and the exercises of the evening, which consisted of short prayers, appropriate addresses, and the singing of hymns, were particularly interesting. To those who had previously seen accounts of similar meetings in some of the principal seaports in England and the United States, much satisfaction was afforded by witnessing the lantern at the mast-head—the crowd of seamen assembled by that signal, for divine worship—and the harmony which seemed to pervade every heart. No distinction among Christians was known; but one general sentiment of earnest solicitude for the best interests of seamen,—of that useful though long neglected class of our fellow beings, was predominant. At the close of that meeting a short address was delivered by the captain, encouraging his seafaring brethren to appreciate the privileges afforded by such opportunities whenever in port. The originators of the meetings purposed holding them on every Thursday evening after candle light, (for about an hour,) on board a vessel which would be distinguished during the day by the *Bethel Flag*.

"I have just returned from one of those meetings which was for the second time held on board the Haxall. At her mast-head, waved the first Bethel Flag, which I have ever enjoyed to behold; and probably the first which ever waved in this port. The seamen understand its use, and the number who rally around it, encourages the hope that it is not hoisted in vain. Those who desire to see the flag, can be gratified by visiting Rocketts on any Thursday.

Should the above hasty sketch be read by a christian, I would ask whether the expediency of forming a Seaman's Friend Society, has ever occurred to the mind."

On Saturday, October 6th, a meeting was held on board the new ship _____, Capt. Calvin Williams, lying at Saybrook, Conn. bound to New-York and New-Orleans: about 200 persons were present, and the meeting, which was conducted on the plan of those held in this city, was solemn and interesting.

LIVERPOOL

BETHEL UNION AND SEAMAN'S FRIEND SOCIETY.

By the prompt attention of our correspondent at Liverpool, we are furnished with the proceedings at a public meeting of the citizens of that town, to form a Bethel Union. The meeting was held in the Town-Hall, on the 12th of September, Admiral Murray in the chair. The Rev. George Charles Smith, of Penzance, ("the Joseph of the Scilly Islands in the days of their famine,") stood forward to address the meeting. He was followed by Samuel Hope, and Nicholas Hurry, Esqrs. the Rev. James Lister, the Rev. Dr. Raffles, the Rev. Moses Fisher, and Messrs. Woolsey and Job.

We have not room, at present, for the excellent addresses delivered by these gentlemen, but shall endeavour to give them in a future number.

NEW-YORK BIBLE SOCIETY.

THE anniversary meeting of this society was held at the City Assembly-Room, on the 19th ult. The chair was taken at 7 o'clock by Gen. CLARKSON, President. The meeting was opened with reading the 55th chapter of Isaiah, by the Rev Dr. MILNOR.

From the Report, which was read by JOHN STEARNS, M. D. we learn, that during the past year, 912 Bibles and 1074 Testaments have been distributed. The whole number distributed since the formation of the society is 28,189 Bibles, and 3,321 Testaments.

After the Report was read, the meeting was addressed by the Rev. Mr. McLean, from England, the Rev. Dr. Romeyn, and the Rev. Mr. Summerfield. The speeches of these gentlemen were eloquent and appropriate.

A collection was taken up to aid the funds of the society, and after passing a vote of thanks to Mr. Jennings for the use of the room, the society adjourned.

It is our painful duty to announce the melancholy death of the Rev. SAMUEL NEWELL, American Missionary at Bombay, and Mrs. POOR, of Ceylon.

TO READERS AND CORRESPONDENTS.

A particular account of the melancholy shipwreck of the "Sea Fox," and the wonderful preservation of four men, who were taken out of the fore-castle, where they had lived three days and three nights, will be given in our next.

The Report of the "Youth's Missionary Society," and a variety of interesting intelligence, is unavoidably deferred.

In addition to our Regular files of Foreign Publications, we have just received some interesting communications from the Treasurer of the (London) "Home Missionary Society," with copies of all their publications; also, a complete set of all the books and papers published by the London Sunday School Union, which may be seen at this office.

The Christian Herald.

VOL. VIII.

SATURDAY, DECEMBER 15, 1821.

No. XV.

Miscellany.

For the Christian Herald.

AN EXCURSION.

(Concluded from page 677, Vol. VII.)

A CHURCH in ruins is always a melancholy object. Yet such sights are quite common in some parts of Virginia. The associations of the mind involuntarily rise, as we gaze on a decayed building, once consecrated to Divine Worship. We immediately think of the crowd that once bent there with lowly reverence, of the pious minister, who opened sources of consolation to the bereaved, or of the holy pilgrim, who so often repaired thither with eager step : we enter into the feelings of generations that have long since disappeared from off the face of the earth. The simplicity which reigns in this Southern country, has a tendency to increase such reflections. It is usual to see many walking along the roads to attend preaching, large numbers of horses tied to clumps of trees, and the people during the intervals of worship, partaking of simple refreshments by the side of a spring, or under the shade of an oak. With such scenes, my eye was often regaled ; for where can the man be found, who does not theoretically believe, that the revival of patriarchal simplicity, would bring vast accessions of happiness to the human family ?

For a few years past, Evangelical Religion has been rapidly gaining ground in Virginia. Among the higher circles, Bishop Watson's Reply to Paine, was happily instrumental in breaking down the strong holds of infidelity. Often, during my journey, could I feel the glow of gratitude on my heart, that Providence had brought forth such champions as Campbell and Watson, to check in their career the advocates of a sceptical Philosophy. Many who once reviled the Christian system, can now develope its external evidences with great force and acuteness of reasoning, though they may not be experimentally acquainted with its power. Yet, we would not dispense with the services of an able frontier soldier, because he had never seen the interior beauties of the country he so intrepidly defends.

But in exhibiting the causes which have contributed to this change, sufficient justice has never yet been done to the labours of the Rev. Devereux Jarratt. We deeply regret, indeed, that some parts of his Biography were ever committed to the press, because discord among the followers of the same Saviour is always to be deprecated.* Mr. J. was

* See Dr. Coke's Journal for 1784, with the Life of Jarratt, written by himself.
VOL. IX.

self-educated to a good degree, yet the volumes of Sermons he has left, prove him to have been a faithful and judicious preacher. After preparing himself for the ministry, he went over to England for ordination, where the novel plainness of his dress, with the earnestness of his manner, attracted thousands to the churches in which he preached. He commenced his course in Virginia, at a time when the state of Religion was awfully low, but with an eagle eye did he every where look in upon those destitute churches, that had none to break among them the bread of Life. Travellers, however, who penetrate into the former sphere of his labours, are very apt to meet with some disappointment, because they expect every where to behold the evidences of his zeal. Alas, his churches give many proofs that he who once animated them, is no more. But after going round the moral ruins of Ephesus and Corinth, would any conclude that Paul was not faithful? or beholding a picture from which the warm colouring had faded, would any say that the hand of a Master had not been busy in its execution?

It is impossible to travel in Virginia, without feeling, that its ecclesiastical antiquities are highly interesting. It might be proper here to say something of Davies, J. Band, S. S. Smith, but they are so well known, that any thing would be needless.*

One fact, however, surprised me, that so few of the coloured people attend divine worship. Yet the Virginians feel themselves aggrieved by the uncharitable reflections, too often thrown upon them, by their Northern Brethren. And though, in some instances, there may be just ground for such reflections, yet many individuals manifest a lively interest in the spiritual condition of their slaves. Nothing is clearer than that the Great Head of the Church has a zealous people in the mountains and low lands of this interesting state. But the instruction formerly allowed to slaves, is now prohibited by law,† and it is to be lamented that the preachers of the Episcopal and Presbyterian churches do not adapt their discourses to the comprehension of this class of people.

The author of the British Spy, with equal tenderness and elegance, has portrayed the wrongs inflicted by the First Settlers on the Aboriginal Inhabitants. Fertile farms and seats of opulence have risen on the ruins of Indian wigwams; villages and cities smile, on the banks of rivers, whose ample and impetuous tide once bore along the canoe of the red man. Churches are now thronged with devout worshippers, where not long since stood the Pagoda, a monument of misguided reverence for the Great Spirit; whilst the original possessors of the soil, have plunged into the depths or far distant forests. They still mutter their orisons to the stars, their altars are still unquenched. We should then suppose that, under such circumstances, Virginia would recognise her obligation to send forth the light of the Gospel among these deluded idolaters. How great must their responsibility be, who live in affluence, yet live for themselves. This thought would frequently rise, whilst riding along in view of country seats with large tracts of land annexed, amply stock-

* To these may be added, the name of Dr. Hoge, late President of Hampden Sydney. An interesting Biography of him will soon appear, by John B. Hoge, of Martinsburgh, Virginia.

† There is a Catechism recently published by Rev. J. Mines, admirably suited to the slaves, without teaching them to read at all. The Sabbath Schools can now be continued, without the danger of Pains and Penalties.

ed with flocks and herds. But we are persuaded, that the public mind would attend better to this subject, if our Agents from Benevolent Societies would oftener come into the interior of our country. A word to the wise.

The natural beauties of this state are very fine, arising from the constant succession of hill and dale, mountains and plains. Those spots which have been reclaimed from the wilderness, have a charming effect, when contrasted with the thick woods, through which the traveller toils his way. One day I descended a profound extensive valley, and lighted from my horse, to enjoy more leisurely the glories which environed me. It was the hour of noon. The full beams of the sun were pouring down over the summits of the mountain, yet beneath the shade of a projecting rock, a delicious transport came over my feelings. I thought of the pure felicity which they experience, who love their Saviour with a simple undivided heart; who take up their cross and follow him wheresoever he calls. The happiness of Heaven rose to my view like infinite swelling on infinite. That moment I would not have exchanged for an Eternity at a distance from my God. Before leaving this consecrated spot, I wrote the following lines :

The morn of Life has gone away,
When fancy wore its visions gay,
And childhood's scenes, so sweetly past,
Leave but a gleam of joy at last.

Let honour bind its golden wreath
Around my brow ; there lurks beneath
A worm : the soft delusion past—
Leaves but one gleam of joy at last.

The snowy flocks, that wind along
O'er hill and dale, a silvery throng
That haunt the wood, or skirt the glade—
The charm they bring must quickly fade.

Thus sorrowing I, when straight from Heav'n
A beam of light was sweetly giv'n,
As the first ray of op'ning morn
Rolls o'er some wretch with care forlorn.

It show'd a pathway to the skies,
And bade my soul to rapture rise,
To look and smile on all below,
This wide extended scene of wo.

Now, when I rove the verdant field,
Or in this lonely vale conceal'd,
Or climb the lofty mountain's side,
Or in my humble home abide,

It makes my home the home of peace—
From guilt it gives a sweet release—
It decks each field with chasten'd light—
It gilds the vale with glory bright.

Before leaving, I took some rude sketches of things as they appeared

here, which afterwards proved very entertaining to my neighbours, though I am inclined to think, that what most excited their pleasantries was, that any body should go about the country, and be at so much pains about what they could see at home.

—
LINES TO MY PENCIL.

Come, picture forth these noble mountains,
With all the vale that lies between—
The pearly brooks, from moss-clad fountains,
Rev'ling round this tufted green.—
I brought thee with me, to this dingle,
Not to be idle in my hand,
But all thy colouring here to mingle,
In painting out this fairy land.

So I pursued my way, expecting to reach the house of an old college friend that evening, having the Blue Ridge in sight all the afternoon. As it was growing dark, I felt an increasing interest in the numerous cottages which lined the sides of the mountain, and wished to deposit in each a copy, not of Paine or Godwin, but of the word of Life.

The grave of WASHINGTON is visited by almost every traveller who sets foot in Virginia. Many a leaf and twig has been rent away from Mount Vernon, and carried into distant parts of the world. Many a bitter murmur has been uttered here by disappointed pilgrims, who, penetrating these retreats, have found no monument to the memory of this great man. But I was better pleased, than to have seen it crowded with pillars and statuary of every kind. The simplicity of the place gives it an imposing air, and the mind is left free to expatiate on the actions of this accomplished hero.

Being very tired, I shall give a short list of things not treated; the cave of Virginia, its Colleges, a moonlight visit to the Natural Bridge, a visit to Richmond, and a night's sojourn with an old Presbyterian Elder, who, without knowing my sentiments, very unceremoniously dressed off the Hopkinsians. He had a host of worthies in his house, Boston, Baxter, Hervey, Erskine, Scott, &c.

The rose of Summer had now faded away, and the multitudes of leaves seemed to say, it is high time for Winter quarters. Ergo, I reached home a little after sunset.

Now to my cot, I've safely come,
In it I'll stay, tho' very small—
For he who cannot stay at home,
Had better have no home at all.

B.

—
For the *Christian Herald*.

A SKETCH OF REAL LIFE.

SAD and solitary I was sitting by my fire in the winter of —, lamenting the unexpected deprivation of some comforts to which I had been accustomed, when an acquaintance stepped in and related the case of a poor woman who was in great distress, owing to the want of the necessaries of life. The best feelings of my heart were at once interested, and my first impulse was to get my hat and go immediately to

visit her; but on looking out of the window, and perceiving the snow very deep, I hesitated. Shall selfishness gain the ascendancy, said I; if so, I am no christian. How should I wish a friend to act, if it were my own case? The answer was at hand, and taking what little refreshment I could carry, I proceeded rapidly on my way to the cottage.

My heart sighed when I perceived the path but little trodden. Ah! the dwellings of the poor and desolate are not much frequented, even by christians. I grieve when I say it; but I have it from themselves.

"It is so unpleasant," said one, "to subject yourself to the gaze of the vulgar, (a general name for the poor;) it is so difficult to satisfy the expectations which are raised when visited by people of genteel appearance, (clothed in rich attire,) they think you will give so much *more than you can afford*, that really, for one, I prefer staying at home by my own comfortable fire, and *sending* the *trifle* I can spare by some one whose *duty* it is to attend to such affairs." What excuse for a professed disciple of Him who "went about doing good;" whose days were passed in visiting the abodes of poverty and affliction!—Will it avail in the day of judgment?—But to continue—I entered the mansion of sorrow, and found a mild looking female, surrounded by five little ones, clad in calico slips, shivering over the remains of a little fire. I will not attempt to describe the furniture, but proceed to relate our conversation. "How long have you been thus destitute," I inquired. "More than two weeks *without* fire, until last evening, a benevolent stranger sent me a few sticks of wood," was the reply. "And how have your children subsisted?" "God only knows," said she, "for a few cold turnips and a little hard rye bread, have been *all* our store." "But why did you not make your wants known? there are christians all around you who would have rejoiced in the *privilege* of ministering to your necessities." "I made my wants known to my Father in Heaven, for I am a stranger in a strange place," sighed she, "and the only person who was applied to, said, 'A woman with a husband to provide for her, has no right to ask assistance from any one!'"

"And where is your husband!"—"He has long been sick," she replied, "but has attempted to walk out a little ways to get some work to keep us from starving." "Don't you feel as if *hardly* dealt with by the Almighty, in being so deeply afflicted, and left so destitute?"—"No, no, I do not," her eyes brightening as she spoke—"I feel that He is good; it is all right that I should be thus afflicted. Can my Father do me wrong?—No—no—He will never forsake those who love and trust Him; although He may make them wait long for the performance of His blessed promises, to try their faith and exercise their patience." My heart bowed before her; I felt as if shrinking into littleness, while I silently contemplated her submission, and hallowed self-devotion. As I gazed upon the calm pale face of the sufferer, which was lighted up with a momentary animation, while she was vindicating her God, I almost fancied I could "trace the future Angel." Hasten here, ye sceptics, and behold what Religion has done for this child of sorrow, and lament in bitterness your own destitution of a resource in an hour like this; for how know ye that it will not come upon you?

If the mother was resigned and patient, the children were *not*. It was *too much* to expect it: while we were conversing, they had seized the food with avidity, and appeared striving which should devour her

share first. "My poor babes" said the mother—"but hunger makes them unmannerly, and you will excuse them. Come hither," said she, to a dark-haired girl. "Come hither, dearest, and read a few verses in *that* good book which has so often cheered my lonely sadness; indeed, it has been a blessed resource, when my poor hungry infants have cried themselves to sleep, to take this much prized volume and read some precious soul-refreshing promise, for instance—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles."* She then gave me an account of the acquirements of her "poor obedient babes," as she called them, which extended to reading and writing a little. I was glad of an opportunity of indulging her in this, for what more natural than a mother's vanity, or what more easily forgiven. Her story was very interesting, but too long, and too much like romance to be inserted here. I cannot, will not, attempt to describe my feelings on returning to my own quiet comfortable home, but have often regretted that I did not commit them to paper while in their freshness. But I can gratefully say, that I *then* received a lesson which *years* cannot obliterate; a lesson by which I hope to profit through time and in eternity.

The warm glow of feeling has passed; the excitement of external circumstances gone by; but a real, a deep, an abiding conviction remains, that the *unreservedly* submissive Christian is the only *true* one; that in order to be liberal, we must practise self-denial; and that "it is better to go to the house of mourning than to the house of feasting"—"for by the sadness of the countenance, the heart is made better."

I would only add, that her prayers *were* answered: for as soon as the circumstances were known, her wants were relieved, and as the warm season returned, her husband regained his health, the children were clothed and sent to the Sabbath School, for her deepest dread was, that they would not be educated: and when I left the benevolent town of ———, the whole family were enjoying more happiness than they had known for a long time.

LACOMAR.

For the Christian Herald.

CITY AFFAIRS.—SUNDAY SCHOOL FACTS.†

THE object of this tract is to bring into view the plan of systematical visiting, without discrimination, all the families of the poor and destitute in our city, as far as practicable by means of our Sunday School institutions.

Our design is to lay the business open briefly before those who may be interested in the success of this benevolent work. It is proper here to remark, that from the course pursued, our labours have been so very diffusive, that the effects produced are far short of what they might have been, on a more limited, but thorough, and less laborious plan. We have witnessed the most salutary consequences flowing from our exertions; yet we are driven to the painful necessity of acknowledging that, from the nature of our generalizing system, thousands have been passed by, in

* Psalms, xxxiv. 6.

† The Sunday School Visitor. Facts IV. 2. Collected and published under the direction of the General Association of Teachers. "And there remaineth yet very much land to be possessed."—JOSHUA xiii. 1.

the midst of us, who are grovelling in distressing poverty, and still more distressing ignorance; thousands to whom essential, present aid might be rendered, but to whose rising offspring the benefits of our exertions judiciously applied would be incalculable. These thousands must continue to linger out a wretched life, and rear an offspring of misery to habits which are an effectual barrier to their being useful either to themselves or others; to their present comfort and future enjoyment—a tax upon industry and frugality, a grey upon the community, a pest to society, and a disgrace to mankind; unless some effectual method be adopted to bring them under a moral influence. The only way by which our benevolent designs can be rendered completely successful, is, for the conductors of each school to assume to themselves, a limited district in the immediate vicinity of their school; and therein to seek out every proper subject for their care and particular attention, to manifest a kind regard for their welfare, and to adopt and continue a round of friendly visiting; to endeavour, as far as possible, to relieve the necessities of the deserving, and to sympathize with them in their distresses.

A plan of this kind is not a novel suggestion. It has here been long the subject of conversation by individuals, but it has not been adopted, or brought before the public, for this only reason, viz.—it was thought the time had not yet arrived when such a measure would be embraced to a sufficient extent, either to insure success, or to make a palpable and decisive experiment.

The attention of the Managers of the Philadelphia Sunday School Union has been drawn to this subject. Alluding to it in their last Annual Report, after stating “there are many children who do not enjoy the advantages of instruction,” they add, “this will be the case until some definite geographical boundary is established, within which each society will confine its operations, with a determination not to abate exertion till *all* are brought to the schools.”

While we, on this side of the Atlantic, have been consulting and waiting a favourable opportunity to make the experiment, we have, as we trust, been preparing the way for a system that has burst upon us from across the ocean. It was left to the celebrated Dr. CHALMERS to develop the resources of his benevolent heart, by a bold experiment, which has opened a flood of benign light on the world; a light that shines with such beaming refulgence, that it cannot be obscured by the murky vapours of the most stupid or sceptical mind; a light that will increase in splendour, till the most debased, (by poverty,) shall assume his manhood, shake off his mean escutcheon, and take his place beside his fellow man; and will continue to shine brighter and brighter even to the perfect day.

On perusing some extracts from Chalmers's works, published in several numbers of the CHRISTIAN HERALD, some of our Sunday School teachers, struck with his system, marked out a plan for their own operations, in the execution of which their highest expectations have been more than realized, and facts have been disclosed, which are of the deepest interest to the community.

In Baltimore, (as we have been recently informed,) a system of Sunday School operations has been adopted, which embraces the whole city, and is of so efficient a nature, that no one can avoid its vigilance, or escape its researches.

Such have been the first fruits of the local system in other places.

But if it be asked, is this system adapted to our own city, or to our country? Can such a system be applied with success to our population, and that by our Sunday Schools? Let the following facts answer the inquiry.

Some individuals, convinced of the practicability of applying with success Dr. Chalmers's local system, by our Sunday Schools, procured the formation of a local Association, by the teachers of a male and female school. They there marked out a district in the heart of the city, for a field of operation, subdividing this field into small districts, assigning to each member his particular locality. In the short space of four and an half months from its formation, this Association had found 350 children for the Sunday Schools, for 66 of whom they procured places in free schools; procured the administration of medical aid to 32 indigent persons, relieving also the necessities of many others; distributed 49 bibles, 31 testaments, and 652 tracts, procured 29 subscribers for bibles, of from 1 to 12 1-2 cents per week; collected on subscriptions for bibles 18 dollars for the benefit of the New-York Bible Society.

Many adults were also found who could not read, and though anxious to learn, could not leave their families to attend schools; some of whom are now receiving instruction at their homes, from the teachers.

Pursuing the same object, the conductors, in another instance, of a male and female school, formed a united association, and marked out a field for labour, embracing little more than five blocks immediately around their school rooms, and notwithstanding the ground had previously been examined again and again by the visiting committees of several other schools, they, in three or four weeks, found on this small field, upwards of 70 fit subjects for Sunday School instruction. Among this number, was a young coloured adult, who, when he entered the school did not know the letters, and on the fourth Sabbath after, was reading simple sentences. A coloured lad was also found, who says he has no home, no occupation, no friends, and no where to lay his head; but eats his victuals when and where he chances to get any, and takes his repose for the night wherever his sleepy moments overtake him, under the best covering that happens to be in his way, or in the open air on the step of a door. He now attends the school regularly, appears anxious to learn, and promises fair to make good improvement.

Our limits will not permit a detail of the agreeable and instructive visits already made, in pursuance of this local system, some of which have been sufficiently interesting to form a valuable tract. Experience, limited as it has been in this business, has taught the feasibility of such a course of visiting, as well as its practical good effects. It has demonstrated, clearly and conclusively, that the prejudices incident to certain classes of people, however deeply rooted and long cultivated, are not insurmountable. The forbidding aspect, the stern demeanor, and all those mingled feelings attendant on the accumulated evils of pinching, and neglected, and too often despised poverty and ignorance, are all hushed before the mild radiance of the smiling messenger of peace, consolation and active benevolence. All these soften, melt and disappear, at the first ray of friendship that strikes across their view, and all, all are swallowed up in thankfulness and gratitude hardly to be expressed, at every visit, poured forth in still greater effusions. We speak not of stance, when we say the internal aspect of the house, both

moral and domestic is soon changed in consequence of this system of visiting. The children who at first were ragged, filthy and idle, or worse than idle, on the Lord's Day, are now cleanly and decently clothed, regular at school, where they are attentive and diligent, improving their minds, advancing in morals, and becoming amiable and interesting. The morose and distant character of the family is changed to serenity, cheerfulness and affability, and with a confidential trust, their whole heart is opened to the visitor; and it may not be saying too much, to add, little short of adoration has been attempted to be offered, as to a messenger divine, bearing the riches of heaven to the abodes of men. Their dress, furniture, and the whole interior of the dwelling have soon put off their sooty and slothful aspect, and assumed the appearance of cleanliness, industry and studied neatness. Some who before regarded not the Sabbath, but as a day of idle recreation and profanation, have solicited admission into a place of worship, and become regular attendants. And some, it is believed, have turned from the error of their ways, and set their faces towards a better country, beyond the abodes of evil, of poverty and of wretchedness.

The book of Life has been sought for, and read with eagerness, when apprized of its superior excellence. And the once a slave of inebriation and all its attendant evils, has already, in some good measure, become the kind husband and the provident parent.

Some facts that have been disclosed in these visits, and which are calculated to touch the finer feelings of our nature, will be briefly recounted; together with some others no less interesting to the cause of Sunday Schools.

The first that we mention, is that of a mulatto infant being hired out to be nursed in a poor dependent family, by a lady whose equipage would seem to assign her a distinguished place amongst the brilliants of our city, and who subsequently forbid the procuring of such medical aid as the child should need, or nourishment to restore health or sustain life, as the little innocent had never seen its mother, and she was determined it never should. The consequence was—but we forbear—. We need not add the closing scene. Imagination will readily supply the rest, and survey the infantile spirit soon winging its way to the invisible world.*

W. C. an interesting little white boy, about five years old, was found residing with a coloured family in a cellar. The protector of this orphan is a very aged negro, who gave the following history of the child, and which on investigation is found to be correct. His mother was of a family that passes for respectable in this city, and in which the old negro was long a servant. She married against the will of her parents and of the family; and, in consequence, was denied the hospitality of her parental roof. Her husband was a Sea Captain, and on his first voyage after their marriage, was lost at sea, and she in consequence was left without a home, and destitute, and in that situation which above all others is calculated to excite the pity and compassion of all, even of a savage, or an inveterate enemy. But with her it was far otherwise. On her, no ray of compassion gleamed. To her, no hand of pity was ex-

* For a more particular account of this instance of awful depravity, see *Christian Herald*, p. 233.

tended, save by this old negro, once the servant in her father's house. With him she took up her abode, and there became the mother of this boy. Heart broken, forlorn and helpless, her constitution soon yielded to the weight of her accumulated sufferings, under the distresses of sickness, and a dependence so unnatural and trying, and the malignant frowns of that house to which nature points as the seat of affection, forgiveness and love; she sunk under it, and left her babe to the care of her only friend, but whose age and decrepitude rendered him scarcely able, with his utmost exertions, to supply his own wants. He saw her remains committed to the dust, and has ever since continued to cherish the little nursling with the best of his scanty means. Neither did the situation of the orphan soften the unrelenting severity of the parental house; and no place for pity or compassion was opened to him in the breast of a white, till he was found by the Sunday School visiter. His worthy old protector is now released from the heavy burden of his charge; and the long neglected innocent orphan has now a place in the abodes of his kindred colour, where he enjoys all the privileges which a pious family can bestow, and all the instruction that a foster parent, and Sunday School can impart, and where he would fain for the first time indulge in the endearing appellation of father and mother.

E. P. an orphan girl, about 11 years old, absconded in the early part of September from her uncle's, where she lived, the only child in the house, and was ill used in consequence of a too free use of ardent spirits, by both uncle and aunt. She found a place to take care of a child in a family, where she stayed a short time, when meeting with A. B. a girl about the same age, she was persuaded to leave her place and go with her. A. had been enticed by a white woman to take from the house of her indigent parents several articles of some value, with which she absconded in the latter part of August, and carried to this woman, who lived in a cellar. In this cellar, which was inhabited by an unknown number of blacks and whites, male and female, of all ages, these two girls were found about the middle of October, after an absence *from their homes* of more than six weeks. They had been enticed there by promises of doing well by them. Their occupation was street begging, or, in other words, to bring to the cellar whatever they could lay their hands on, getting some little employment, and then make off with whatever was intrusted to them. In this they succeeded so well as to give satisfaction, except, in one instance, the avails of the day were small, and they were forced to sleep in the street, which brought on A. a dangerous illness, and which would probably have proved fatal, had they not been providentially discovered just in time to get her to her father's house. The whole groupe immediately quit the cellar, and cannot be traced out.

One visiter found in seven contiguous houses in his locality, sixteen numerous families, and although within hearing of two churches, but one of these families had any connexion with a religious people of any denomination.

About 15 children were found in one instance in a small cluster of rooms, but no one of them as her child.

One visiter has found in three families, has furnished at the same time of them having any other

One visitor alone collected and brought in at once ten scholars, before the school was opened in the morning.

Four subjects for vaccination were found at one short visit.

A widowed mother of five boys, who all seemed no longer subordinate to her authority, put three of them into a Sunday School. After a little while she was so much pleased with the good effects of the school upon her children, that she expressed her joy with many thanks and tears to the visiter, saying, "there yet was a hope of some comfort with her dear children;" that "she was rejoiced to find that they had met with persons whom they would love, respect and fear."

A father being asked by the visiter why he sent his son to the Sunday School, replied, "my religious principles I trace to a Sunday School in England 30 years ago; and they never left me till they placed me in the church of God; and therefore with the same hope for my child, I send him to you."

A girl was picked up a few years ago, ragged and filthy, in the streets of our city, by a visiter, and conducted to a Sunday School, where she continued to attend, and made such rapid improvement, that she has become qualified to teach a common day school, which business she now follows with reputation and profit to herself, is an honour to her sex, and beloved and respected by a numerous acquaintance.

A young man called on a gentleman in this city, presenting him with *one hundred silver dollars*, saying, "I wish you to send this to my poor mother in Ireland; tell her this is all I have in the world, and I owe it to her for the kindness she did me in sending me to the Sunday School when I was a boy. It was that school that made a man of me; for without the instruction I there received, I should never have been worth a penny, but must have been a dirty worthless vagabond all my days. This money will do her good, rejoice her heart, and make her happy, and I can now take care of myself and earn more."

These facts, we are aware, do not all relate to the subject of the local system, but they have all a direct and forcible bearing on Sunday School labours, and such as they are we leave them, a comment on themselves, and on our subject, which we here dismiss for the present, with a brief remark.

These facts collectively show us how almost countless are the accessible avenues to a needy and neglected population, and also the numberless ways that are open to a successful display of active and philanthropic benevolence; also the importance of our subject, in relation to the political economy of our city and country.

Is the visiter apprized that provision is made in our city for the relief of every kind of unprovoked suffering? he will never want for arguments to meet every case he may fall in with. If he meets with those who stand in need of instruction, there are sabbath and free schools and places for public worship. Do any want books? there are Bible and Tract Societies. Are any sick or wounded? there is the Dispensary. Are any exposed to the ravages of the small pox? there is the Dispensary and Physicians to vaccinate them. All these aids can be had gratuitously. Are any in want of the necessaries of life? here and there are means of supply for all the deserving. *Finally*—To the resources of his own bosom, he will look for comfort and consolation for the afflict-

ed, and balms and antidotes for a thousand nameless difficulties and vexations.

When a population the most prejudiced and inaccessible shall see and be made acquainted with the salutary and happy effects of such institutions; and further, when they shall see that the way is here open to their children, where they may be well provided for, trained up to usefulness and industry, and be educated for the highest honours and emoluments in the gift of our country; they will not shut out themselves or their children from a participation in such a heaven-born beneficence. When they see that it is no bigoted machinery, or intrusion to mar their quiet or enjoyment, but rather that friendship which seeks to promote them, they will open, not only their doors, but their hearts also to the visiter, that herald of peace, and speed his efforts with joy and gladness.

The committee of publication of the Association of Teachers, in the above paper, have alluded to the subject of the Local System, as having been brought forward in our pages; and as some of our readers may wish to consult them, we again insert the following reference, viz.—See *Christian Herald*, vol. VII, pp. 365, 370, 454, 457, 526, 528, 616, 622, 653, 657, 682, 685; also, *Review of Dr. Miller's Sermon*, p. 586*, and "Report of the Society for the Prevention of Pauperism," p. 665, *et seq.*; and vol. VIII. Nos. II. III. IV. and VIII., and *Review of Ward's Letters*, No. IX. and No. X. also No. XI. and XII.

There will appear an impropriety of expression near the bottom of page 456, owing to the admission of an extract from Chalmers' work, which appeared at p. 682 of our last volume.

[For the encouragement of our friends, we can now record Sunday Schools established since May last—One at Brooklyn, where above 400 pupils have been admitted; 1 at Hoboken, and 7 in this city, including altogether, in all probability, more than 1000 children.]

Intelligence.

ENGLAND.

RETURN OF THE REV. JAMES CONNOR FROM THE MEDITERRANEAN.

Mr. Connor returned by way of Greece and Italy, and thence through Geneva and Paris; becoming personally acquainted, as he passed along, with many individuals interested in the diffusion of Christian knowledge in the Mediterranean, and observing with an attentive eye the religious state of the countries which he traversed.

Mr. Connor left Constantinople on the evening of the 15th of February, on board a Tiniote Brig, and landed at Tino on the 25th; where, after being detained four days by boisterous weather, he hired an open boat, which landed him at Athens on the 3d of March. Leaving Athens on the 14th, Mr. Connor proceeded, by way of Thebes, to Lebadea; and thence, by way of Castri (the ancient Delphi) to Gallixioli, a considerable town and port on the Gulf of Corinth; hiring at this place a boat for Patras, he landed there on the 29d. On the 26th he sailed for Corfu, and arrived at its Lazaretto on the 31st, where he staid in quarantine till the 9th of April. Leaving Corfu, he sailed for Trieste, and after a passage of eight days, on the 17th he landed at Venice, where he staid an eighteen days' quarantine.

During this quarantine, the Earl of Guilford arriving from Corfu, and entering the Lazaretto, Mr. Connor writes—

“From his Lordship I first received the distressing intelligence of the murder of the Patriarch Gregory and other Dignitaries at Constantinople. Lamented Gregory!—my heart ached as I listened to the account of his death. He was, indeed, a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was—‘What news from the Bible Society? How does it go on?’ I sat some time with him the day before my departure from Constantinople; and, as I bade him farewell, he expressed his hope to see me again ere long.”

News daily arriving of the increasing disturbances in Turkey, it appeared obvious that Mr. Connor’s absence from Constantinople would be necessarily much longer than he had intended or wished. He determined, therefore, to spend some time at Rome. Being freed from quarantine on the 18th of May, he reached Rome on the 25th. After purchasing, in that city, for the Society, various productions of the Propaganda Press, he left it on the 18th of June, and proceeded to Florence and Milan; and, crossing the Simplon, arrived at Geneva on the 20th of July. At Geneva he had much profitable intercourse with some excellent men, to whom the Letters which he carried introduced him. Having rested here for some time, with a view among other things to perfect himself in the knowledge of French, he left that city on the 29th of August; and, after spending a few days in Paris, in which he visited Baron de Sacy and Professor Kieffer, he reached London on the 10th of September.

Meeting, in London, of Messrs. Jowett and Connor with Dr. Pinkerton.

Dr. Pinkerton having visited this country from St. Petersburg, at the request of the Committee of the British and Foreign Bible Society, Mr. Connor and he had great pleasure in meeting together, and recounting what had passed since their separation near Constantinople. Mr. Jowett, who had retired, for a little time, into Norfolk, to recruit his strength, gladly came up to London to meet his fellow labourer Mr. Connor; and to confer with Dr. Pinkerton, for the sake of meeting with whom in the Mediterranean he had in vain, in the latter part of 1819, gone round, several hundred miles, to Smyrna, in his way from Alexandria to Malta.

These cordial fellow labourers, whose attention has been particularly called to the state of the Greek Church, and who feel a peculiar degree of interest in the present condition of that people, rejoiced to confer together, and to strengthen one another’s hands in the work to which they have devoted themselves. Dr. Pinkerton is now returned to his labours: and, in due time, Mr. Jowett and Mr. Connor will, it may be hoped, resume theirs, refreshed and re-animated by their visit home; and having awakened, by the Divine blessing, in the breasts of others, a determination to co-operate with them in the promising scene of their labours.

ARRIVAL OF FOUR LUTHERAN MISSIONARIES FROM BASLE.

Four Missionaries, who have been educated in the Seminary at Basle, are come over to this country, in order, after perfecting their

knowledge of English, and learning the National System of Education, to proceed to the West-Africa and India Missions of the Society.

The Rev. Jacob Maisch and the Rev. Theophilus Reichard, natives of Wurtemberg, are to proceed to India; and the Rev. Charles William Beckauer, from Saxony, and the Rev. G. Emanuel W. Metzger, from Wurtemberg, are destined to Sierra Leone.

These Young Men entered the Seminary at Basle in October, 1818; and were admitted to Lutheran Ordination, on the 5th of August, in the Cathedral of Stutgard, in the presence of the Royal Family of Wurtemberg and of a Congregation of more than 4000 persons.

The interest which the King of Wurtemberg takes in the Missionary Cause, is feelingly depicted in a Letter from Mr. Blumhardt to Dr. Steinkopff, dated in August, of which the following is an extract—

“During my stay in Stutgard, it pleased the Lord so to ordain it, that, without any endeavour on my part, I was called no less than four times to the Royal Palace. The King did this entirely at the suggestion of his own mind; and I passed in conversation with him one of the happiest hours of my life. He inquired, in so condescending a manner, into the state of the Missionary Society, that all embarrassment on my side instantly vanished. He attentively listened to my recital of its history and operations. The chief points of His Majesty’s inquiries referred to the rise of our Missionary Seminary, the Christian Principles therein inculcated, our plan of Education, the number of Students, and the conduct of the young Wurtembergers admitted into it. He then declared, with evident emotion, that he was convinced that this was a work of God, and that it ought to be powerfully supported; assuring me, at the same time, in the most explicit manner, that he would embrace every opportunity of evincing his heartfelt concern for the success of this work of the Lord.

“In an Official Letter, signed by the revered Monarch himself, he commissioned me to assure our Committee of his sincere interest in the Society’s progress, and that he would omit no occasion of testifying his good-will toward it.”

It may be easily conceived from this statement, with what pleasure His Majesty would witness the solemn dedication of three of his subjects, in the Cathedral Church of his kingdom, to the service of Christ among the Heathen.

WESTERN AFRICA.—SHERBRO.

CHURCH MISSIONARY SOCIETY.

Journal of the Visit of William Tamba.

It will give our readers pleasure to see the course pursued by this Native Christian, in endeavouring to benefit his countrymen—the attention with which he was almost every where listened to—and the earnest desire of further instruction, which was, in various instances, manifested.

The parts of Scripture which he read and explained to the people, were well selected to introduce to them the great topics of Divine Revelation—the Creation and Fall of Man; the nature and sanctions of the Holy Law of God; the Vanity of Idols; the free invitations and gracious Provisions and Promises of the Gospel; and the precious Work of the Redeemer.

He closes almost every day's statement with a short prayer for a blessing, many of which we have omitted, to avoid repetitions.

Lond. Miss. Reg.

Nov. 6, 1820.—About five o'clock in the evening, I and John Cates walked from Regent's Town to Passantah Place, where we stopped all night. Saw seven men and women, beside children, that evening. Read to them the Fifth Chapter of Matthew. I could not talk to them in their language, as they are Susoos: but I spoke to one of my countrymen, who told them again. They went to their houses, and one Old Man prayed to Mahomed. Then I went to him, and said unto him, "What God do you pray to?" He said, "To Mahomed." I asked him, "What did Mahomed do for you? or, what has he made?" He did not answer. Again I asked him, "Did Mahomed say unto you, 'Call not the women and children to prayer?' or did he say they have no souls?" He said, "The women pray in their houses, and the children have no understanding." I said, "Do you think that they cannot die?" He said, "Yes, they die; but God will save them because they are young." I asked again if they did no sin. He did not answer. May the Lord give them ears to hear, and hearts to receive the Word, through Jesus Christ our Lord! Amen.

Nov. 7.—In the morning we passed on to Tongeh. I saw a few people. I spoke to them; but they gave me no answer.

I went on again to a little place. Saw six men and women. Spoke to them: they were attentive.

Then I went to another town. Saw one woman: she was sick. I told her to pray to the Lord Jesus Christ. She said, yes, she would.

After that, I passed through five small towns; but all the people were in their farms, or had gone to Freetown. Saw only two or three in each of them. Spoke to them: they were attentive. May ~~grace~~ break their hearts! May the Holy Ghost lead them to the Sun of Righteousness! Amen.

About five o'clock in the evening, I came to York.

Nov. 8.—This morning, about eight o'clock, about fifty men and only one woman came together. I read to them the Fifth Chapter of Matthew. They were very attentive. When I had spoken to them, I concluded in prayer. Oh that the Lord may open their hearts, that they may receive the Word of the Lord, who is blessed for ever! Amen!

After that I went to Kent, or Cape Shilling.

Nov. 10.—About eleven o'clock this morning, I went from Kent, in a small canoe, and reached the Plantains about twelve o'clock in the night. Mr. G. Caulker was not at home: the people said he was gone to Tortoise Island.

Nov. 11.—About nine o'clock we set off in the canoe again. The sea was very quiet. Then I remembered the word of the Lord, *In the world ye shall have tribulation; but in me ye shall have peace.* When I considered this, and saw that I had no trouble, though I had come some distance, I was afraid: I doubted, because I had no trouble.

Nov. 12. Sunday.—We reached Tortoise Island about four o'clock this morning. Mr. G. Caulker sent a boy to call the Headman: he told him to bring the people together. At ten o'clock Mr. G. Caulker called all his people together too. He read the Prayers in the Sherbro Tongue; and after that, he told me to talk to the people, and not be ashamed. Then I read the 115th Psalm, and spoke much about their gregees and country-fashions. They were attentive. After Prayer, the Children said the Catechism by heart in the Sherbro tongue. It made me glad to hear the Children read the Word of God in their own tongue. May the Lord give them understanding, for Christ's sake!

At noon, we went to Muttoo, the town on the island. I saw four men, four women, and some children. Read to them the First Chapter of Genesis. Told them about the Creation, and about the Lord Jesus Christ. They were attentive.

Nov. 13.—We went to another island, called Kilby. Saw ten men and women, and some children. I read to them the Twentieth Chapter of Exodus, and explained the Commandments: they were attentive. May the Lord give them faith to believe in Christ!

From that island I went to another, called Footoo. I saw eleven men and women, ~~beside children.~~ Read and explained to them the Second Chapter of Revelation. ~~After that they asked me,~~ "What shall we do, because we have nobody to teach us ~~and to tell us the way of God?~~ We understood what you said, and ~~but if you go away,~~ we shall soon forget what you said." Then I ~~Pray to God to teach you, and to show you all your sins: don't~~ ~~that and day."~~

After that I went into a house ; but my heart was not pleased, because I do not know whether the Lord has sent me to speak the Word. O Lord, Thou knowest that I am afraid : Thou hast commanded us to ask, and we shall receive. I ask, O Lord ! be pleased to bless and help me, through Jesus Christ our Lord !

Then we went to Jellah, another small island, about five o'clock, where we stopped all night. About seven o'clock, I called the people together. I saw forty-nine men and women, beside thirty-nine children. I read and explained to them the Third Chapter of Genesis. I talked in Sherbro first, then in Cosso. The people were very attentive. When I had done, every one prayed for himself ; and afterward I heard some pray in their houses. I heard one voice saying, " O Lord, we no sabby you. O Lord, we have broke thy Law. Teach us, O Lord, and save us ! We know nothing what is good, but bad. O Lord, forgive us all the bad we have done ; and teach us ! Amen." O that the Lord our God may give them hearts to receive His Word, and faith to believe, through Jesus Christ our Lord ! Amen.

Nov. 14, 1820.—We went this morning to Jenkin Island, to Treesana ; where we stopped all day, because the people were all in their farms. At six o'clock in the evening they came home, and I called them together. I saw eighty-two men and women, beside children. I read and explained to them the First Chapter of John. They were very attentive ; and when I had done, an Old Man said to me, " We are glad to hear this word." Then all the people said, " Yes, yes : these words are good for our souls." Then one Old Man said, " For myself, I am very old : my life is in the hand of God : I know not what time God will take it way. I will look to God, let him do what he will. But, William Tamba," said the Old Man, " I am blind, I cannot see. Cut some holes in a piece of board, that I may know when it is Sunday. I will count them holes every morning, that we may not forget." Then I took a board, and cut seven holes in it, and gave it to him. May the Holy Spirit teach them, and us all ! Amen.

Nov. 15.—In the morning, I asked them to show me another town ; but they would not let me go. At last I got away, and went to another town, where I had been on Sunday. It was about twelve o'clock. The people came together ; called me, and said, " We want to hear more from you about our souls." Twenty-eight men were present : all the women and children were in their farms. I read and explained to them the Third Chapter of Genesis : they were very attentive. May the Lord help them to believe, through Jesus Christ our Lord ! Amen.

Then we went away, and came to Mr. G. Caulker, at Tortoise Island. We stopped at that place all night.

Nov. 16.—Mr. Caulker told me to go to the Plantains, and stop till he came ; but I told him I did not like to stop in one place two or three days. He said, " Go and pass Thomas Caulker's Place, in the Camaranea River." Then we went into the canoe, about seven o'clock in the morning, and reached the Plantains about three o'clock in the afternoon. We stopped there that night. In the evening, I read and explained to the people the 115th Psalm. Only the children and four men were attentive, but the others were careless. After the Service, the Children sung a Hymn in Sherbro, and I concluded in Prayer.

One man, who came to work in the canoe, grieved me much : he went from house to house, cursing and swearing, and wanted to fight. Oh, this is great trouble for me, because he came with me. O Lord, wilt Thou let me die with shame ? O Lord, help me ! Thou wilt not suffer Thy children to see evil. Fear and trouble are upon me, but to Thee I look ; for Thou art my hiding-place : help me, through Christ Jesus my Saviour ! Amen.

Nov. 17.—At ten o'clock in the morning, we set out from the Plantains, to the Camaranea River. Came to a place in the river called Teefan, about nine o'clock at night.

(To be continued.)

INDIA BEYOND THE GANGES.—BOMBAY.

WE have received through the Missionary Herald a part of the Report of the Prudential Committee, presented to the American Board of Commissioners for Foreign Missions at their annual meeting in September last, from which we shall make an abstract under the several geographical heads to which it may properly belong.

Mr. Bardwell arrived in Boston a few days ago, after a favourable passage. His health was feeble when he left Calcutta, but now appears

to be entirely recovered. Mrs. Bardwell and child enjoy excellent health.

Preaching the Gospel.

The missionaries at Bombay do not forget, that, however important and necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the *foolishness of preaching* that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism. Where this divine institution is honoured and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places, more or less frequented, were in the constant habit of publishing salvation to the deluded thousands by whom they were surrounded. Not seeing that fruit of their labours, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the sottish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays; by the command of Christ, and by those promises which insure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January, 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighbouring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations."

Condition of Lapsed Catholics.

"One special object of the tours we made in Salsette and the northern coast opposite to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But these people are held in subjection to the priest, by a very precarious tenure. During the prevalence of the *cholera morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of Heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favourably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the

course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

(To be continued.)

POLYNESIA.—SANDWICH ISLANDS.

SINCE our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is thus brought down two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holman; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing, and covetousness*. Mr. Bingham states, "that Mr. Thurston and himself were then preparing what they hoped would be an impartial history of the case."

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by the way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows: "We think an excellent spirit appears in the members of the church generally.

"By the Cleopatra's Barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Bryant & Sturgis, the grateful acknowledgments of this mission for the very great favour they have so generously bestowed on us."

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favour of the people, and the smiles of Providence, encouraging."

In a postscript Mr. B. says, that the fund for the support of orphan children, raised by subscription at the islands, amounts to \$600, and that the plan is going on well.

Missionary Herald.

UNITED STATES.—AMERICAN BOARD OF FOREIGN MISSIONS.

Contemplated Reinforcement of the Mission to the Sandwich Islands.

BESIDE the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, it was peculiarly desirable that a

* These gentlemen were appointed to the use of the mission, without salary.

second mission should be fitted out for the Sandwich Islands. Should this be done on a proper scale, it must cost a large sum of money. But the Committee are persuaded, that the Christian public (on whose liberality they continually depend for the means of defraying all the ordinary expenses) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the favour of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, (who can also work at ship-building,) a cabinet-maker, a blacksmith, and two or three schoolmasters; most of them in the married state. Several youths, natives of those islands, now at the Foreign Mission School, will return, at the same time, to their countrymen. The whole number of persons to be embarked in this enterprise, will probably not be less than thirty. To obtain suitable means of conveyance for so many—to provide for their comfort on their passage, and after their arrival, and to furnish them the means of usefulness among the natives,—will require considerable expenditures; and additional supplies will be necessary for the Missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to this mission, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object is of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and it is apprehended that this can be done, if necessary, without greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in some ship about to visit the Pacific.

The friends of missions will perceive, that there is need of continued exertions. The spirit of genuine benevolence needs to be kept in full activity, and the work of enlightening the dark nations to be prosecuted with increasing vigour.

Missionary Herald.

AMERICAN BIBLE SOCIETY.

From the New-Brunswick (New-Jersey) Times.

WILL OF PRESIDENT BOUDINOT.

It is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses; and, as it must be acceptable to all, and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of \$200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which, she is to distribute among "the Friendly Society of Females in Burlington."

3. He gives \$200 to the New-Jersey Bible Society, to be laid out

in spectacles, for the use of indigent persons, to enable them to read the scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New-York, for ameliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each, or, at the option of the said society, the sum of \$1,000 within two years.

5. The sum of \$2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New-York and Philadelphia, and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively, the sum of \$500.

7. To the trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth-Town, and the Episcopal Church at Burlington.

8. The Testator's library is left, after his daughter's decease, to the Theological Seminary at Princeton, N. J.

9. 4,080 acres of land, in Luzerne County, Penn. to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves—each student not to receive more than \$200 annually.

10. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the profits of which are to be appropriated \$1,000 in the first instance, for the improvement of the cabinet of natural history, and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than \$250 per annum.

11. 4,542 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Missions, in Mass. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. 3,270 acres of land in the county of Bradford, and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance when necessary into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New-York, in trust for the AMERICAN BIBLE SOCIETY, 4,589 acres of land, in the county of Northumberland, and state of Pennsylvania, the profits of which are to be applied to the general purposes of the institution, but especially to the sending the gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms—from this fund a medal worth \$10 is to be given to any person who will undertake the purchase, and distribution of the wood gratuitously.

15. The sum of \$10,000 to the General Assembly of the Presbyterian Church, one half of which sum is to be appropriated to

the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New-York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the trustees of the college of New-Jersey, the sum, of \$10,000, half for the use of the said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of \$5,000 for like objects as stated in the devise of real estate.

Finally, after providing very liberally for his nearest family friends and connexions, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his specific appropriations, to the use of the General Assembly of the Presbyterian Church, towards the support of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient for their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to missionary purposes, or to the use of the two education societies under the superintendence of the said General Assembly.

The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

[The amount of the above bequests is \$23,400 in money, and 37,403 acres of land. Which, valuing the land at a low rate, will make a total amount of at least \$60,000.]

At a meeting of the Managers, on Thursday the 6th instant, they elected JOHN JAY, *PRESIDENT* of the AMERICAN BIBLE SOCIETY.

ANNIVERSARIES.

EVANGELICAL MISSIONARY SOCIETY.

THIS Society held their annual meeting on Monday evening, the 3d instant, in the brick Presbyterian church, ELEAZER LORD, Esq. President of the society, in the chair. The report stated, that the society have ten Missionaries in their employ; one in Missouri, six in the western part of this state, one on Long Island, and two in this city.

After the report was read, the society were addressed by the Rev. Mr. Nett, Mr. H. W. Buckley, the Rev. Mr. M'Lean and Dr. Spring.

YOUNG MEN'S MISSIONARY SOCIETY.

The annual meeting of this society was held on Monday evening, the 3d instant, in the first Presbyterian church, JOHN D. KERSE, President, in the chair. The Rev. Wm. M. MURRAY opened the meeting with prayer. The Rev. Mr. KERSE read the annual report, which contained a full statement of the society's labours during the past year, and

also the present want of funds, which we trust the Christian public will very soon supply by liberal donations.

The Rev. P. N. Strong, and the Rev. J. M. Matthews addressed the meeting, after which a collection was taken up, and the meeting was closed with singing the hymn,

"Salvation, O! the joyful sound," &c.

For the Christian Herald.

YOUTH'S MISSIONARY SOCIETY.

Fourth Annual Report, 1821.

YOUR Managers approach their duty, of presenting their fourth annual Report, with a trembling step; and, though their prospects are not as animating as they could have wished, yet they cannot but express their gratitude to Him who, when on earth, took little children in his arms and blessed them, that our youthful association is still preserved, and permitted to aid in advancing his cause, and propagating the divine truth, throughout the world. Nor do they regret the task, although they may regret their inability to present a more cheering account;—because in doing this, they are enabled to present you with a comparative view of the past and present state of the Society; and thereby hoping to excite each one to perseverance, to more diligence, and to greater exertions.

The meetings of the Society have in a great measure been suspended, during the year, principally from the following causes: Your President being out of the city, no meeting was called until the 30th April; and, it having been signified that your vote of thanks, for the use of this room,* would not be considered as a sufficient compensation, and as your funds were in a declining state, it was not deemed expedient to incur the usual expense for that purpose. In addition to these reasons, experience has taught us not to expect a full meeting in the summer months.

It having been thought advisable to make an extraordinary effort, for the purpose of adding new members, so as, in some degree, to supply the places of those who are passing away, or forgetting their connexion with the Society; your case was brought before some of the churches, and a meeting of the Society noticed to be held on the afternoon of the 15th of last month. This effort produced six new members, but not a quorum for a meeting; so that this is but your second meeting this year.

Your efforts, being merely subsidiary, can be estimated only by the amount of funds which you contribute towards the support of the parent institution.

The state of your treasury is as follows:—

Receipts for monthly dues,	-	-	-	\$29 67
Initiation fees,	-	-	-	1
In donations from members,	-	-	-	1 50
From a Lady, by the President,	-	-	-	5
Collection at the annual meeting,	-	-	-	5
				\$42 17

* Lecture Room of the Brick Church.

which your treasurer will pay over to the treasurer of the New-York Evangelical Missionary Society.

That you may not feel disposed to despond, because your managers cannot give a more animating account, they will now show by a retrospect of the past, that you have no cause to be discouraged, although your hopes may not have been realized.

The first year of our existence as a Society, the names of one hundred and forty members were enrolled on our books, whose initiation fees alone, must have amounted to \$17 50. The Society paid into the treasury of the parent society that year,

	\$67 92
The second year,	29 06
The third,	42 09

Your records show a collection taken up at the

First annual meeting, of	\$16 00
The second,	1 31
The third,	1 75

During the first year of our organization, seven meetings were held, at each of which we were favoured with the presence, the addresses, the advice, and the exhortations of several officers, managers, and members of the parent institution. The second year, two regular meetings only were held, at one of which we were encouraged by the presence of the parent society. At our last annual meeting, we also had the pleasure of being addressed by several of their members.

By a reference to the minutes of your Board of Managers, it appears, that immediately after the formation of this Society, a correspondence was opened with the parent society, and a communication received from their Board, expressive of their approbation of our efforts, and informing us of the nomination of Mr. T—— W—— to the presidency of this Society for that year. Since that time, nearly four years have elapsed, without the receipt of a single communication from them. The Managers here beg leave to remark that, although your records speak of the acts of a president, both in the meetings of the Society, and in those of the Board of Managers, yet they show nothing by which it can be ascertained who he is, or how he got the place. Such neglect is not to be attributed to the want of due diligence on the part of any officer to whom this Society has intrusted the management of its concerns.

Your managers have been led to this review, in consequence of some fears having been entertained, that the Society would shortly cease to exist, and with a view to show that there is no immediate cause for such an alarm, and to show also, that it now stands much more firm than it did the second year of its formation. It was then, that the first impulse ceased to operate. It was then, that the fumes of novelty had lost their stimulating qualities. It was then, that you were abandoned by those to whose exertions you are chiefly indebted for the first organization of your institution—abandoned as it were by a revered parent. It was then, that you were left in infancy, to your own strength and to your own exertions; and your efforts have proved you worthy of so noble a cause—a worthy offspring of so worthy a parentage.

And may you not yet hope, once more to experience her fostering care? May you not yet hope that she will again return and extend to you her maternal hand, and nourish you as her future hope, that is to rise up and take a name among the many institutions, by whose instrumentality the face of the moral world is to be renovated? Yes,

brethren, you may hope it; and, with the smiles of Heaven, you may attain a high place with others. Your greatest efforts are needed. The great work of benevolence is but begun. And now, in the language of the cheering paragraph in your last report, "Go on, brethren, remembering that you are labouring, not for the meat that perisheth, but for the good of immortal souls, that are groping in darkness, and perishing for lack of knowledge; and relying on a crucified Saviour for a blessing on your exertions: be not weary in well doing, slacken not your efforts, faint not, and the God of all grace will crown your efforts with abundant success."

Respectfully submitted by the Managers.

W. ORVIN BOKEE, *Secretary.*

New-York, Nov. 12, 1821.

CORRESPONDENCE.

WE have received an interesting letter from THOMAS THOMPSON, Esq. Treasurer of the (London) Home Missionary Society, in which he gives a brief account of the remarkable success which has attended the labours of that society during little more than two years. It was formed in August 1819, and now they "have sixteen indefatigable missionaries, who have introduced the Gospel into more than 100 villages, established Sunday Schools where 2000 children are instructed in the way of holiness, happiness, and never-ending felicity—and have distributed more than 100,000 Tracts."

"It will afford me unfeigned gratification," says Mr. Thompson, "to correspond with you on those subjects which appear calculated to interest our Christian friends, on both sides the Atlantic, in further exertions in the cause of Christ. You will perceive, that with this end in view my friend, the Rev. I. COMBEN, the Editor of the Home Missionary Magazine, has copied from the 'Christian Herald,' the state of American cities, and that we are following it up with reference to London and others of our populous cities. We find those Essays very useful in stirring up our brethren to greater activity, and more persevering zeal.

"I have written to the Committee of the City of New-York Mission Society, [The Female Missionary Society, we presume,] submitting to their consideration the advantages which would result from the formation of a Home Missionary Society for the United States on a liberal scale of operation." To such a society, when formed, Mr. Thompson has offered the liberal donation of *fifty guineas*, and he urges the measure with much earnestness and pious zeal.

We have not room at present to notice the numerous and valuable books, Magazines, &c. which accompany this letter, nor to state some of the objections which would occur to the establishment of a Society in this country on the plan he mentions. Most ardently do we desire that our mutual labours in the same great cause, may result in mutual benefit; and that every circumstance which will tend to unite the two countries more closely in the bonds of Christian love may be seized upon with avidity, and guarded with the most jealous care. Most of the Missionary Societies in the United States are engaged in "*Home*," or Domestic Missions, and whether they might be usefully united into one great institution, or become the Auxiliaries of an AMERICAN HOME MISSIONARY SOCIETY, on the plan of the American Bible Society, is a question, the discussion of which we must defer for the present.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses. — *Psalm.*

REMARKABLE PRESERVATION OF FOUR SEAMEN ON BOARD THE SEA FOX.

THE public are already acquainted with many circumstances relating to the loss of the ship *Sea Fox*. This ship sailed from New-York, on the 27th of October, bound to Port-au-Prince, with twenty persons on board, of whom eleven were passengers. She passed the Narrows in safety, and having dismissed her pilot about noon, proceeded on her voyage,—the wind being S. W. and the sky overcast during the day and night. As evening approached, her commander, Capt. Wyer, took the usual precautions, by sending down the royal masts and royal rigging, and taking in top-gallant sails; he also remained himself on the watch till twelve at night, when he was succeeded by the mate, and retired to rest. The passengers were now in the cabin, and four of the seamen in the fore-castle. All seemed secure, and the ship was moving prosperously towards her destined port, when she was suddenly struck, at twenty minutes past twelve o'clock, by a squall. The noise awakened the captain. He sprung upon deck, gave orders to let go the top-sail halyards and call up all hands; but in attempting to let go the spanker-sheet, he lost his hold and was precipitated into the waves; and before either of his orders could be executed, the ship was struck down on her beam-end. So unexpected and sudden was the catastrophe, that only three passengers had time to escape from the cabin, and not one of the seamen from the fore-castle. Capt. Wyer succeeded in regaining the ship; but finding her upon her beam-ends, and apparently full of water, he, with the remaining seamen and passengers, cleared the boat, in which they all embarked, and kept under the lee of the wreck until daylight. We shall not attempt to describe his emotions and those of his companions, during these hours of painful reflection and of peril. It was no common disaster over which they were called to mourn, nor common hazard to which they were now exposed. As daylight however approached, they providentially discovered a ship to the southward, which proved to be the *Iris*, captain Smith, of New-York, by whom they were observed and taken up. Captain Smith turned his course to the wreck, but perceiving, on coming near, that the sea made a complete breach over it, he concluded it would be fruitless to attempt saving any thing. Captain Wyer with his companions were soon put on board a schooner from Philadelphia, which landed them at Taupaulin Cove, the second day after their disaster.

The account which was immediately published of the loss of the *Sea Fox*, excited, in New-York, very uncommon interest, and not a little anxiety. It was suggested by some, that a part of the passengers in the ship might possibly be alive; and large sums were offered for the bodies

of those on board, whether dead or alive. Two pilot boats were immediately despatched in search of the wreck ; but they returned into port without having so much as discovered it ; and all hopes were relinquished of again hearing from those left on board. But there is nothing too hard for God to effect ; and to his good providence must we ascribe it, that any were, in the mean time, saved from perishing.

It has been already noted, that there were four seamen in the fore-castle of the Sea Fox when she capsized. They had been but a short time below when the disaster occurred. Aware of their situation, they flew to the scuttle, and made a desperate attempt to remove the booby hatch, but in vain ; the sea was against it, and the water pouring in on every side : within a few minutes, it became necessary to use the greatest exertions to keep from drowning. They were enveloped in perfect darkness, sometimes under water with no space of air to breathe in, and nothing before them but the prospect of immediate death. After a few struggles, their minds were filled with indescribable horror. In this situation they all cried unto God for help. He heard their supplication, and directed them to the bulk-head of the fore-castle, where they found two of the planks loose enough to be removed, and the cargo so much shifted to the leeward, as to leave a space sufficient for them to pass into the hold. After being here for some time in total darkness, one of them having a knife, they cut a hole through the deck, which admitted a few rays of light, but not enough to discover any thing which they could obtain to eat. They then gave themselves to incessant and united prayer to God, until they became extremely weak through want of food and sleep. Providentially, the hatch was about this time removed from the small hatchway, which enabled them to descry a barrel of flour and a keg of lard within their reach. To these they got access, and in some measure satisfied their hunger. They had now been struggling for two days and nights without food or rest, in almost total darkness, and at no time with more than two feet of air above the water. They continued still to agonize in prayer, but on the third day, nature seemed near being exhausted ; it was believed to be impossible for them to remain there much longer alive. Before resigning themselves into the arms of death, they agreed to unite in one more prayer to Almighty God for some relief. They did so, and while thus engaged, one of them says to his companions, "the Lord has heard our supplications, and will take us out of this place. *'Continue in prayer.'*" While thus engaged, they actually heard the voices of persons on board ; upon this, they ran a stick through the hole which had been cut, and exerting all their remaining strength to make a noise, succeeded in attracting the notice of those who had boarded the wreck. Axes were immediately brought, and by cutting a hole in the deck, these four men were rescued from death, after being confined in the most fearful situation, from about one o'clock on Saturday night, till five P. M. of the following Tuesday. The individuals to whom they were immediately indebted for this deliverance, were a part of the crew of the ship John and Adam, captain Knight, bound to Philadelphia. By captain Knight, and afterwards by the citizens of Philadelphia, they were treated with much kindness and hospitality. The citizens of New-York also made a valuable donation to captain Knight and his crew, for the humanity which they exhibited. But the pious mind will perceive, that a re-

markable providence directed the whole affair ! Is it not very remarkable, that the Sea Fox should have lain, for so long a time, on her beam-ends without sinking ? Is it not equally so, that four seamen were allowed air sufficient to breathe in ? That they found their way into the hold and possessed themselves of necessary food ? and that the crew of the John and Adam came to their assistance at the most critical moment ?

This narrative affords another example in favour of committing our interests to God in prayer. He observes the character and circumstances of all men, and he has pledged himself to hear their fervent and persevering supplications. He did hear the cry of the four seamen imprisoned in the hold of the Sea Fox ; and it is charitably hoped, that so great a deliverance will not fail to make a solemn and durable impression upon their minds. But who that reads this account, will not acknowledge and deeply feel, that it is the privilege of all men, and of himself in particular, to render unto God the homage which is his due ? It is God who can preserve us in safety amidst the dangers of the sea, and of the land. Let the mariner, who is exposed to a thousand accidents and to sudden death, think of this ; let him make the God of the ocean his friend, and he will have no occasion for fear ; let him secure to himself the anchor of the Christian's hope, and no tempest will ever prevent his reaching the destined port of everlasting life.

PRAYER MEETING.—SAILOR'S BOARDING-HOUSE.

To the Editor of the Seaman's Magazine.

SIR—As you were not present at the prayer meeting we had at the seamen's boarding house, where three of the men were present which were taken out of the ship Sea Fox, I think it my duty to give you some account of the meeting. It is needless for me to repeat the interesting conversation you and I had with them the same day we had this prayer meeting, and the earnest solicitude expressed by the keeper of the house for this purpose. I was accompanied by several of our brethren that evening to the house in Cheapside-street, and commenced the exercises at seven o'clock, by reading a part of a Tract. There were fourteen seamen present ; an uncommon solemnity was seen in every countenance. When we engaged in prayer, all were prostrate on their knees before God : groans of distress were uttered from some, which seemed to thrill through the hearts of others. After reading a chapter in the bible, several solemn addresses were made to the three seamen, and applied to all the rest present. The brethren were much engaged in addressing the three men, who had, as it were, risen from the dead. The solemn addresses seemed to find way to the hearts of the thoughtless, and all seemed to be engaged in one common cause. It gave us much satisfaction to hear from the woman of the house, that these three retired every day for private devotions ; and the men told us that their present determination was to continue it as long as they lived. We have great cause to hope that this dispensation of divine providence will be sanctified to thousands.

C. P.

For the Seaman's Magazine.

FIRST REPORT OF THE LIVERPOOL BETHEL COMMITTEE.

To the many obligations under which our excellent friend and correspondent at Liverpool has placed us on former occasions, is added that of furnishing our pages with a manuscript copy of the following interesting minutes of the Bethel Companies. We cordially rejoice with our brethren on the other side of the Atlantic, in the success which has attended their efforts for the spiritual comfort of poor seamen.

THE Committee of the Bethel Companies, in laying their first report before the General Committee of the Seaman's Friend Society and Bethel Union, are desirous to express their gratitude to God, the Father of our Lord Jesus Christ, for the gracious influence of his Holy Spirit, which has made them of one heart and mind, in the desire to promote the spiritual and eternal welfare of seamen; and, they trust, has also given them the spirit of fervent prayer and earnest supplication on their behalf, and by his presence and blessing attending their meetings under the Bethel Flag, has often constrained them to say, "It is good for us to be here."

We have entered upon our labours under the Bethel Standard, in those places where casually our seamen are exposed to those pernicious examples, which have tainted every thought, withered every budding excellence, and blasted every moral and mental effort. We have been surrounded by hundreds of astonished and attentive hearers, many of whom in effect have said, "Men and brethren, what shall we do to be saved?" Happy in promoting the best interests of our fellow men, and inspired with a pleasing hope of success, the Bethel Companies fearlessly would meet every difficulty, relying upon the promise of our Lord Jesus Christ—"Lo! I am with you alway, even unto the end of the world." This promise will prove an antidote to every ill, a source of consolation under every opposition, and the confirmation of their faltering hope, that "all things shall work together for good."

On Saturday evening, Sept. 22, 1821, the six companies assembled in the Marine School-room, Lower Sparling-street, and appointed their Committee, and their representatives to the General Committee. The Bethel Committee, at its first meeting, elected their Chairman for the ensuing year, and appointed their two Secretaries. A code of by-laws has been framed and adopted, and a series of regulations for the government of the Bethel Companies.

These regulations were read at a general meeting of the companies, on Saturday evening, the 6th October, and confirmed, ordered to be printed and distributed amongst the individuals composing the companies, (a copy of which accompanies this report.) A sub-committee has also been appointed to provide suitable rooms for the Bethel Prayer Meetings, during the winter months.

The companies have regularly attended to their appointments, and, undismayed by tempests or falls of rain, have continued until the 6th of this month, to hold their evening prayer meetings on shipboard. They now assemble in those rooms appointed by the sub-committee.

At the dawn of the Sabbath morning the Bethel signal for early prayer meetings has been hoisted at the mast-heads of vessels in several of the docks, and also for afternoon preaching. Queen's dock, Old dock, and Prince's dock, have been regularly supplied with preachers.

A Welsh Flag was hoisted on board a Flatt, on the Canal, on Sabbath morning, the 7th October, for prayer. The signal was kept flying through the day, and one of the members of the Bethel Company preached to the flattmen in the afternoon.

A Welsh Bethel Company is now formed, and have raised their flag in George's dock basin.—(Their service is in the Welsh language.)

The representatives of the companies have each delivered their weekly reports to the Minute Secretary, which reports are all registered in the journal, and furnish an animating picture of that native simplicity and candour which finely characterizes the British sailor.

It would be occupying too much of the time of the General Committee to read the whole of the reports of the Bethel Companies. The Committee, however, consider it important to lay before them such extracts as will illustrate the above remarks.

EXTRACTS FROM THE REPORTS OF THE BETHEL COMPANIES.

Brig May-Flower, Wednesday, Sept. 19, 1821.—Four seamen offered up thanks-

giving prayer to Almighty God for his providential care during their last voyage. Upwards of 500 were present.

N. B. The Captain made the men knock off, two hours before the prayer meeting took place, to range seats around the deck, and to spread an awning over the waist, also over the aft of his vessel.

Same company on board the *Nimble*, Sept. 26, Salthouse dock, opposite the end of Bridge-street—a street inhabited by the lowest and most degraded of women, several of whom stood on the quay alongside of the vessel, and remained with serious attention, although it rained briskly most of the time. A solemn sense of this sacred service appeared to affect all present—200 present.

Brig Down, Sunday morning, Oct. 7.—Upwards of 500 persons present. Many seamen deeply affected—a member of the company gave an address—much interest excited. Many inquiries, “Will there be a prayer meeting next Sabbath morning?”

Brig Emperor Alexander, Sept. 27.—100 present. A sailor set the tunes—also prayed, and made deep and it is hoped a lasting impression on all who heard him.

Brig George, Oct. 1.—About 130 present. Evening rather dark when the service commenced. A member of the company, who is blind, was called upon to begin;—this blind brother, an old sailor, repeated the 6th chapter of the Epistle to the Romans, which was correctly done, and produced an impressive effect.

Marine School Room, Sunday, Sept. 30.—At 5, P. M. unfurled the Bethel Flag from the window, being the first time for Sabbath evening service. Upwards of 200 seamen, flattmen, &c. assembled, without any previous notice, except from seeing the Bethel Flag. Previous to the service commencing, a flattman from an adjoining dock, observing the flag waving in the air, inquired of a friend entering the door, “what’s to be done in the room aloft there?” was answered, “religious service.” “Ha, but by wheam?” “Some friends belonging to the Bethel Companies.” “There be an Methodies, beant them?” “We have no names among us but followers of them who inherit the promises.” “Nea, beant thea Methodies?” “My good fellow, there happens to be a local preacher among them.” He said no more, but took to his heels and was out of sight in an instant. About 15 or 20 minutes had elapsed, when he entered the room with about 20 seamen, flattmen, and a few poor Irishmen, with their sickles in their hands, picked up in the scramble. They all were very attentive. When it was announced that some brethren of the Bethel Companies would be in attendance the next Sabbath evening, much pleasure was felt at the intelligence by their hearty expression of “thank God.”

Lowland Lass, George’s dock, Sept. 28.—A sailor, never at a prayer meeting before, said to one of the brethren—“I say, shipmate, my dear fellow, I have got much good under these prayers—going to sea on Sunday morning—pray for me.” “Pray for yourself, retire oft as possible, read the Bible, pray for the ship’s company, and God will answer your prayers. We will pray for you also.”

Ship Blucher, Sept. 17.—About 200 present, most of them seamen. Many were much affected, especially when a poor black sailor prayed.

Brig George, Sept. 18.—A numerous company present. A Captain, lately arrived from the whale fishery, gave a short exhortation. A very serious and attentive auditory.

Brig Druro, Sept. 29.—The deck was crowded, and many stood on shore. Two seamen implored the blessing and protection of Almighty God on their voyage about to be undertaken, and acknowledged former mercies. The day had been unfavourable, and the evening was boisterous—on that account we had much attention paid to our comfort, by having a covering over the greater part of the deck; and on the conclusion of the service, the captain very handsomely offered his vessel for another meeting on the next morning at 7 o’clock, which was thankfully accepted and notice given accordingly.

Waterloo, Sept. 21.—Capt. Thompson very politely not only offered the deck of his vessel, but the use of his cabin, if necessary. He was present with part of his crew, who conducted themselves orderly and very serious.

Monday, Sept. 24.—The Bethel Flag was flying from the fore-top-gallant-mast of the *Greenock*, of Greenock. The captain kindly rigged a stage, and prepared every thing snug for the prayer meeting in the evening. Before the hour for prayer, a note came from the agents or owners, addressed to the captain, expressing their disapprobation of his proceeding, ordered the flag to be hauled down, and the stage to be unshipped. The Bethel signal was removed to the Baffin—a goodly number of seamen covered the deck during prayer. One sailor, a spectator on board, said he never felt so happy on the deck of a vessel before—thought it (a) very strange (thing,) but would go again.

Brig George, Oct. 1.—A man who keeps a lodging house for seamen, who is also a boatman on the river, attracted by the singing, attended the prayer meetings, and was much affected; attended again at the same vessel on the 3d. Afterwards came forward and made an offer of his house for the winter months, being contiguous to the docks, which offer was gladly accepted, and a prayer meeting under the Bethel Flag was held at his house on Monday evening the 8th inst.

(N. B. This man was a Roman Catholic.)

Committee Room, October 11.—One of the representatives of the Welsh Company reported that Mrs. Griffiths, who keeps the Derbyshire tavern, Strand-street, offers the use of her house on the Sabbath evening for the Bethel Prayer Meeting.

Messrs. J. Hurry, & Co's. Ware-House, Oct. 10.—After the Prayer Meeting, a sailor just arrived from America, a poor Scotchman, as he calls himself, addressed himself to the brethren, desirous of being directed to some lodging house, where he could be among serious people. He was desired to wait upon one of the Secretaries.

The following letter is copied to show how much seamen value prayer. Addressed to Mr. Jones, a member of one of the Bethel Companies.

Sir:—I am sorry to inform you I am going to sea this day, and I hope you will remember me in your prayers. I know that I may, and am sure that I will, meet with many people that endeavour to draw me into many snares.

I hope you will excuse my trembling hand, as I have not five minutes to spare.

I know that the prayers of the righteous will avail. May God bless you and all your endeavours. I know you are a seaman's friend. I cannot say no more at present, but remain your sincere well-wisher, &c.

ALEXANDER F.

Sept. 22.—A youth about 17 or 18 years of age waited upon one of the secretaries of the Bethel Companies to purchase a Tract. He was asked, "have you attended any of the Bethel Prayer Meetings on board ships?" "Yes, the last evening. Only yesterday I landed from my voyage—this afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so; was you unhappy?" "Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about 16 days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized and came head on against one of the stanchions. Feeling much hurt I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarce had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind; all that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read, he offered me a French novel by Rousseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled his head about Bible or Prayer book, he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—I shall be damned! I shall be damned!—I could not pray—indeed I thought it of no use. On the fifth day, as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper—(putting his hand at the same time into his jacket pocket, and from a small red case pulling out the paper—a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah.) Oh how my heart throbbed when I found it a piece of the Bible." At that moment the big tear fell from his eye—he pressed the leaf to his bosom and cast his glistening eyes to Heaven. "But, Sir, conceive what I felt when I read these words: 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool,' Here he paused to wipe the tears away: indeed my eyes needed wiping too. "O, Sir; like a drowning man I clung to this life—

buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience—though I continued mournful and bowed down until last evening, on board the *Mayflower*, I stowed away with the Bethel Company—there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me. Farewell, sir.” “Farewell, my lad, the Lord go with you.”

Oct. 7.—7 o'clock, A. M.; Prayer Meeting. Several of the brethren connected with the Bethel Companies, met on board a flat in the canal. They began the service with singing. Immediately the surrounding scenery became truly animating, bordering upon the ludicrous—most of the flatmen, with their families, were below decks in their cabins or their beds. The burst of voices produced a greater momentum than if the shock of an earthquake had been felt. In an instant were seen the aroused and half undressed heads and shoulders of flatmen, flatmen's wives and children, passing through the hatchways of their little cabins, rubbing their eyes, and looking around them with a stare of amazement, to learn what this noise meant. At the same time the inhabitants in the adjacent houses (mostly filled with lodgers) being awakened, the sashes were thrown open, and some dozens of heads covered with night-caps were seen turning in different angles to find the intention of this, to them, so unusual a sound. The brethren embraced this opportunity to explain the object of their visit, and wished the flatmen and their families to attend. Before the Hymn was sung they had put on their clothes, and with their wives and little ones assembled around the flag. The big tear was seen to roll down many of their cheeks, while the brethren were pleading at a throne of grace for their salvation. Many tracts were distributed.

The following anecdote may not be exactly in “order,” but the circumstance appears so intimately connected with the design of the Seaman's Friend Society and Bethel Union, that we take the liberty of reporting it: A gentleman not in the Bethel Union, witnessed the number of vessels passing through the dock gates on the 10th of October, going to sea, the wind being fair. On these occasions our poor sailors too frequently indulge in an extra glass. With the greatest bustle and exertion, at such times, many oaths are heard mixed with the necessary orders, as also among the men in working the vessels out of dock. When all was over—the vessels in the stream—the men had taken their last adieu of their friends and relations, this gentleman remarked to a Bethel friend, that he had not heard a single oath from a seaman during the whole time. He had heard a boatman swear, who was instantly reproved by a sailor present.

N. B. The tracts distributed at the close of each service have been very thankfully received, particularly among the flatmen on the canal.

Signed,

BENJ. WOOD,
THOMAS EVERARD.

Liverpool, 17th October, 1821.

Letter from a Gentleman in Bristol, (Eng.) to the Editor.

Bristol, 14th Sept. 1821.

MY DEAR SIR—

I AM to thank you for your kind favour of the 13th ult. and the accompanying *HERALDS*, and while I rejoice with you in the good work it records, which is so delightfully progressing in the United States, I lament I have only the two first volumes of your interesting work: I must now entreat you to send me an entire set (except the two first volumes) by some friendly captain, as I wish to possess it entire; my library seems incomplete without the remaining volumes, having the two first handsomely bound.

The American ship *Aristomenes*, of Newport, R. I. was driven by stress of weather, on her voyage from Sweden (iron-loaded) last winter, into our channel in a leaky state. Thinking they would be unable to keep her up, the captain looked out for a place to run her ashore where they would be able to save their lives: providentially a pilot boat had taken shelter where they were steering for, and came out to their relief, and brought her safe in. Little did they think for what purposes of

mercy she and they were preserved by Divine Providence. After landing her cargo she was surveyed, found unseaworthy, and condemned. A few of us, who were under concern for the souls of seamen, bought her, fitted her up as a Floating Chapel, at an expense of about £800, £600 of which we have succeeding in begging, (no easy task, these distressing times,) and she is, I think, now as complete, commodious and elegant a place of worship, capable of seating about 800, as ever you would wish to occupy. We have lately opened it, and our seamen are delighted to have a place of their own. On the day the Chapel was opened two excellent sermons were delivered to overflowing audiences, and three the following Sabbath, when the deck was crowded with perhaps 500 more than could be well accommodated. We had provided 48 brevier bibles with "Bristol Seamen's Chapel," in gold letters on the cover, which were laid on the seats, and it would have done your heart good to have seen the veteran tars find the chapters, read after the ministers, and then search for the text; their cheeks running down with tears while they were addressed on the momentous concerns of eternity! We have now preaching morning and evenings; the afternoons are devoted to teaching seamen and sea boys to read the holy scriptures; knowing that the term *school* might prove offensive to these *dear high spirited fellows*, we call it a "Reading Society for perfecting Seamen, and teaching Sea Boys to read the Holy Scriptures;" this obviates their prejudice. Our five Bethel Companies have been itinerating from ship to ship every evening except Saturdays for about twelve months, thus preparing these poor fellows to hear the joyful sound. I had the pleasure on Wednesday to read on board, in committee, six letters from, I trust, converted seamen, giving a detail of their religious experience, dating their conversion to these humble efforts, and the preaching of the Rev. G. C. Smith while here: "Are not these brands plucked from the burning?" Rejoice with us, and pray the God of the harvest that these may prove not the gleanings, but the first fruits of a harvest of souls which no one can number:—one of them is (since writing his dying testimony) called into the joy of his Lord.

You would have been delighted to have seen the promptitude with which tradesmen contributed, each in his own line, to supply our wants. *COTTELL*, the Christian poet, presented us with an elegant Pulpit Bible and Hymn book, new, in excellent binding, and covered with Morocco blue envelopes—Christian females made and presented an elegant purple velvet pulpit cushion—the Bible Society, the 48 Bibles—a patriotic cooper, with a large new suit of colours—a mast-maker made the mast and tops gratis—Captains gave the poles—an anchor-smith the chain cables to moor her—and few have withheld what we have asked.—Is not the good hand of God upon us, to touch all hearts with Christian sympathy for our poor *neglected seamen*, who feel that they are *now* no longer numbered either among the dead or living but among those who, "though dead in trespasses and sins," are to live for ever. It is important to remark, that though God in mercy saved the lives of the crew and the ship herself, from the great deep—yet, in his inscrutable providence, the greater part of her cargo of iron, which was transhipped into the *Tom Hazard*, was lost in the deep waters of the great Atlantic, she having foundered about midway to America! Well may we exclaim, "What hath God wrought?"

The Christian Herald.

VOL. VIII.

SATURDAY, JANUARY 5, 1822.

No. XVI.

Miscellany.

For the Christian Herald.

EFFECTS OF SPECIAL PRAYER AND CHRISTIAN CONVERSATION.

DURING a short journey to —— I enjoyed the happiness of associating with a Christian of no common order. Her early life had been devoted to the instruction and improvement of the minds of youth, and her declining years were consecrated to the service of her Heavenly Father. She was blessed with the spirit of a "Pilgrim and stranger on the earth," and gave no more attention to worldly concerns than was requisite to the strict performance of her duty, and by her deep devotedness evidenced to all around, that she was sincerely "seeking a better country, that is an heavenly." Her conversation was not of this world, and it was impossible to be long in her society without really becoming better, and feeling the soul elevated above this "little sphere of things," to the contemplation of scenes holy and sublime. She appeared to me like one "walking thoughtfully along the shore of eternity,"—glancing an eye of faith over its depths unknown, and returning to earth with a heart feeling its vanity, and a mind expanded by its heavenly employment.

One day, while conversing on the subject of an appearance of a revival among the people with whom she resides, she gave me the following relation respecting one of her neighbours.—He was formerly a very worldly man, much engrossed by the cares of life, and particularly distinguished for his hostility to religion—seldom entered the sanctuary of the Lord, and ridiculed those who did. Some time since there was considerable attention to religion in the school which his children attended—they were impressed—he withdrew them immediately, saying, "he would prefer that the *plague* should enter his dwelling to having his children *spoiled* by religion." His wife was a plain sincere Christian, and had long mourned in secret over the hardness of heart which he manifested.

In a small female prayer meeting, which she attended, the *heads* of families were particularly remembered. The husband of one of the members had repeatedly conversed with him respecting the concerns of his soul, but apparently with no effect. Soon after one of these conversations, two brethren, from New-Haven, attended a meeting in the place, and gave an account of the animating state of religion among that

people. Mr. — was there, induced, as he afterwards said, by the solemn admonitions of the friend above mentioned. The Lord's time had now come, in which to melt his stubborn heart and bend his aged knees in supplication for that mercy of which before he had never felt his need. He retired from the meeting in great agitation of mind; his sins, particularly that of opposing the truths of the most high God, weighed him down with fearful horror. Some time he remained thus deeply distressed, when he found a Saviour willing to receive the returning sinner.

He immediately called on the good man, and, while tears of penitence rolled down his furrowed cheeks, thanked him for his faithfulness in reproving him, in which duty, let me remark, Christians are commonly most deficient.

Now, while occupied in the field, for he is a farmer, the grateful emotions of his heart are continually ascending to the throne of the Eternal, for his sovereign mercy in thus calling him at the eleventh hour, and he can say, while thus employed in worshipping his God—

“The calm retreat—the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow Thee.”

I was present when he united with the church. The air of deep solemnity and sweet humility which he wore, deeply interested me, and induced a fervent prayer, that *his* might be the path of the just, resembling the “light which shineth more and more unto the perfect day.” In this hasty sketch, you will perceive, it is my design to impress upon the reader the importance of special prayer and Christian conversation. I rejoice that these subjects are frequently presented to the mind by abler writers; but we require constant instruction by precept and example, and if this account is so blessed as to animate *even one* soul in the performance of those *positive* duties, I have not written in vain.

LACOMAR.

DIRECTIONS FOR VISITING THE SICK.

To the Editor of the (London) Evangelical Magazine.

SIR,

As there are now many Societies laudably employed in visiting the sick, for the purposes of administering both spiritual instruction and temporal support, the following directions may, I trust, afford some assistance. They are taken from a sermon in the Morning Exercises, preached at Cripplegate Church in the year 1661, by the Rev. Matthew Poole, the famous author of the Annotations, only that I have a little abridged and modernized the language.

The subject discussed in this excellent discourse is—“How ministers or Christian friends may, and ought, to apply themselves to sick persons for their good, and the discharge of their own consciences?” The text is—(Job xxxiii. 23, 24.) “If there be a messenger with him, one among a thousand,” &c.; from which the preacher derives this doctrine—“That the seasonable instruction of sick persons is a work of great ad-

vantage, but of great difficulty." Having proved this, he proceeds to the following directions :—

1. Endeavour to understand the state of the sick person. As physicians take pains by conference with friends, and by examining the patient, so should ministers by discourse with religious acquaintance, and by searching conference with the sick persons, endeavour to find out the truth : for why should we not be as accurate in healing men's souls as their bodies ?

2. The great business is to bring the sick person to a true sight of his state and condition ; indeed this is a happy thing, whatever his condition be. If his condition be good, then it is a happiness to know it, that he may have the comfort of it : if it be bad, yet it is a happiness to know it, that a man may be capable of counsel, and put into the way to amend it. It is true, evil men, like persons much in debt, care not to look into their books and understand their debts ; but they must be brought to it. And the worse thy condition is, the more art thou concerned to discover it : for to be ignorant of thy condition, if it be good, only hinders thee from comfort ; but if it be bad, it hinders thee from salvation : you and they must both consider, that as the heart is always deceitful, so then more especially.—Then men are unable to examine themselves, their natural parts are weakened, and their mind diverted by bodily pains, that it cannot attend, and so may sooner be imposed upon.—Then also men are slothful and listless, as to all spiritual exercises : if even good men are slothful in their most healthful times, how much more evil men in times of sickness ?—In times of sickness men are greedy of comfort, and so will catch even at a shadow. On all these accounts there needs the more caution, to set before their eyes the folly and misery of self-deceit, especially in eternal concerns.

3. Ministers and others must take care, lest, while they avoid one extreme they run into another, which is a common error in practice. Some for the prevention of despair, have made such unseasonable applications of comfort, as have created presumptuous hopes. Others again to prevent presumption, have so indiscreetly aggravated things, as to render them hopeless, and so careless, &c. There must therefore be a prudent mixing of things together : as the wise physician mixeth several ingredients, he puts in some things of a sharp and corroding nature, which may eat out or remove the noxious humours ; but addeth to them things of a more gentle temperature, which by their lenity may correct the acrimony of the former. God himself sets us a copy by the mouth of Samuel, (1 Sam. xii. 20.) " You have done all this wickedness : " there is the corrosive, he faithfully discovers that ; yet, lest the disease should rather be exasperated than removed, he adds this healing counsel, " Yet turn not aside from following the Lord." And this cordial is added, (ver. 22.) " The Lord will not forsake his people : " and Ezra thus follows it, (ch. x. 2.) " We have trespassed against God, and have taken strange wives : yet now there is hope in Israel concerning this ; now, therefore, let us make a covenant with God."

4. The same methods are not to be used to all sick persons : you might as well give the same pill to all diseased persons, whereas that which would cure one will kill another ; discreet physicians diversify their applications, according to the difference of the patient's disorder

and condition ; so here. And there are many differences to be remarked here.

(1.) Difference of tempers, whether tender, or rough and stubborn ; as you read it is the husbandman's discretion, "that the fitches are not threshed with a threshing instrument, neither is the cart wheel turned upon the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod ;" (Isa. xxviii. 27.) so it must be the discretion of a minister, to have respect to the different tempers of men, in his applications to them. It is said of Christ, he taught the Disciples as they were able to bear.

(2.) Difference of education and conversation. Some have been muzzled in ignorance, others brought up in the knowledge of the truth. Not considering this, occasions much mischief. Discourse to an ignorant person of the necessity of faith and repentance, and oftentimes you lose your labour ; he conceits he hath believed and repented ; for he takes faith to be a believing, though without any grounds, that God hath pardoned him ; and repentance a crying "God have mercy." We must consider where foundations are to be laid ; and where we need only raise superstructures. Some have a loose and profane education, others civil and religious ; the former require more terror, the latter more caution, lest they deceive themselves.

(3.) Difference of guilt. Though all sinners, yet great difference is to be made in the treatment of moral characters and gross sinners : as God expects, so ministers must endeavour, that sorrow may bear some proportion with the sin :—"Peter having sinned grievously, wept bitterly," (Mat. xxvii. ult.)

5. It is very improper to follow the counsels or desires of sick persons, or their carnal friends. It fares with faithful ministers, as with honest and able physicians, that are many times ill thought of by the sick man and his foolish friends. When they put him to pain or trouble, they are charged with cruelty, and delighting to torment the poor man unnecessarily ; and it may be think of discharging him, and getting a physician that will deal more gently with him : whereas, indeed, he is the sick man's best friend, and many times should he not pain him, he would kill him : so it is here. Come to a sick man, he cries, "Comfort, for God's sake !" So say his friends, and they think all is done, if they can get comfort. Why, you shall have it, but in due time : you would have ease, health, &c. ; but you must be contented to wait for it, and expect it in due order : first you must be sick ; oftentimes that physic is the best which makes you sickest. You shall be healed ; but if you would proceed regularly, and have a true cure, you must first have your wound searched, and then healed, else you have only a palliative cure, and the wound will fester inwardly.—It is a sad mistake of sick persons, that they think comfort is all they are to look after. It is not present comfort, but everlasting happiness you must seek. It is not to die quietly like a lamb, (as the vulgar phrase is,) but to die the death of the righteous : it is not so much a calm, and sweet, and easy passage, but a safe harbour : one may go to heaven in a storm, and to hell in a calm ; and which is better ? judge you : those wretches in Ps. lxxiii. 4. have no bands in their death, and yet death hath dominion over them. Comfort is not the great thing you need.

6. The same course, for substance, is to be taken for the conversion of both sick persons and those in health. There is but one way to heaven for all ; and therefore consider with yourselves what you would do if they were in health, and what were necessary then ; why, that same course you must take now : and if it be more troublesome to sick persons, they may blame themselves for it, who neglected the time of their health, &c. Indeed, sick men are apt to favour themselves, and to think God will accept of less from them than others ; whereas, if possible, they have need to do more than others, and to make the more haste, having the less time to work.

7. The greatest care must be taken to keep sick persons from those errors whereby they commonly miscarry ; such as,

(1.) Insensibility of their danger, whereas the first step to a cure is to know one's malady. It is a dreadful thing to see poor ignorant and unconverted sinners at the brink of the pit, ready to drop into hell, and not at all affected with it, &c. If ever you mean to do them any good, you must awaken them out of that mortal sleep of lethargy, with a conviction of their danger, lest they sleep the sleep of death.

(2.) Willingness to be deluded. You may know it thus : If an ignorant minister or friend offers comfort, how greedily they catch at it : They will receive comfort upon any grounds, nay, upon no grounds, but upon the bare words, it may be, of a time-serving and man-pleasing minister. But let a serious and faithful minister come to them, and show them their sad, and sinful, and hazardous condition, and they will not admit it ; but, as Peter says, are "willingly ignorant." (2 Peter iii. 5.)

(3.) Carelessness and listlessness. This is the temper of many : knowing the difficulty of believing, repenting, &c. and remembering their own wicked lives, they cast off the care of that which they think will be to no purpose. You must therefore strive to possess them with the necessity of Christian carefulness. What madness it is to be careless now, which is the only season of caring to any purpose ?—What folly it is to free themselves from the care of a few days, to assure to themselves everlasting care and torment ?—

(4.) Resting in generals. This has fatally deceived many. You may discourse excellently against sin in the general, and raise in them some passion against it, yet not profit them at all ; true repentance takes notice of particular sins. And as generals have no existence, but in the particulars ; so it is sin, *in particular*, which doth primarily affect the heart of a true penitent.

(5.) The concealment of some hidden way of wickedness, I believe, hath sent many to hell. They would never make their disease known, through fear of shame, as some persons have died of those diseases which they have concealed. It is true, a man is not bound to make confession of all his sins to a minister, as we rightly assert against Papists : but yet in many cases it is both expedient and necessary to acknowledge his guilt to men : and to say nothing of those cases wherein it is sometimes necessary, I shall only instance one, that the physician, knowing more exactly the malady, may more effectually proportion his remedy. Possess them with this in such cases. How much better it is to have some shame before a friend, who will cover your shame, and not reproach you with it, than before all the world ? Convince them what folly it is, to be unfaithful to themselves.

8. Take heed of healing the souls of sick persons slightly. This we are very apt to—from the sick man's greedy desire of comfort—from the expectation and desire of carnal friends—from our own careless hearts, that love not to put ourselves to any trouble; however, take heed of it, (Jer. viii. 11.) "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." This is the case: A soul (whether in sickness or in health) must first be wounded, then healed. There must be sorrow and travail ere the man-child be brought forth. There must be true repentance and godly sorrow—deep sorrow, great heaviness, of heart, &c. Repentance is neither a short nor a superficial work. Persuade them to wait God's leisure, and in God's way for the cure, not to precipitate your work. Persuade them not to be afraid of sorrows, troubles, &c. but rather to fear the want of them, for here is a common and a fatal mistake: most men are afraid of sorrow, and labour to drive it away; whereas indeed sorrow is the midwife of all true joy. Tears of penitential sorrow are the streams that lead us to the rivers of pleasure, which are at God's right hand. And on the contrary, to be a stranger to godly sorrow, is one of the worst signs of a lost soul.

Intelligence.

ENGLAND.—HOME MISSIONS.

For the Christian Herald.

LETTER from THOMAS THOMPSON, Esq. Treasurer of the (London) *Home Missionary Society*, to "the Committee of the City of New-York Missionary Society."*

London, Aug. 25, 1821.

CHRISTIAN FRIEND,—Agreeably to the directions of the committee of the *Home Missionary Society*, I have the pleasure of forwarding you a few reports, tracts, magazines, &c. &c. and to assure our Christian brethren across the Atlantic, of the lively interest we feel in the exertions they are making not only in the city of New-York, but through the medium of their Bible, Tract, Marine, and Sunday School Societies, for a fallen world. Our committee will feel highly gratified in opening a correspondence with you, being sanguine in the expectation that we shall thereby provoke each other to more extensive efforts in the cause of Christ and souls.

Our primary object in forwarding you the evidences of our successful appeal in behalf of the British Heathen, was to encourage you to similar efforts. We rejoice in the exertions you have already made for the careless, the ignorant, and depraved of your own city; and we indulged the hope that when made acquainted with our projects, you would endeavour to interest the churches of Christ in the United States, in the formation of a distinct society for this grand purpose—of supplying every destitute part of the territory you inhabit with the light of life. The moral machinery of the society alluded to, has already acted as the pioneer of such a society as this; and the measure of success with which the Most High has crowned them, is as a voice saying unto you, "The whole continent of North and South America is before you, go

* It is presumed to be for the "Female Missionary Society."

up and dispossess the enemy of his usurpations, 'for lo, I am with you always, even to the end the world.'"

Our commencement was indeed the day of small things; but scarcely have two years elapsed, and the society is marching forward in the Redeemer's strength, conquering and to conquer. We have imbibed a *small* portion (we trust) of his Spirit. We are aiming at the accomplishment of his grand designs.

Moral order and beauty are now seen in every direction;—hundreds of formerly destitute villages, where briars and thorns alone were seen, are become as the garden of Eden—the residents of ministering spirits attending on cottages as the heirs of salvation—thousands are blessing the day when the London Home Missionary Society was formed. Fairs have been deserted for the preaching of the Cross. Public houses are shut up, and nearly the whole population of a village assembling for Sabbath instruction, is a sight by no means uncommon.

County associations for these benevolent ends have received fresh accessions of strength, by our assistance, our encouragement, and our example; private Christians have been more deeply impressed with the duty of becoming themselves *Missionaries at Home*, and by seizing every present opportunity as it is presented. We are anticipating the early arrival of that day, when every town, village and hamlet in Britain shall possess the means of evangelical instruction, and when God shall dwell more abundantly in the midst of us.

To Whitfield, Wesley, Berridge, and Grimshaw, the Home Missionary Society exertions of the present day are greatly indebted. Suffer us to remind you, that you have the charge of Whitfield's sleeping dust—that the signs of the times are encouraging—that a spirit of prayer is ascending for divine influences—that the work of benevolence, *especially* that *greatest of all*, the diffusion of real Christianity, is now accompanied with the Divine blessings—that we have hitherto done nothing, compared with our infinite obligations with the Redeemer's example, or Apostles, or our ancestors of the first century, or to what we shall wish we had done in the good cause of *Home Missions*, when we shall behold his face who now say to us, "*begin at Jerusalem.*"

Let us then bind each other to greater exertions than ever; and, although the waters of the Atlantic roll between us, we should be one in *domestic* exertions for Christ. Let us then be encouraged by your adding a Home Missionary Society to your other works of faith and labours of love. It will be the delightful signal of the early emancipation of Peru and the southern continent from Papal thralldom, and your Indian population from their rites and superstitions. European nations will copy your example, and Foreign Missionary Societies will find resources from our mutual co-operation, more commensurate with the accumulating wants of the heathen world.

Anticipating the pleasure of an early reply, I remain, for myself and the Committee, yours devotedly in the same Saviour,

THOMAS THOMPSON, *Treasurer.*

P. S. In my letters of Feb. 1821, I proposed a donation of 52*l.* 10*s.** when such a Society for the United States should be formed, and which I cheerfully renew. As a Home Missionary Society, I *fear* we could not render you pecuniary aid.

BRITISH AND FOREIGN SCHOOL SOCIETY.

A BRIEF ACCOUNT.

THE object of this Society is to promote the education of the children of all the poor, of every class, sect, and country, in moral and religious principles, as the surest means of diminishing crime and misery, and producing general peace and happiness. The system which it acts upon, while eminently calculated to fix in the infant mind the fundamental principles of the Christian religion, does not interfere with the particular opinions or creed of any, being in conformity with that divine precept, "Whatsoever ye would that men should do unto you, do ye even so unto them."

The common means of instruction being far too expensive to be adopted for the education of the poor upon a great scale, Mr. Joseph Lancaster, about the year 1798, devised a method by which a school, however large, might be managed by one master, and one set of lessons, thus diminishing the expense for each individual child to a mere trifle; while at the same time the plan communicated instruction with astonishing celerity. In the year 1805, our late venerable Sovereign honoured Mr. Joseph Lancaster with a private audience, fully informed himself of the nature of the system, and saw its important bearing on the whole mass of the poor population. It was on this occasion that the King uttered those memorable words, which will do honour to the name of George the Third to the latest posterity:—"It is my wish, that every poor child in my kingdom may be taught to read the Bible." From that period His Majesty not only gave to the British System his royal sanction and patronage, but subscribed 100*l.* per annum towards its support and propagation. This liberal subscription has been regularly continued by his present Majesty. The value of the British System of mutual instruction becoming gradually more and more known, schools were established in most of the principal towns of the kingdom, many of which were organized by masters trained and sent by the Committee of the parent Society in the Borough Road: the accounts of the Schools upon this plan, which have been published from time to time in the Reports of the Society, present many interesting particulars of their prosperity, and especially of the extensive moral effects produced by their establishment. In the manufacturing districts, where, from the demand for juvenile labour, the children are soon taken into close employment, the system has proved itself pre-eminently useful, from the rapidity with which it conveys instruction.

This institution, though in no manner connected with the British and Foreign Bible Society, has powerfully co-operated in its designs, and acts upon the same liberal principles: while on one hand, by the exertions of the Bible Society in their endeavours to introduce the Holy Scriptures into every house and cottage, the deplorable want of education was discovered; the School Society, on the other hand, became the ready co-adjutors of the Bible Society, by providing the means of instruction, without which the gift of Bibles would have been of little avail. It is a fundamental principle of the British System that nothing should be taught which can in any way tend to prevent conscientious and pious parents, of any religious denomination, from sending their

children for instruction;—the Bible, in the authorized version, without note or comment, being the only religious book taught in the schools. Care is at the same time taken to secure attention to religious duties, by promoting the attendance of the children at such Sunday Schools as are approved by their parents, and by requiring proofs of their presence at those places of worship which their parents or friends may prefer.

The Society has never been unmindful, that both its name and its origin pointed to the British Dominions, as the first and principal object of its attention. Hence the support and management of the Central Schools in the Borough Road, and of the establishment for the instruction of masters and mistresses connected with them, have always formed the main object of its attention. The flourishing state of these schools, and the good conduct of the children, have been a source of high gratification. These schools, of which that for boys admits and now contains 500, and that for girls 300 pupils, have since their establishment given education, the former to 13,661, the latter to 7,028 children, making a total of 20,689. The endeavours used to adopt such measures as might eventually lead to the establishment of schools sufficient for the population of the metropolis and its vicinity, have been unremitting; and the number of these establishments has every year increased. In the metropolis, 43 schools are at present known to the Committee, as being conducted upon the British System, in which not fewer than 5,833 boys, and 2,165 girls, receive instruction, upon principles, and by methods, best calculated to impress their minds with religious knowledge, and pious and moral habits. Of these schools, 22 have been formed within the last five years.

It was not long after the establishment of the System in this kingdom, that it began to attract the attention of some benevolent and enlightened individuals in foreign parts; and in consequence of the happy restoration of peace in 1814, the intercourse between England and the Continent being resumed, numerous applications were made for information respecting the System. The establishment was visited by many distinguished foreigners, and numerous applications were made for information respecting the plan. In the year 1817, the present buildings in the Borough Road were erected, in which Model Schools for boys and girls are kept for the inspection of visitors. In the year 1816, the plan of the schools for children of both sexes, and directions for organizing them, was printed under the name of "*The Manual of the British System*;" a second edition of which is just published, and will be found extremely useful to those who wish to establish schools for the poor. The work has been translated, and published in the different languages of the Continent.

The Committee endeavour to embrace every opportunity for extending the System abroad as well as at home. They correspond with persons friendly to education in all parts of the world.—They receive and communicate information—train masters and mistresses at the Central School—supply teachers, and afford every facility to foreigners to study the plan, and propagate it abroad.—They keep a stock of slates, lessons, and school apparatus for the schools formed upon the System. A small number of persons are boarded and trained in the Central School, and are more immediately under the patronage and control of the Committee. Others are trained and boarded at their own charge.

IN IRELAND the System has been widely and very favourably received ; and from the liberality of its principle, it has been declared by the Commission appointed by Parliament (consisting of the Lord Primate, several Bishops, and other distinguished characters) to be peculiarly adapted for that country, as "keeping clear of all interference with the particular religious tenets of any, inducing the whole population to receive its benefits as one undivided body, under one and the same system, and in the same establishment."

IN SCOTLAND, the British System is still making progress. The school in Edinburgh is flourishing ; while in the other large cities, where schools have been established on this System, it continues to produce its beneficial effects. The Committee have also had the satisfaction of affording an opportunity of acquiring a perfect knowledge of the British System to Mr. Cameron, whom the Highland Society has appointed to take charge of a Model School, which they are about to establish at Inverness, and which is intended to supply masters for schools in the Highlands.

CONTINENTAL SOCIETY.

To the Editor of the Evangelical Magazine.

SIR,—In common with many of your readers, I have been greatly interested by the perusal of "the letter from France" in your last month's Magazine, signed by M. Wilks, now resident in Paris.

While we are concerned for the spiritual illumination of the heathen nations, we cannot be unmindful of the gross darkness of our neighbours ; and when we contemplate the gloomy history of the countries of the Continent, where they have killed God's prophets and thrown down his altars, the mind is relieved with the assurance, that even there are multitudes who have never "bowed the knee to the image of Baal, and whose mouths have not kissed him."

The travels of Mr. Wilks's friends—their passing the mountains, and their going through the hamlet to which he alludes—their rescuing the child from danger, and their conversation with the widow, are events not to be viewed as contingencies : surely they were directed by Him who counts the sparrows and who numbers the stars—who searches his sheep and seeks them out—and who can sanctify circumstances, apparently the most trifling, for bringing salvation to thousands. In this instance, surely, the Scripture is fulfilled : "There shall be an handful of corn in the earth upon the top of the mountains : the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Psalm lxii. 16.

You are aware, Sir, that a Society has been formed in London, denominated the Continental Society, for the specific purpose of diffusing religious knowledge over the Continent of Europe by the aid of native ministers, of whom there is a large and increasing number in Germany and France.

The proceedings of that Society, which is yet in its infancy, are before the public. Much has been already accomplished by its operations, and very extensive prospects are opening before it, the whole of which might be occupied, did the Society possess the adequate funds.

The attention of the Committee of the Continental Society has been drawn to the subject of the above letter; and measures are now in operation to supply the hamlet with a suitable preacher, whose only object will be to exhibit the truth of eternal life to the view of the people, hoping that the Lord the Spirit will work with him, "and confirm the word with signs following." The Continental Society has no design to establish any distinct sect or party; and seeing that there are connected with it Episcopalians, Presbyterians, Independents, and Baptists, it is trusted that this fact will afford a sufficient pledge to the public, that its aim is simply preaching of the Gospel of Christ.

The fact of the travellers making the discoveries adverted to, through the medium of a personal visit and private conversation, may serve to show the great utility of one branch of this society:—it is that of sending persons about the country, in France and other places, with cases of New Testaments on their heads, which they offer for sale, and at the same time take occasion to speak of the contents of the books which they are selling. From the mode of carrying their books, they are called *Colporteurs*. Three are now employed by the Continental Society. They transmit their journals from time to time to the committee, which are very interesting, as the following quotations from one of them will fully testify:—

"1820. B—y, Oct. 28.—Returning to N—n, I passed through B—y. A young man to whom I had sold a New Testament, told me that the Cure and clerk were requesting to see me. The Cure received me very well. He bought a New Testament and several tracts. The clerk also wished to have a New Testament; but my chest was empty: I promised to take him one on the Monday following. On Monday I took a New Testament to the clerk. Going through the village, a woman to whom I sold one, called me, to tell me that she was very much pleased with it, and that her neighbour also wished for one. A man who was there, asked me what book I was selling: the woman immediately replied, "*It is the Saviour's book;*" and then began to explain to him what I had before explained to her. I showed this man John v. 39, and 1 John ii. 4. He immediately bought a New Testament, and he paid me and went away. I again exhorted the woman on several passages, showing her the way of salvation through Jesus Christ. I went to lodge with a Protestant of B—x. We passed the evening in speaking of the Saviour.

"W—e, 31st.—I entered a house where I found a family of eighteen children. I asked the mother if she had taken care to speak to her children of the Saviour; she told me she had taught them to go to mass and obey the Cure, and that was enough to obtain eternal life. I pointed out to her several passages, to make her understand that we must not trust in man, but in the word of God. She told me, if she was not in the way of salvation it was not her fault but that of the Cure. As I told her we must be judged by the word of God, she asked me if I would sell it for 25 sous, &c.

"S—n, August 8.—I arrived at this village in the evening. I found a large farm where they received me very kindly. The master of the house admired my books, as did also his wife. When I told them at what price I sold them, they were astonished at the cheapness. I then explained to them how I was enabled to sell them so cheap. In

doing this I was led to speak of the Missionaries, whom the Lord was sending to preach the Gospel. At these words he said to me, 'I should very much like that he would come to our house; as to our Cure, he never speaks of the Holy Scriptures.' He told me also that he very much wished to have the Bible: I promised to procure him one. Supper time being come, he made me sit down to talk with them, and during this repast we did not cease to speak of the Saviour. None of the servants spoke, they all listened to us. He often wished to engage me in controversy, but I always avoided it. We spoke of justification by faith without the works of the law. He had much difficulty in understanding, and continually relapsed into his errors, saying, that without doing some good thing we could not enter into eternal life. I pointed out to him several passages of Scripture. He again spoke of the Missionaries, and asked if any of them would ever come to S——n. I replied, that if he wished to see one, I could tell him where he must go. Immediately his wife said, she should like it much better if he would go to their house, (without doubt she wished to hear him also)—'He shall not want any thing to eat and drink here,' she said; 'and since these people are so charitable as to wish to preach the Gospel to all the world, they ought to put us among the number; for I should very much like, and my husband also, to hear them speak of Jesus Christ.' 'Well,' said I to them, 'I shall see one of them in a few days, and I will tell him what you say; and if he thinks it right to come this way, he will.' This gave them great pleasure. They several times repeated to me, 'Do not forget.' The next morning I spoke again to them of the Holy Scriptures; and from time to time they repeated, 'Do not forget to send that gentleman to come and see us.' I left this house much pleased. On going through the village, as I was offering a New Testament at one of the houses, a man who was riding by heard me, and asked me for one. Giving him one, I said the price was 30 sous; he quickly gave me 30 sous, saying, 'If you had asked me 40 francs, I should have bought it; I have a long time wished for it:' and he rode away quickly."

I will only add the hope, that whilst the necessities of these desert places excite the sympathies of Christians, they will call forth their liberal aid; and that that Missionary spirit, which so peculiarly marks the present period, will induce Christians of all denominations, in all places, to do something in the way of co-operating with the Continental Society for the dissipation of the moral darkness, which, through superstition and infidelity, have overspread that portion of the world.

All applications for information, reports, &c. shall be immediately attended to, if addressed to me. I remain, Sir, &c.

ISAAC SAUNDERS, *Secretary.*

Blackfriars Rectory.

WESTERN AFRICA.—SHERBRO.

CHURCH MISSIONARY SOCIETY.

Journal of the Visit of William Tamba.

(Continued from page 464.)

Our readers will recollect that Mr. Tamba had arrived last at the Camaranca River, where he was greatly afflicted by the profane conduct of one of his attendants.

Nov. 18, 1820. In the morning I explained to nine men and women the Twentieth Chapter of Exodus. Spoke to them in Cosso. All the people were very attentive, and glad to hear the Word of God. Oh that the Lord may help them to hear the Word, and give them faith to believe, and depend upon the blood of Jesus Christ! Amen.

At eleven o'clock we went in the canoe again up the river. Came to Bombah, about two o'clock in the afternoon. The man who did so bad at the Plantains, did so still. I called him on one side, to speak to him; but he would not hear me. Oh, this is great trouble to me! but I will look to Him who is able to help me.

In the evening, Mr. Thomas Caulker called the people together. I saw 196 men and women, beside children. I read and explained to them the Twentieth Chapter of Exodus: they were all very attentive to hear the Word. After Service, Mr. Caulker spoke to the people, and said, "Men, Women, Boys, and Girls! every one of you heard what the Book of God said. I beg you all, do let us leave off all the bad things, which God has commanded us to leave off: and let us try to pray to God; yes, to that Lord who died for us." Then he turned to me and said, "I have heard what you said, and I hope that God will bless the Word to my soul: and may God bless you, and the good people that have sent you! and may the good people of God send you every time, to come and tell us the Word." Those words made me glad. O may the Lord help them, through Jesus Christ our Lord! Amen.

Nov. 19, Sunday.—Mr. Thomas Caulker told me that I should go to his sister, to another town, which is called Bombertokee. I went there: forty-nine men and women came together. I read and explained to them the Seventh Chapter of Matthew: they were all attentive. After Service, Mr. Caulker's sister, an old woman, said the following words: "I am an old woman. I know not what time God will take me away. I am glad to hear this Word before I die. May God bless you, and that Word which you talk, and all the people of God!" Then I answered her and said, "Look to the Lord Jesus Christ; for He is merciful. You are old, and drawing nigh to the grave: pray night and day, that God the Spirit may bring all your sins to your remembrance, and lead you to the Lord Jesus Christ."

Nov. 20.—We came again to Mr. Thomas Caulker's. From that place I went back again, to a place called Sama. There we stopped all night.

Nov. 21.—Called the people together: saw twenty-five men and women, beside children. Read and explained to them the Twentieth Chapter of Exodus. They were attentive.

Then I went to a place called Jandoo. I saw fifty-nine men and women, beside children. Read and explained to them the First Chapter of Genesis. I told them how God made man in his own likeness—how man fell—and that Jesus Christ had come to bring man back again to God. They were attentive.

Nov. 22.—Went to the Plantains. Mr. Caulker was not at home. We went away again, to a place called Yorney. Spoke to forty-five men and women, beside children. Read and explained to them the Twentieth Chapter of Exodus; but the people were not attentive. O Lord our God, look not upon their sins; but, for thy Son's sake, have mercy

upon them. They are blind—open their eyes, and show them their sins, through Jesus Christ our Lord ! Amen.

Dec. 1.—Went back to that other town, where I was yesterday, called Bembala : forty-five men and women came together, beside children. Read and explained to them the Twenty-eighth Chapter of Matthew, and afterwards the Twentieth Chapter of Exodus. The people were all very attentive.

Dec. 2.—Went to a place called Samee, where I was with Mr. Cates, two years ago ; the people knew me. They had kept Sunday all the time, but had made a mistake : they had Sunday on Saturday. They asked me why I did not come sooner. I told them, I had no time, but should come soon again now ; they begged me to come again soon. I spoke to them the Word of God, and they were very attentive. May God help them ! Amen.

Dec. 3. Sunday.—We were in the canoe all night, and came this morning to the Plantains. Mr. Caulker had been home, but was gone again to Freetown. Kept Service with the people, at ten o'clock in the morning, and at three o'clock in the afternoon. Read and explained, in the morning, the Fifty-fifth of Isaiah ; and, in the afternoon, the Sixth of St. John. The children sung a hymn, every time, in Sherbro ; and I concluded in prayer.

After the Service in the afternoon, the people came to my house, one after the other, and asked me questions : they came to me till about twelve o'clock in the night. They said that they had done all them bad things, which I had talked about ; and they wanted to know what they must do to be saved. Some of them were afraid very much : I told them to believe in the Lord Jesus Christ, and then they should be saved : and leave off them bad country fashions. They did come so much, that I could get no sleep.

Dec. 8.—Went to a large town, called Gabou. In the evening I saw 109 men and women, beside children. I read and explained to them the First Chapter of Genesis : they were all very attentive, and glad to hear the Word of God. Then they asked me about the Commandments of God. I read and explained the Twentieth Chapter of Exodus to them : they were very attentive. May the Holy Ghost point them to the Lord Jesus Christ our Saviour ! Amen.

After that I went to a town called Wally, Read and explained, to fifty-six men and women, the Twentieth Chapter of Exodus. Then they asked me some questions, and I read to them the First Chapter of Genesis : they were very attentive. The Headman was not at home.

After I had done speaking, some people had tied up some salt, which they were going to sell in the country. Before they went away, they went to the gregree-house, and offered a sacrifice ; they took a fowl and some rice, and did eat half, and took the other half, and put it on the stone and some bones in the gregree-house, and then went, one by one, and prayed—"Help us, when we go trading : open the way for us : give us good luck, and bring us back again :"—and then they took some of the dirt which was in some shells in the gregree-house, and rubbed it before their heads. After that the Headman came home. I told him why I was come, and then told him what I had seen the people do. He said, "God give White Man book, and He give us gregrees ; and on them gregrees we depend, and call upon God to help our gregrees to

help us again." Then I asked him if he ever saw the gregrees do any thing for them: "You made them—how can a thing help you, that you made yourself?" He said, "Yes, they help us. Suppose my child, father, or mother sick, we take fowl and rice, and cook it, and put it on the grégrees, and then they get well." I said, "Can the gregrees save your souls?" He said, "No: God save them." Then I said, "I tell you God has no pleasure in them things you do." I read to him the 115th Psalm, and explained the same, and concluded, saying, "If you do not leave off these things, and serve the True and Living God, the words which you have now heard will be witness against you in the day when you die." He said, "God made me, and made the gregrees—I will not leave off my country-fashion; but go tell the man which sent you, that I am glad to hear the Word of God: but the women and the gregrees I will not let go; nor will I leave off selling slaves, for who will work for me when I get old?" I told him to show me a greegree that had made slaves. He said there was no greegree that had made them. I asked again, "Who made them?" He said, "God." I then read the First Chapter of Genesis, and the Second and Third, and told him how God made man—that he made one man and one woman, not one man and six or ten women; and that God made only one man, and not one man and twenty slaves. He could not answer, only said it was hard to leave off country-fashion.

Dec. 10. Sunday.—About twelve o'clock, 179 men and women, beside children, came to hear the Word of God. I read and explained to them the Fifth Chapter of Matthew: they were all very attentive.

The Headman asked me, "Who wrote this book?" "The man of God, Moses, and others."—He did not answer.

Then some people said, "Mandingo mau live here: he have God's Book." I said, "Call him, and let me see who he is." Then the man came. I asked him if he was a Mandingo man. He said, "Yes."—"You know book?" "Yes."—He said, "Where you come from?" I said, "From Sierra Leone."—He said, "What you come to do?" I said, "To tell the people about the True God."—He said, "You only come to make the people fools. That is not God's Book. God's Book came from the East, but you come from the West: your book is Devil's Book."—I said, "Where is your book? Go and fetch it. Let us see which is God's Book." He said, "It is in the house: I will not go and fetch it."—I said, "Who made your book?" He said, "Mahomed."—"What good thing did Mahomed?" He said, "Tell me your God's name first." I said, "Jesus Christ, the Son of God; who is over all, God blessed for ever: Amen." He did not answer.—I said, "Did you ever hear of a man having that name?" He said, "No, because it is a bad name."—I said, "Mahomed is a man's name; but the name of Jesus Christ is a Name above all names."—He said, "Mahomed is God's name; he is God." I said, "Can Mahomed be God, who was a thief, and robbed, and plundered, and made himself big?" When he heard that, he got angry, got up, and walked out of the door.—I said, "Stop, I have not done yet; don't be angry." I opened the Bible, and read the Fifth of Matthew, 44, 45; explained it, and asked him if Mahomed commanded the same. He said nothing. I then said, "Mahomed tells you to fight them that fight you, and to keep ma-

ny women : and why do you make gregrees and sell them ? I come to tell the people God's Word, for nothing ; but you come and make gregrees, and sell them ; and so get your living." He was very angry, and could not answer ; but spake very much in his own country tongue. I think he cursed me much. Then the people laughed at him, and told him to go away—they wanted to hear me about my God. He would not go. Then the Headman said, "Take him away, before he gets mad." Then the people laid hold of him, and took him away.

Then I said, "I am sorry for that man, and suppose you like to hear him, I don't want to hinder you." Then the Headman said, "We never saw a man come and tell us them things : we are glad to hear you, and we will try to do these things you tell us." He asked me further, when I wanted to go. I said, "To-day, because one town close by—I must go and tell the people the same thing." He said, "Tell the man who send you, that we are glad to hear that word ; and, if he is willing, we want to send our children to him ; and if you like, you shall take one now, that they may learn the Word of God, and tell us. Tell the man that send you, to send you again soon, and other people, to tell us the Word of God." I said that I had no orders to bring children, but I would let him know when I came again. He said, "Good-bye ;" and begged me to come again soon.

About two o'clock I went away, and came to a place called Foolay ; where we stopped all night. Saw forty-two men and women, beside children. Read to them the Fifth Chapter of St. Matthew : they were very attentive to hear.

Mr. G. Caulker's Testimony respecting William Tamba's Visit.

In a letter of Dec. 17, 1820, Mr. George Caulker bears the following testimony to the manner in which William Tamba executed his Mission :—

I have the pleasure of giving you these few lines by William Tamba ; who has exerted himself, with a great deal of credit on his part, and much to my satisfaction : he intends from here to go to you, by Ribbee and Barbara. Could the Society spare him again before the Rains, before the people be lulled again to sleep ? as they are much led now to see the meaning of a Sabbath day.

Tamba has behaved in a most Christian manner, all the time he has been here ; and has given the enemies of religion no room for scandal.

UNITED STATES.

CERTIFICATE

NEW-YEAR'S DAY.

... was held in the
this year. At three
presiding minister,
Scripture, and de-
Mr. Williams of
ed by the Rev. Dr.
dressed the congre-

gation, and was followed in prayer by the Rev. Mr. Baldwin. The Rev. Mr. Ellis made the concluding prayer, and the benediction was pronounced by the presiding minister.

Several verses of hymns were sung, and the whole exercises were very solemn and affecting. The church was filled throughout, and many came who could not find room.

Just one year has elapsed since it was our happiness to notice the proceedings of the first United Prayer Meeting; and it is an encouraging circumstance, that they have been so well attended during the past year, and that so many different denominations of christians have united in earnest supplication for the out pouring of the Holy Spirit on the churches and congregations of our city. We earnestly desire to see them continued, and are happy to know that several christians of different denominations have expressed a wish to have the meetings held in their respective churches, and, in compliance with the request, the committee of arrangements held a meeting last month in the Baptist Meeting-house in Oliver-street, and notice has been given for one this month, in the Brick Church in Beekman-street.

Prayer for the influences of the Holy Spirit is a duty in which *christians of all* denominations may cordially unite, and this being the specific object of these meetings, we see no reason why the attendance should not be as general as on this occasion.

The following "Account of the work of God in Wellfleet circuit," was read by Mr. Bangs, from the Methodist Magazine.

Extract of a letter from Rev. Edward Hyde to Rev. T. Merritt.

Wellfleet, Mass. Aug. 28, 1821.

DEAR BROTHER,

AGREEABLY to your request I now send you an account of the work of God on this circuit in 1820, and which continues to the present time.

This circuit comprises three towns, each of which has shared in the glorious work. For many years our preachers have laboured in this town with but little success. Many were the difficulties they had to struggle with, but now an answer to their prayers has been realized, and the glory of the Lord displayed. One means of helping on this work has been urging on believers the necessity of going on to perfection. The work has spread to all parts of the town, even to the isles of the sea: On one island scarcely an adult is left unconverted, and not a single family but some of which have found a pardoning God. Eastham has had a large share of the glorious revival. For about twenty-five years our preachers have regularly passed through this town, and not a solitary individual would receive them, or bid them "God speed;" but ignorance of God and pure religion very generally prevailed. At the first camp-meeting held in Wellfleet, August, 1819, some out of curiosity attended. The power of the Lord was displayed among the people. This to them was a new thing. Two, who were looking on to see the angels, were arrested by the Spirit, and went home deeply wounded. Their feelings were such that they could not conceal them. After being in deep distress for several days, the Lord set their souls at liberty. They now thirsted for the salvation of their neighbours, and

began to tell them what the Lord had done for them ; but their words were as idle tales to many, whilst others thought they were deluded for saying that their sins were forgiven. Soon, however, others began to inquire what these things meant, and sought, and found the same blessing. From this the work spread to different parts of the town, and some began to inquire for the preachers who had been instrumental in the hand of God of beginning such a work. Accordingly, a message was sent to brother Wiley, the stationed preacher on Wellfleet circuit to come and help them. He embraced the opportunity and went.—And now their houses and hearts were opened to receive him as a messenger of God. A small class was formed, which has continued to increase till we have now about one hundred in society, most of whom yet stand fast in the liberty of the gospel, and a number have been subjects of a deeper work of grace : others are yet groaning for full redemption in the blood of the Lamb. The most powerful and rapid work we had among us has been in Truro. This commenced in February last. In about one week upwards of one hundred could testify that the Lord had power on earth to forgive sins. About forty in twenty-four hours were set at liberty. For several days the cries of the distressed and wounded were such that we could not preach to them. As soon as an opportunity presented for mourners to come forward to be prayed for, in every direction they would present themselves in crowds. Sometimes one hundred and fifty or two hundred might be seen, in deep distress, on their knees, crying, “ God be merciful to me a sinner ;” then one after another rising and praising God for delivering grace. This blessed work still continues, though not so powerful as when it first began. Our Congregational brethren have shared largely in this work. It has spread among them in this town.

Out of about four hundred that have been brought into liberty, two hundred and thirty-six have joined our society, most of whom yet stand firm in the faith of the gospel.

The sacred flame has spread among all descriptions of people by sea and by land. One man, whilst engaged in the fishing business on the coast, was arrested by the Divine Spirit. The crew were all strangers to God, and knew not what was the cause of his distress. Being deprived of his strength whilst engaged in fishing he was carried below : when his strength returned he began to cry aloud for mercy. His companions were so alarmed that they quit fishing, and went to a harbour, supposing him to be sick. A physician was sent for, but no relief could be given. His case seemed desperate. The minister of the place concluded to go and visit him. When he came alongside he inquired for the sick man ; but to his great joy he found him well, walking the deck, happy in God ! In this frame of mind he came home, and has since given evidence that the work was of God. Another particular instance of God’s work I will notice. A man who had long been an advocate for the doctrine of universal salvation, and had strove to convince others that it was true, became alarmed about the state of his soul. Before his awakening he vainly supposed that no person was able to hold an argument with him against his favourite system. He boasted that he could overcome all the professors of religion in his neighbourhood, and did his utmost to gain proselytes to his opinion. Hearing of the revival in Provincetown, he went to see for himself : and while some were happy in God, and

others crying for mercy, he endeavoured to instill his doctrine into the minds of the young converts. Brother Kelly, the stationed preacher, hearing his conversation, replied to his arguments. The consequence was, that he became convinced of his error, and shortly after was powerfully awakened and converted to God; and he is now striving to build up that which he strove to destroy. After his conversion, he was called to take charge of a vessel, and having shipped his crew, he called them together, and, to their astonishment, prayed with them. Soon after sailing he established prayer meetings on board his vessel, and continued them regularly during the whole voyage. The Lord soon began to work, and before he returned they were all converted to God. The work did not stop here; for he and the mate gave clear evidences of having experienced a full salvation from sin. They gave me an account of their exercises previous to their finding this inestimable blessing. Having met, as usual, below for prayer meeting, they had such a sense of their vileness and impurity, together with a view of the holiness of God, and spirituality of the law, that they knew not what to do. They had no experienced christian to consult, nor had they any clear understanding of the doctrine of sanctification, but in their distress they cried to the Lord, and he delivered them, and they both returned in the enjoyment of perfect love.

SUMMARY.

Dickinson College, Carlisle, Pa.—The Rev. Dr. Mason, of this city, has been appointed President of this institution, and has entered on the duties of his office. The Rev. Alexander McClelland, of this city, has received the appointment of Professor of Rhetoric and Belles Lettres, and of the Philosophy of the Human Mind; Mr. Vethake, (late of Princeton College,) that of Professor of Natural Philosophy and Mathematics; and Mr. Burns, (late from Scotland,) that of Professor of Languages. The talents, character and experience of the faculty, will place Dickinson College on an elevated scale among her sister institutions in our country.

Ordination.—At a late meeting of the Presbytery of New-Brunswick, held at Trenton, the Rev. Messrs. William J. Armstrong, Peter R. Studdiford, and Charles Hodge, were severally ordained to the sacred office of the gospel ministry; and the former was installed Pastor of the Presbyterian Church in Trenton, to which he had been previously elected by a unanimous call of the congregation.

Society for the Prevention of Pauperism.—The anniversary meeting of this society was held on Monday evening, the 17th ult. in the City Assembly Room. At 7 o'clock the Hon. B. Livingston, First Vice-President, took the chair. Eleazer Lord, Esq. read the annual report, and James W. Gerard and Hiram Ketchum, Esqrs. addressed the meeting, on offering the resolutions for publishing the report, and presenting the thanks of the society to the board of managers. The report is one of the ablest we have heard on the subject of pauperism, and does great credit to its author.

Philadelphia Female Tract Society.—On Tuesday evening, the 25th ult. we had the pleasure of attending the sixth anniversary of this interesting society, in the Seventh Presbyterian Church, of which the Rev.

W. M. Engles is Pastor. The venerable Joseph Eastburn engaged in prayer, and Mr. Engles read the report of the managers. The Rev. Mr. Boyd, of the Episcopal Church, delivered an appropriate address, and was followed by the Rev. Dr. Neill and the Rev. J. Eastburn. A collection of \$28.32 was then taken up, and the Rev. Dr. Cathcart, of York, Pa. made the concluding prayer. We regretted to learn from the report, that the society is in debt upwards of \$130; and were not a little surprised, considering the number and respectability of the audience, to learn that the collection was so small; and we should most cheerfully comply with the request of several members of the society, to plead its cause, if any thing more were necessary than the bare mention of the above facts.

From the Boston Recorder.

OBITUARY.

DIED, at Madison, Indiana, on the 15th of October, the Rev. THOMAS C. SEARLE, pastor of the church in that place, aged about 32 years. His excessive labours in preaching brought on a fever, which terminated his life, to the irreparable loss of his church and congregation, and to the great affliction of all who take an interest in the promotion of sound learning and of pure religion among our brethren in the new settlements of the west.

Mr. Searle was a native of Rowley, Mass. and a graduate of Dartmouth College. He received his theological education at the excellent Seminary in Princeton, N. J. to which he ever felt a warm attachment, as well as to the doctrines and discipline of the Presbyterian church. He had many inducements to settle in the ministry among his friends in New-England; but the deplorable condition of our western brethren in respect to religious ordinances, weighed upon his heart, and made him break away from the endearments of kindred and all his early attachments, that he might carry the gospel to the destitute. Without property, and with a small family, many discouraging considerations would naturally spring up; but being satisfied as to his duty, he placed the most entire confidence in the good providence of the Master whom he served. He went forth in faith, like Abraham, not knowing whither he went. At the distance of 1200 or 1500 miles from New-England, as he was descending the Ohio, he was induced, about two years ago, to stop at Madison, where he opened an academy, and was settled in the ministry. If he was not the first Presbyterian minister established in Indiana, yet, it is believed, that not more than one or two ministers could have been settled before him. Unceasing in his labours in proclaiming, wherever it was in his power, the glad tidings of salvation, with a zeal ever flaming, with many plans for advancing the literary, moral, and religious interests of Indiana, he, in the mysterious, but righteous providence of God, has been called to a better world, leaving an afflicted widow and infant son. He died in the peace of the believer, in the triumphs of assured hope. Like LARNED, he has fallen in early life, a victim to his zeal in the cause of benevolence. In his short life he effected much in the cause of religion; but his memory may do more for that cause than his life.

CIVIL RETROSPECT.

December, 1821.

FOREIGN.

No news has reached us from Europe since the last month, to vary in any respect the aspect of affairs in that quarter of the globe. But, not to disappoint our friends who may expect something at our hands, (since, as editors, we are in a measure bound to furnish something, whether we have materials or not,) we shall offer a few reflections on the state of Ireland. By the last accounts from Ireland, it appears that in some parts of that country very serious acts of violence have been for a length of time committed, and that military force is employed, and with necessity it seems, in the heart of that country, to enforce the ordinary administration of the laws. The acts of violence have been chiefly directed against the excise officers, and against those engaged in securing the tithes of the clergy. The disorderly appear to act in bands, endeavour to seize arms wherever found, and at whatever destruction of property and expense of life, and force those whom they may wish to secure, to bind themselves to their cause by secret oaths. When we consider the Irish character—the able men in war, in letters, in politics and in religion, for whom the world is indebted to that country—the capacity of its population for improvement, and its internal materials for wealth, comfort, and advancement in arts, we cannot but feel equal wonder and regret at its debased condition. Member of an empire whose naval power secures entrance for its commerce into every part of the world—whose system of policy has uniformly been promotive of commerce, and of course afforded encouragement to industry and improvement in all the arts and refinements of life; of an empire distinguished for its wealth, its establishments for the advancement of letters and the spreading of religion,—Ireland, nevertheless, remains, to a very great extent, shrouded in the darkness of ignorance and superstition, unimproved by the industry, enterprise and commerce of that empire, and wearing the garb of an imperfectly reclaimed barbarism. No slight causes can have been the means of the retardation of this country in the general march of improvement. What they are we cannot, from our imperfect knowledge of the country, accurately ascertain; but among them we think will be found the desertion of the country, as a place of residence, by their nobles, who drain their wealth from its lands, and who, by their influence as members of its society, and by their encouragement of its arts, and patronage of its moral and religious institutions, ought to have reciprocated the benefits they derived from it. An aristocracy is at all times and in all places a great evil, both in a temporal and spiritual view: but the evil is in some cases mitigated by the liberal assistance it sometimes affords to the efforts of religion, by its countenance, its power and its wealth—by the patronage it affords to learning, and encouragement to the arts: a non-resident aristocracy, however, seems to be evil and only evil.

Another circumstance, which perhaps irritates the passion, and keeps up a spirit of disorder and violence among the Irish is, the heavy exactions drawn from them to support a government, which makes itself known to them as a master rather than a father; which is known less in the promotion of the happiness of the people over which it bears sway, than in its efforts to increase its wealth and power by their means. And it may here be added, that the excise tax which it levies, necessarily authorizing an intrusion into private and even domestic affairs, is itself one of the most inconvenient modes to the people by which their contributions to the support of government can be made, and which, from the peculiar obstacles to its collection in Ireland, is said to be made more vexatious and injurious there than elsewhere.

The tithes exacted from the Irish to support a clergy, who are not received as guides by the body of the people, also, by tending to sour the minds of Catholics to the Protestant religion, and causing them to suspect, as mercenary, all efforts from the Protestants who can have access to them, must also powerfully obstruct the moral improvement of that country. While the character of too many of the clergy thus supported, absorbed in secular avocations, pleasures and schemes, destitute of that hardy zeal, and evangelical earnestness, simplicity and self-denial, which the eyes of the poor so invariably expect in the minister of Christ, affords little to reconcile the people to the support of a religion which they consider heretical, or of a priesthood which they consider profligate.

Another obstacle to improvement (with which our limits oblige us to close this subject) is, the Catholic religion, so generally professed by the body of that nation. By its being in a measure persecuted, the people are more strongly bound to it, by all those feelings which a people of high pride and strong sympathies always possess on such occasions. It is the declared enemy to all mental improvement,

and has ever and every where bound the minds of its disciples in the chains of religious darkness and bigotry, and confined them in the prisons of superstition.

But we hope for better days. The operations of the Bible Societies of England, its National and Sunday School Institutions, the efforts of Missionaries, whom we hope to see engaged in this field, and the introduction of a better spirit into the administration of its concerns, which will sooner or later take place, will give to Ireland the opportunity of improvement; and we shall perhaps be permitted again to see it, as it is said to have been of old, the favoured land of learning, the solemn seat of religion, and the radiating place for the light and truth of the gospel of Christ, as well as a country filled with the comforts of life, and embellished with all the refinements of art.

DOMESTIC.

Since our last number, the only domestic occurrence we are enabled to notice is the meeting of Congress. After considerable difficulty in the choice of a Speaker in the House of Representatives, (for which, in these days of peace and harmony in national politics, we are somewhat perplexed to account,) the Congress was organized, and its session opened with the usual message from the President. It details the very happy situation, for which this people cannot be too thankful. At peace with all nations; settling all remaining difficulties by a submission to friendly powers; left at leisure for the promotion of internal improvement, and industry, and the extension of foreign commerce; bearing the expenses of government by exactions in the form of duties, not felt by the people; we present a picture at which we ought both to rejoice and feel humbled; we ought to rejoice for reasons the most obvious; to be humbled for the little which we are doing in return for these great blessings; for the scanty and limited exertions made for advancing the Redeemer's kingdom, or securing to our posterity the lights of the gospel and the institutions of religion, which we possess; for our profanations of the Sabbath, and for the drunkenness which so alarmingly threatens our moral welfare as a people.

No subject of interest has yet been discussed in Congress. The subjects likely to occupy its deliberations at an early day seem to be, the establishment of a Bankrupt Law, a revision of the Tariff of duties, and an inquiry into the transactions at Pensacola, under Gen. Jackson, noticed in our October article.

A system of Bankruptcy is a thing of very general importance, and peculiarly deserving our notice, as Christian politicians. The extent of promise-breaking, of fraud, of perjury, under the present lax laws and more lax morals, in many parts of our country, is enough to cover us with shame, and strike the observer with loathing: nothing seems more lawful here than getting into debt, and the ability, or prospect of ability for payment, seldom enters into consideration;—hence the violation of solemn promises, temptations to fraud, from the necessities of the debtor, as well as the sometimes unjust persecutions of the creditor, and at last the insolvent oaths. We hope that something which will arrest these evils may be done: whether a Bankrupt System will do it will depend much, if not wholly, upon the soundness of principles with which it is framed, and the particular objects which its framers shall propose to themselves. We hope these objects will be moral, more peculiarly than commercial; for if the former are attained, there is no fear but that the latter will be added to them.

The subject of the Tariff seems to have lost much of its interest since the last year, and will probably be approached with a considerable devotion to the public good. Yet, with all the skill and experience of our statesmen, with all their facts and principles, and even with their most honest intentions, the issue of their deliberations and plans may be most reverse from their intentions. If we look to the plans of statesmen and legislators of former times, we shall be struck with the fact, that plans, apparently the wisest, have very often failed, from causes which can with difficulty be discovered; and that plans skillfully laid for the promotion of particular objects, have been over-ruled to effects equally important, perhaps, but entirely unexpected. And how striking is the fact, also, that the systems of political economy, written by men supposed to be of the greatest learning on such subjects, are seldom agreed in by those acknowledged to be equally learned; and that, even when so agreed in, practical statesmen reject them. How direct the reference to the over-ruling wisdom of God, and the importance of a national dependence upon him, even for matter in which we seem to think of him as an agent at all.

As to the occurrences in Florida justifiable and praiseworthy; punished with that severity foreign nations, and our d

may be found
t they may be
faith towards
demand.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

For the Seaman's Magazine.

NEW-YORK BETHEL UNION.

First Report, presented at the Public Meeting, Dec. 31, 1821.

UPWARDS of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," followed by the grand chorus, "Glory to God in the highest, and on earth peace, good will towards men."

Ever since the first annunciation of the gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the glorious Sun of Righteousness has shone, HIS enlightening and enlivening influence has been felt; and, although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness, in his glorious ascent towards the full splendour of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be recorded with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The christian community have begun to feel their high responsibility, and to be actively, extensively, and *unitedly* engaged in their Master's service. It is no longer the cause of *sect* or *party* which animates the counsels, the exertions and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his armour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it becomes us to acknowledge with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this *age of mercy to benevolent institutions*, it becomes Christians often and earnestly to inquire what new projects can be de-

vised, what new plans adopted, to fill up some remaining deficiency. In answer to such an inquiry may no doubt be traced the recent efforts for the *moral improvement of seamen*, both in Europe and America.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose, under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious improvement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society. On the 18th of March succeeding, arose the Port of London Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New-York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the Port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Laudable efforts of the same general character have been made in many of the cities of the United States.

This general view of the means in operation in behalf of seamen has been given, to introduce to the christian public a brief history of and progress of the "NEW-YORK BETHEL UNION."

The intelligence of the increased exertions made in behalf on the other side of the Atlantic, had reached the ears and hearts of Christians here.

Something, it is true, had been done for them, in furnishing Bibles, and in the erection of a house of worship, and for their accommodation; but a class of people so far from the sanctuary, seemed to require that the message should be brought to their very cabin doors.

Christ himself frequently preached and prayed, and his first disciples were humble fishermen; as he often wandered, to gather the straying sheep of Gennesaret often heard his voice; and on the lake, he selected the chief minister.

we are so deeply indebted for the extension of the christian church, and for the completion of the canon of Scripture.

Impressed with a solemn sense of our obligations to that valuable class of our fellow men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of New-York Society.

Discarding all sectarian jealousies, and meeting on the broad basis of christian philanthropy, Associate Reformed, Baptist, Reformed Dutch, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The *object* of the society (as expressed in their circular, which is already before the public) is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

The *means* used are, *first*, the encouragement of secret and social prayer by a ship's company while at sea. *2dly*. The establishment of prayer meetings on board vessels in port. *3dly*. The distribution of Bibles, Reports of Societies, Tracts and other religious publications. *4thly*. The encouragement of public worship on the Sabbath, and persuading seamen to attend. *5thly*. A correspondence with the different ports in the U. S. and foreign nations, to promote similar institutions. *6thly*. The circulation of the CHRISTIAN HERALD and SEAMAN'S MAGAZINE, published under the patronage of the Port Society, as a medium of religious intelligence relating particularly to the welfare of seamen.

System in arranging and conducting the meetings was found to be of great importance: the members of the Union were therefore divided or classed into five committees, one for each evening in the week, except the Sabbath and Wednesday evenings, when service is attended in the Mariners' Church.

A standing committee was also appointed to provide vessels on board of which to hold the meetings. If a vessel was procured for Monday evening, notice thereof was given to the chairman of the Monday evening committee, whose duty then was to cause the Bethel Flag to be hoisted at mast-head during the day, the signal lantern at night, and to notify his co-members, who were at liberty to invite other friends to assist in conducting the exercises of the evening.

When a vessel was procured for any other evening, like notice was given to the chairman of the committee, whose duty it was to officiate for that particular day.

The meetings have been held on deck, and were from an hour to an hour and a quarter long.—*Short* prayers and *short* addresses, interspersed with the reading of a small portion of Scripture, and singing of a *few* verses have been found best calculated to do good.—*Masters, mates and seamen* have almost invariably taken a part in the exercises.

Having given this brief view of the specific objects of the society, and the manner of conducting the meetings, the Board will proceed to give a concise statement of the meetings themselves.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of

New-York Society) was hoisted at the mast-head of the ship *Cadmus*, Capt. Whitlock, lying at the Pine-street Wharf.

In the morning of the day, the committee were apprehensive that they would have no hearers. The experiment here was novel—the issue was by many considered doubtful. They were told by several, who are “wise in worldly matters,” that a guard of constables would be necessary to preserve order. At first it was thought advisable to hold the meetings in the cabin to prevent the possibility of disturbance. On arriving at the vessel, the deck was found cleared, an awning stretched, and all necessary preparations for holding the meeting there. At 8 o'clock the President opened the meeting, by stating the object and plans of the society, and inviting the co-operation of captains and their crews in promoting the benevolent designs of the society.

The Mariners' (107) Psalm was sung with great animation and feeling, and seamen were immediately seen pressing in from all quarters. After prayer by an aged sea captain, Dr. Spring addressed the seamen—other appropriate exercises followed. The vessel and wharf were crowded—order and solemnity prevailed throughout—every ear was open, every eye was fixed. Tracts were distributed among the seamen, who received them with gratitude. Every circumstance was calculated to inspire the Board with courage and confidence to go forward.

These meetings have been held 3 and 4 of a week from ship to ship, whenever the weather permitted, until the evenings became so cold, as to render it advisable to discontinue them until spring. In the mean time the committees have commenced holding meetings at *Sailor boarding houses*. In some instances they have been kindly and affectionately received, insomuch that the Board has been encouraged to adopt measures to have them regularly kept up during the winter season.

The Reports of the Bethel committees having already appeared in our work, we shall omit them here, and refer our readers to the *Seaman's Magazine*, Nos. 4, 5, 6, 8, 10 and 14.

To be *permitted* to hold meetings on board of vessels for the purpose of calling upon God, the common Father of us all, and to implore him for the sake of his Son, to remember in mercy that hitherto neglected but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be undisturbed, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate. That these meetings should be held under the shades of night, within the borders of that empire which Satan had for ages claimed as his own, the timid christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of several denominations of christians, advanced heartily to the work; and while the Bethel flag rose and waved towards Heaven, each heart breathed with humble and unshaken confidence, “under this banner we advance to victory.”—Events soon dissipated the apprehension of the most timid, and crowned our endeavours with a success far exceeding our expectations. Meetings have not only been

permitted, but often solicited by officers and seamen, on board of vessels lying in this port, who, by stretching awnings and furnishing seats, have endeavoured by every means to accommodate those who meet for worship. The meetings have been usually numerous, *always attentive and solemn*: and although the entire results of them will never be known till that day when the sea shall give up her dead, and the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence to encourage our hearts and animate us in duty. Social worship has been commenced, and, as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discomtented and checked, and some have been anxiously inquiring what they must do to be saved.

The Board have merely given a specimen of the meetings—others have been held on board the following vessels, of the same interesting character.

We omit the names of the vessels, as they are already published.

Soon after the formation of the New-York Bethel Union, a flag was presented to the Board by a lady of this city, with a request that it might be transmitted by them to *Bermuda*, for the use of the shipping at that place. It was immediately forwarded, accompanied with several Reports of similar societies in England, and the *Christian Herald and Seaman's Magazine*. The Board are happy to state that they have received a letter from Messrs. R. M. Higgs and John J. Masters, to whom the flag was forwarded, under the date of the 18th July, acknowledging the receipt of it, and assuring the Board that they should use every effort to accomplish the design of the society.

The Board was applied to early in the fall for information and advice on this subject from New-London. A correspondence was immediately opened, and the result has been the formation of a Bethel Union upon the plan recommended by this society.

In a communication from Mr. Lyman Allyn, of that place, to the Secretary, it is stated, that a constitution was adopted—12 directors chosen, an equal number each, from the Episcopalian, Baptist, Methodist and Presbyterian denominations, and that they had commenced their meetings under very favourable auspices.

With great pleasure the Board announce the formation of a Bethel Union in *Richmond, Va.* The first meeting was held on the 4th October, on Board the *Haxall*, Capt. Holmes.

See Magazine, p. 447.

On the 6th October, a meeting was held on board the new ship *Six Brothers*, capt. Williams, lying at Saybrook, Conn.

See Magazine, p. 447.

In *Philadelphia* they commenced last summer, and have had several meetings, although they have not adopted the Bethel Flag. The work, under the care of the Rev. J. Eastburn, is going on with great success. This aged servant of Christ is indefatigable in his labours among

the weather-beaten sons of the ocean, many of whose precious souls, as we have every reason to hope, will be jewels in his eternal crown of rejoicing.

In *Boston*, also, there is a prospect of meeting with similar success. The Board lately forwarded to that place a Bethel flag, (which had been presented to them for that purpose,) and the Rev. Wm. Jenks, the stated preacher to seamen, in acknowledging the receipt of it, remarks, the season was so far advanced, that it was thought best not to attempt originating these meetings during the present autumn.

See Letter, p. 446.

The operations of societies in *England*, in behalf of seamen, are progressing with wonderful success. It is extremely gratifying to see with what zeal this interesting subject is taken hold of by christians in almost every port in Great Britain, and what solicitude they manifest for its promotion in America. Every Report we receive from them contains the most cheering and animating intelligence. Christians there seem to make it the great business of their lives to do good.

Would our limits permit, we might make extracts from their reports, but we shall content ourselves by observing, that the greatest efforts are making throughout the whole British empire to furnish seamen with the means of grace, accompanied, as we have no doubt, with many prayers, that these means may be blessed to the salvation of thousands of seamen, and bring in a rich revenue of glory to our Father. The foremost in these operations, was once a celebrated evangelist, the Rev. G. C. SMITH!

The general character of seamen has been stated to one of our trade, that they were scarcely as sensible; and that many of them are in a state of ignorance. The present state of the seamen is a subject of great interest.

Ten

we

is

It

and

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

The Board cannot forbear to remark, that it is by no means an unimportant circumstance that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delight to gather round the mercy seat, and pour out their united supplications to our common Redeemer. In this the Board have begun to realize the hopes of christians, who are looking forward with delighted anticipations to the period which they see rapidly advancing, when the Shiboleths of party shall be merged in one common effort to send the gospel through the world.

The day too will soon arrive, when the traveller, as he crosses the ocean, will find in every vessel a Bethel of prayer, an altar erected to our Lord and Redeemer; and as he takes his circuit over the globe, will hail the disciples of Jesus in every clime, inhabiting every city and village in his course—every where churches consecrated to the service of the one living and true God, *Father Son and Holy Spirit*, will meet his rejoicing eyes, and hymns of gratitude and praise will vibrate on his ear. Yes, and much is reserved for *Christian seamen* in hastening on this happy day of sacred jubilee. *They* will become Heralds of the cross, and carry the glad news of salvation to foreign lands and distant climes. To thousands who are now living without God, to whom "Heaven presents no hopes and Hell no fears," *they* will be the honoured instruments of repeating the anthem chanted from the skies to the shepherds of Bethlehem. "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."

Pious seamen are destined by the providence of God to act a distinguished part in that moral revolution of the world, which is to give unto the Redeemer "the heathen for his inheritance, and the uttermost parts of the earth for his possession." O, happy men! thus privileged to bear the blood-bought blessings of redemption to earth's remotest bounds.

A few more rolling years at most, will thus usher in the glories of the Millennial Sabbath. Time in its eagle flight has brought us to the close of another year, and in its narrow compass, how many events interesting to seamen, and the friends of seamen, have crowded! How many of them have gone down to people the regions of despair! And many, we trust, of their immortal spirits, through the instrumentality of Bethel Societies, have ascended to shout unceasing hallelujahs to the Father! In the review we have much to humble—much to gladden. We have seen the *mighty system of means* urging forward in a rapid accelerated march the accomplishment of the divine purposes, sending to all the world the forgiveness of sins. And whilst to us the clarion sounds in a louder and sweeter strain, urging us onward, christian exertion commend itself to the best feelings and every renewed heart?

—and a new year will dawn on this apostate world. Oh, rich season of mercy to every benevolent enterprise that shall

be submitted to the Society by the Board of Directors.

HORACE HOLDEN,
Secretary.

GENERAL MEETING.

The first anniversary of the Bethel Union Society was held on the evening of the thirty-first of December, at the Brick Church in Beckman-street. A large audience, composed of the various denominations of Christians, and of the different classes of society in our city, assembled to witness the exercises.

The 100th Psalm was sung in very solemn and appropriate music, which was followed with prayer by the Rev. Dr. Spring.

In his address to the Throne of Grace, Dr. S. prayed that the assembly would bless and adore the Father of Mercies, for his great goodness to the church and the world, from age to age; that he had always preserved a seed to serve him on the earth, notwithstanding the apostasy of man; for the vast and astonishing displays of Almighty power and grace, now exhibiting to the world; for the establishment and preservation of the many institutions of charity, with which the Christian world abounds, and especially for the establishment of this Society, whose first anniversary the audience had assembled to celebrate.—That the assembly would bless God, for extending the means of grace to the poor seamen, those outcasts from Israel and society; for the prayers and the charities of Christians, towards this forlorn class of men, and for the merciful indications the great Shepherd had given, that the means now using were such as he would own and bless.

DIVIE BETHUNE, Esq. *President*, introduced the business of the meeting as follows:—

We introduce this evening, for the first time in a public manner, new objects of solicitude to your prayers, to your Christian sympathies. Your charities have heretofore been extended to the spiritual wants of our brethren on the frontier settlements; to the untutored Indians in the surrounding forests; to the Hindoos in Asia, and to the sable sons of Africa; whilst the seamen of our own port, went out from us, and returned to us, without awakening in us that concern for their eternal interests, to which their perilous warfare so eminently entitled them.

Life at best is but a stormy sea; and the dwellers at home as well as they whose home is on the deep, must encounter storms, and piracies, and death. But the temporal life of the hardy mariner is peculiarly exposed to danger. How do we feel when the blustering snow storm rattles our casements, and whistles loudly in our ears, how do we feel for the bewildered crew, just driving on our coast. Ah! when we hear of the newly discovered wreck, the bodies frozen to death, some of them clasped in each other's arms, a scene not long since realized, how consoling would be the thought, that we had united in prayer with these men, and that they had committed themselves in faith to the care of Him, who is as able to save them in the hour of death, and to keep them safe through eternity, as to guide them in time. Why are not our floating ships become floating chapels? Why do the family, shut up as it were in the ark, where only sea and sky are seen—why do they not erect the family altar there, and worship, morning and evening, Him who preserves them on the whelming wave, and gives them to see his wonders in the great deep? How precious at such seasons might be to them the sacred volume which speaks of Jesus' love? Blessed be the Lord, his season of mercy to seamen appears to be come. This evening we hope to satisfy you, from our report, and other sources of information, that our seafaring brethren not only accept, but invite the cordial co-operation of their brethren on the land, to promote their spiritual welfare. Brethren and sisters, we have a gracious prayer-hearing God;—the throne of grace is accessible to all who humbly and sincerely draw near to it. We ask your fervent supplications for this class of men, and for all who are engaged in their behalf.

I cannot conclude these introductory remarks more properly than in the words of the Christian Poet:—

"Prayer was appointed to convey
The blessings God designs to give:
Long as they live should Christians pray,
'Tis only while they pray they live."

The Report, which will be found in our present number, was then read by HORACE HOLDEN, Esq. *Secretary*; after which Capt. THOMAS CARPENTER, of the Methodist church, made the following motion:

Resolved, That the Report just read be accepted, and printed under the direction of the Board.

Capt. CARPENTER, on offering this resolution, said, the condition of seamen had excited, and very justly excited, the sympathies and charities of Christians throughout the world; that the prayers of the pious, in Europe, in Asia and in America, were fervently offered up on their behalf; that it was matter of surprise they had been so long neglected. They were a very deserving class of men: they increase our wealth; they fight our battles; they defend our country. Our farmers are under obligations to them; our merchants cannot do without their exertions, nor our liberties be secure without their valour and their power. He rejoiced at the successive and successful endeavours of the Christian community to elevate their character and better their condition. With joy he saw Marine Bible Societies formed; with joy he saw, after many years discouragement, the Seamen's Church erected and supported; and with additional joy, he now saw this Society instituted and prosperous. He had attended the Mariner's Church, and heard sailors expressing their earnest desire to serve the Lord, asking for direction and encouragement, and expressing their determination to lead a new life. He knew no reason why ships may not become sanctuaries, and why the promises may not extend to include within their life-giving influence, those who go down into ships, as well as those who remain upon land. He had frequently known seamen to express a desire to find a place of worship, he had seen their sorrow and their misery, and he knew sailors might be preserved from profanity and debauchery. He had been a seaman himself; his own experience contradicted the assertion that profanity is necessary to insure obedience from seamen. Commanders should be exhorted; they might do much for the moral and religious benefit of their crews; if they would use their exertions, they would find the passions of seamen might be softened and mitigated by the mild, yet mighty influences of the grace of God. A captain of a British ship (said Mr. C.) told me that there were 1,500 vessels engaged in the coal trade—that the crews would average 10 men, and that, by the use of means, one third part of the whole number had become praying men. What a sight! To behold seamen pressing forward on Sabbath morning to church, eager to engage in prayer, singing, and other devotional exercises! They would then be better sailors, better soldiers, better men.

"Let triflers say what'er they can,
'Tis Religion only makes the man."

We have great reason to rejoice in our prospects. Let us ask God for his blessing on our efforts, and let us wait in faith our final reward.

The resolution was then read and adopted.

(To be concluded in our next.)

TO READERS AND CORRESPONDENTS.

WE must leave to our next number the other speeches delivered on this occasion, to make a remark of our own, on a subject which, although forgotten until this moment, is really of some importance to—us at least. It is so rare a thing for us to hear from our distant subscribers, that when a letter came, a few days ago, post-marked "Knoxville, Ten." we opened it with avidity; but, to our great surprise, found it was not from any of our old patrons, nor an order from new ones, as the following extract will evidently show:—

"Your predecessor in editing the Christian Herald, the pious CALDWELL," [we repeat his name with the deepest veneration,] "we presume was a *Trinitarian*. He loved his Saviour—God. Oh, if his departed spirit could mourn to see his Herald thus prostituted as to make a citation from a Unitarian Miscellany, it would have wept bitterly when your number of November 3d, 1821, appeared. When we read page 372, we began to suspect a defection from orthodoxy and truth, and determined no longer to support such a paper. As soon therefore as Tennessee money can be

and has ever and every where bound the minds of its disciples in the chains of religious darkness and bigotry, and confined them in the prisons of superstition.

But we hope for better days. The operations of the Bible Societies of England, its National and Sunday School Institutions, the efforts of Missionaries, whom we hope to see engaged in this field, and the introduction of a better spirit into the administration of its concerns, which will sooner or later take place, will give to Ireland the opportunity of improvement; and we shall perhaps be permitted again to see it, as it is said to have been of old, the favoured land of learning, the solemn seat of religion, and the radiating place for the light and truth of the gospel of Christ, as well as a country filled with the comforts of life, and embellished with all the refinements of art.

DOMESTIC.

Since our last number, the only domestic occurrence we are enabled to notice is the meeting of Congress. After considerable difficulty in the choice of a Speaker in the House of Representatives, (for which, in these days of peace and harmony in national politics, we are somewhat perplexed to account,) the Congress was organized, and its session opened with the usual message from the President. It details the very happy situation, for which this people cannot be too thankful. At peace with all nations; settling all remaining difficulties by a submission to friendly powers; left at leisure for the promotion of internal improvement, and industry, and the extension of foreign commerce; bearing the expenses of government by exactions in the form of duties, not felt by the people; we present a picture at which we ought both to rejoice and feel humbled; we ought to rejoice for reasons the most obvious; to be humbled for the little which we are doing in return for these great blessings; for the scanty and limited exertions made for advancing the Redeemer's kingdom, or securing to our posterity the lights of the gospel and the institutions of religion, which we possess; for our profanations of the Sabbath, and for the drunkenness which so alarmingly threatens our moral welfare as a people.

No subject of interest has yet been discussed in Congress. The subjects likely to occupy its deliberations at an early day seem to be, the establishment of a Bankrupt Law, a revision of the Tariff of duties, and an inquiry into the transactions at Pensacola, under Gen. Jackson, noticed in our October article.

A system of Bankruptcy is a thing of very general importance, and peculiarly deserving our notice, as Christian politicians. The extent of promise-breaking, of fraud, of perjury, under the present lax laws and more lax morals, in many parts of our country, is enough to cover us with shame, and strike the observer with loathing: nothing seems more lawful here than getting into debt, and the ability, or prospect of ability for payment, seldom enters into consideration;—hence the violation of solemn promises, temptations to fraud, from the necessities of the debtor, as well as the sometimes unjust persecutions of the creditor, and at last the insolvent oath. We hope that something which will arrest these evils may be done: whether a Bankrupt System will do it will depend much, if not wholly, upon the soundness of principles with which it is framed, and the particular objects which its framers shall propose to themselves. We hope these objects will be moral, more peculiarly than commercial; for if the former are attained, there is no fear but that the latter will be added to them.

The subject of the Tariff seems to have lost much of its interest since the last year, and will probably be approached with a considerable devotion to the public good. Yet, with all the skill and experience of our statesmen, with all their facts and principles, and even with their most honest intentions, the issue of their deliberations and plans may be most reverse from their intentions. If we look to the plans of statesmen and legislators of former times, we shall be struck with the fact, that plans, apparently the wisest, have very often failed, from causes which can with difficulty be discovered; and that plans skillfully laid for the promotion of particular objects, have been over-ruled to effects equally important, perhaps, but entirely unexpected. And how striking is the fact, also, that the systems of political economy, written by men supposed to be of the greatest learning on such subjects, are seldom agreed in by those acknowledged to be equally learned; and that, even when so agreed in, practical statesmen reject them. How direct the reference to the over-ruling wisdom of God, and the importance of a national dependence upon him, even for matters in relation to which we seldom think of him as an agent at all.

As to the occurrences in Florida, our sincere wish is, that they may be found justifiable and praiseworthy; but if they are found the reverse, that they may be punished with that severity which the honour of our country, good faith towards foreign nations, and our duty to the God of Justice, so imperatively demand.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

For the Seaman's Magazine.

NEW-YORK BETHEL UNION.

First Report, presented at the Public Meeting, Dec. 31, 1821.

UPWARDS of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," followed by the grand chorus, "Glory to God in the highest, and on earth peace, good will towards men."

Ever since the first annunciation of the gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the glorious Sun of Righteousness has shone, HIS enlightening and enlivening influence has been felt; and, although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness, in his glorious ascent towards the full splendour of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be recorded with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The christian community have begun to feel their high responsibility, and to be actively, extensively, and *unitedly* engaged in their Master's service. It is no longer the cause of *sect or party* which animates the counsels, the exertions and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his armour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it becomes us to acknowledge with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this *age of mercy to benevolent institutions*, it becomes Christians often and earnestly to inquire what new projects can be de-

vised, what new plans adopted, to fill up some remaining deficiency. In answer to such an inquiry may no doubt be traced the recent efforts for the *moral improvement of seamen*, both in Europe and America.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose, under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious improvement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society. On the 18th of March succeeding, arose the Port of London Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New-York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the Port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Laudable efforts of the same general character have been made in many of the cities of the United States.

This general view of the means in operation in behalf of seamen, has been given, to introduce to the christian public a brief history of the rise and progress of the "NEW-YORK BETHEL UNION."

The intelligence of the increased exertions made in behalf of seamen on the other side of the Atlantic, had reached the ears and affected the hearts of Christians here.

Something, it is true, had been done for them, in furnishing them with Bibles, and in the erection of a house of worship, designed exclusively for their accommodation; but a class of people so long excluded from the sanctuary, seemed to require that the messages of mercy should be brought to their very cabin doors.

Christ himself frequently preached and prayed on board of vessels—and his first disciples were humble fishermen. On the shores of Tiberias he often wandered, to gather the straying seamen to his arms; the waves of Genesaret often heard his voice; and from among the watermen of the lake, he selected the chief ministers of his kingdom, to whom

we are so deeply indebted for the extension of the christian church, and for the completion of the canon of Scripture.

Impressed with a solemn sense of our obligations to that valuable class of our fellow men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of New-York Society.

Discarding all sectarian jealousies, and meeting on the broad basis of christian philanthropy, Associate Reformed, Baptist, Reformed Dutch, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The *object* of the society (as expressed in their circular, which is already before the public) is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

The *means* used are, *first*, the encouragement of secret and social prayer by a ship's company while at sea. *2dly*. The establishment of prayer meetings on board vessels in port. *3dly*. The distribution of Bibles, Reports of Societies, Tracts and other religious publications. *4thly*. The encouragement of public worship on the Sabbath, and persuading seamen to attend. *5thly*. A correspondence with the different ports in the U. S. and foreign nations, to promote similar institutions. *6thly*. The circulation of the CHRISTIAN HERALD and SEAMAN'S MAGAZINE, published under the patronage of the Port Society, as a medium of religious intelligence relating particularly to the welfare of seamen.

System in arranging and conducting the meetings was found to be of great importance: the members of the Union were therefore divided or classed into five committees, one for each evening in the week, except the Sabbath and Wednesday evenings, when service is attended in the Mariners' Church.

A standing committee was also appointed to provide vessels on board of which to hold the meetings. If a vessel was procured for Monday evening, notice thereof was given to the chairman of the Monday evening committee, whose duty then was to cause the Bethel Flag to be hoisted at mast-head during the day, the signal lantern at night, and to notify his co-members, who were at liberty to invite other friends to assist in conducting the exercises of the evening.

When a vessel was procured for any other evening, like notice was given to the chairman of the committee, whose duty it was to officiate for that particular day.

The meetings have been held on deck, and were from an hour to an hour and a quarter long.—*Short* prayers and *short* addresses, interspersed with the reading of a small portion of Scripture, and singing of a *few* verses have been found best calculated to do good.—Masters, mates and seamen have almost invariably taken a part in the exercises.

Having given this brief view of the specific objects of the society, and the manner of conducting the meetings, the Board will proceed to give a concise statement of the meetings themselves.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of

she had not been more active and more zealous in the service of her Lord and Master. On one occasion she mentioned the names of her youthful friends and associates in her native place, speaking particularly of one after another, who, in the morning of life, had had the blessing of health and a firmness of constitution, which seemed to promise a much longer existence in the world than she could anywise have anticipated with her feeble frame, but of whom not a small proportion had for years been mouldering into dust. It was a ground for thankfulness, which she often expressed, that God had been pleased to spare her life till her children were in a manner passed the necessity of a mother's care.

From the first stage of her last illness she was blessed with a strong faith and a cheering hope; yet, at times, clouds of darkness obscured her prospect. Once, her sins, as she stated, seemed to rise like mountains before her, and she burst into tears; but the heavenly Comforter soon came to her relief. Once she complained of the buffetings of Satan; but, repairing to the blood of the cross, she was enabled soon to obtain the victory, calmness, and a sweet reliance on Him, who is willing and mighty to save every humble, contrite, and broken-hearted sinner. She exhibited much self-abasement, and claimed nothing from any works of righteousness she had ever performed; yet it would be hardly possible to find any one, who from early childhood had lived a more conscientious and exemplary life. Her language, in reference to her deeds, which others might justly praise, was, *I have nothing, nothing, nothing* (pronouncing the word with increasing energy) *to plead on the score of merit. I feel that I am a sinner. All my trust is in the merits and mercy of my blessed Redeemer and Saviour. This is the state of my mind.*

The subject of this communication was, by the riches of grace, delivered from all *bondage through fear of death*, and often spoke, with the utmost composure, of the time when her clayey tabernacle should be dissolved. In anticipation of that period, for it was frequently in her mind, she had with her own hands prepared, while in health, such habiliments for her mortal remains as seemed proper, and had intrusted them to the care of a faithful domestic, so that when they were wanted they were ready.

She daily spoke of her children, the last and strongest cord which binds the heart of an affectionate mother to earth. To a near friend she once modestly unfolded something of the ardent feelings and wrestlings of her soul for them, when last receiving the symbols of her Saviour's dying love. The writer will not undertake to describe the secret and solemn scene. He will only say, it must have been such, as the holy ministering spirits, present on all communion occasions, ever behold with delight.

As this beloved disciple of Jesus approached the hour of separation, her ties to the world gradually lost their hold, and she was willing, as it might please God, to stay, and toil, and suffer, in this vale of tears, with those who were dear to her as life, or to depart and be with Christ, which, for her, was far better than all the transitory enjoyments of this imperfect state.

A few days before death, speaking of the exercises of her mind, she said, in nearly the following words: *I have such a love for Jesus, I feel as if I could go to the ends of the earth, like the missionaries, to serve*

him. In meditating on this blessed Saviour, I am sometimes in a kind of rapture.

She was a warm friend of missionary exertions, bible societies, Sabbath schools, the monthly concert of prayer, and of all those operations, so numerous and remarkable, of the present age, for hastening the latter day glory of the christian church. Hence, next to the Bible with Scott's Annotation, the Panoplist and Christian Herald commanded her regular attention, while favoured with comfortable health, as furnishing the most interesting intelligence on subjects which lay near her heart.

At length the day arrived, which, contrary to the expectations of her family till about one hour before her release from the body, was to deprive them of their greatest earthly comfort ; but, thanks be to God, to add to the choir of Heaven. Never will the writer forget with what a heartfelt emphasis and ecstasy she repeated these well-known lines a little before death :

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there.

Speaking again of her spiritual state, she said, *I have not that triumph which is desirable, but I have a strong faith, a strong hope, and I think that the calmness and composure I have been indulged with, are in consequence of my faith and hope in the mercy of God.*

When struck by the King of terrors, she exclaimed once at the exquisite pain of his dart ; but, in an instant, was restored to her accustomed serenity, and endeavoured to sooth the minds of her children, who were greatly affected at the idea of parting with a parent so kind, so tender, so affectionate, so faithful, so greatly beloved. This is the last sentence she uttered with her expiring breath, in a holy transport of joy—*worlds could not purchase the hope that I have.*

The final symptoms of an immediate close of this uncertain life were now fully manifest. All the members of her family and a few friends being present, and kneeling around her dying bed, her husband, having one of her hands in his, while one of his daughters held the other, endeavoured to resign her in prayer to the God who had lent him such a treasure. During the prayer, of a few minutes' continuance, she was seen to cast her eyes, still retaining their usual lustre, upon her husband and each of her children in succession, but at the conclusion of the short prayer they were fixed ; her senses, her consciousness, till that moment entire, were gone. There was no struggle, no groan, no motion of a limb ; her breathing was gentle like that of a sleeping babe. At length the spirit left the body, it could scarcely be determined when ; and such a smile was upon her countenance, after the immortal part had taken its flight, as seemed to indicate that she had had a glimpse, before she bade adieu to the world, of the joys which cannot be expressed.

The event, so painful to surviving relations and numerous friends, but so happy for the subject of this memoir, took place on the third of April, 1820. The funeral exercises were performed with christian fidelity and tenderness by the Rev. Amos Chase, of Centreville. The respectful attentions and sympathy of many in every direction, experienced by the family on the trying occasion, will long be remembered. Thus,

Mrs. Alden, one of the excellent of the earth, in the midst of her days, is entered upon that rest which remaineth to the people of God, leaving two sons and three daughters, whom the Lord preserve to imitate the christian virtues, to have the well-grounded hope, and to die the death of one, whom they can never cease to recollect with gratitude and respect.

N. Y.

January 8, 1822.

PRAYER OF FAITH.

To the Editor of the Christian Herald.

SIR,

THE importance of the subject is our only apology for offering to your readers the following thoughts on the prayer of faith.

It is our fixed belief, Sir, and we think we can never doubt, but that there is such a thing as effectual prayer, which will infallibly bring from God, through Jesus Christ, the identical blessing which is sought in it. We believe that Christ has chosen his children and ordained them; that they should go and bring forth fruit, and that their fruit should remain; that *whatsoever* they shall ask of the Father in his name, he may give it them; and that if they abide in him, and his words abide in them, they shall *ask what they will*, and it shall be done unto them, John xv. 7, 16. We believe that when we do those things that are pleasing in the sight of God, we shall receive *whatsoever* we ask of him. And this is our confidence in him, that if we ask any thing according to his *commandment*, he heareth us; and if we know that he hear us, *whatsoever* we ask, we know that we have the *petitions* that we desired of him, 1 John iii. 22, and v. 14, 15. We believe that *all things whatsoever* we shall ask in prayer, *believing*, we shall receive, Mat. 21, 22. We believe that *whatsoever* we ask in the name of Christ, he will do it; that the Father may be glorified in him; and that if we shall ask *any thing* in his name he will do it for us. Moreover, *whatsoever* we shall ask the Father in Christ's name, he will give it us; and that if we ask we shall receive, and our joy shall be full, John xiv. 13, 14, and xvi. 23, 24. We believe that what things soever we desire when we pray, *if we believe* that we shall receive them, we shall have them, Mark xi. 24. We believe that the prayer of faith shall save the sick, and that in answer to it, the Lord shall raise him up; and if he have committed sins they shall be forgiven him, and that the effectual fervent prayer of a righteous man may *avail* as much in us as it did in Elias, James v. 15—20. We believe that if any two of God's children shall agree on earth, as touching *any thing* that they shall ask, that it shall be done for them, by their Father who is in Heaven, Mat. xviii. 19. We believe that if any man lack wisdom on this or any other theological subject, he had better ask it of God, rather than of his own reason; for he giveth liberally unto all men, who ask him, and upbraideth not, and God will give it him. But let him ask in faith, *nothing wavering*, for he that wavereth is like a wave of the sea driven with the wind and tossed; for, let not that man think that he shall receive any thing of the Lord, James i. 5—7. We believe that every one that asketh receiveth, that every one that seeketh findeth, and that to every one that knocketh it shall be opened.

We do not, however, believe that if we ask of our Father bread or fish, that he will give us a stone, or a serpent; nor for asking evil things, do we believe that he will, for that petition, give us good things. But we believe, that he will give good things to those that ask him for them, Mat. vii. 7—11. We believe that when we ask for blessings, and receive them not, it is because that we ask amiss, that we may consume them upon our lusts, James iv. 3. We do not believe that it is necessary, on this subject, to wait before we pray, till we know that we have the faith necessary; because we believe that whilst we are yet speaking, God will hear and answer us, Isaiah lrv. 24. Neither do we believe that there is any danger of praying in this way against the purposes of God; for we believe that we do not know what we should pray for as we ought; but yet we believe that the Holy Ghost helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. And we believe that God, who searcheth the heart, knoweth what is the mind of the Spirit; because the Spirit maketh intercession for the saints, according to the will of God, Rom. viii. 26, 27. Elias, Sir, was a man of like passions with other men, and yet in his day he prayed earnestly to God that it might not rain, and it rained not on the earth for the space of three years and six months—and again he prayed that it might rain, and it rained upon the earth, and she brought forth her fruit, James v. 17, 18. The disciples of our Lord united and prayed for the gift of the Spirit, and for the conversion of sinners, and at once they were all filled with the Holy Ghost—great boldness was given unto them, great grace was upon them all, and multitudes were added unto the Lord, Acts iv. 23, to ch. v. 16. Facts also existing in our own day, prove that the prayer of faith is now equally efficacious as in primitive ages.

We quote from the New-Haven Religious Intelligencer, the following instance:

"I will not let thee go except thou bless me."

At the commencement of the revival in this place, some of the brethren were so earnest in prayer that they prayed all night. These prayers, we believe, were answered. One young man, not long since, left a note on the table of his companion, who was apparently thoughtless, informing him that he had retired to a secret place where he should spend the whole night in prayer for him. He had a sleepless night. In a neighbouring town, three or four ardent souls spent most of the night in special prayer for some of their companions. The next morning, three that were indited in their prayers, who till then were stupid, and who knew nothing of the concert, were under deep conviction. In another place a man who had been for some time distressed for his sins, asked a christian friend to pray for him. Do you wish me to pray all night for you? Yes, said the penitent. A young lady present agreed to join in the concert. The awakened sinner retired and tried to pray himself, but found no comfort. He went to bed, but he could not sleep. He got up and went to the barn, and staid till morning in darkness. When the morning appeared he was almost in despair. As the sun arose he left the barn; there, said he, they have done praying, and I am lost for ever. The moment he let go of this twig on which he was depending, the Saviour received him, and he went to his house rejoicing in hope.

We refer also to the fact of six journeymen and apprentices, converted in New-Haven, [See Christian Herald, p. 151, vol. VIII.] also to the following from the Boston Recorder:

In a certain neighbourhood, all the wives were persons of piety. Their husbands were all irreligious. These females were given to prayer. For this purpose they met together. Their husbands were always the subjects of prayer. Their prayers were answered. *Every husband, we trust, has become a Christian indeed.*

Others are known which have not yet been declared to the public. We have known a number of sinners who were brought from darkness to light in the very time of prayer, who had been selected, and were the specific objects of the petitions offered up. And we have no doubt, but that the time will soon come, when the christian world, and the infidel world too, will have more convincing and overwhelming evidence, that there is such a thing as the "*prayer of faith*," and that God actually does hear and answer such prayer. The fact that there has heretofore been so little of this faith in the earth, Luke xviii. 8, is the probable reason why Zion has so often been cast out in the sight of the wicked, to the loathing of her person, and why so few sinners have been saved.

The question "how shall we get this faith?" in a christian, seems to us of the same nature as the following in a sinner, "how shall I repent?" As we would say to the latter, believe that you are a sinner, and that the Bible speaks to you : so we would say to the former, believe that you are a christian, and that God in the promises speaks to you.

We do feel, Sir, a peculiar kind of disgust, when we think of attempting to draw this subject through the sieve of metaphysics. When it shall have passed the ordeal, we feel that it will have no more commanding influence upon the life of a christian, than it has at this moment ; neither will it have received any great degree of illustration, for it will, after all, stand in its own pure and incorruptible light. The promises which inspire it will not be blighted, nor the facts concerning it annihilated, by all the difficulties which can be mustered against it. Nor do we think that any more difficulties can be raised against this, than against any other christian grace, were the speculative tendencies of the human mind to be indulged, concerning their different causes, effects, relations, and ends. We do, indeed, apprehend no danger from the most thorough sifting of this subject, yet, when all was done, we should be constrained to return to the plain matter of fact, to the law and to the testimony, and decide upon the significance of its phrases by the simple rules of philosophy. But, at the same time, we do feel, that if christians generally would throw away from them ninety-nine hundredths of their speculations on all such subjects, as so much useless lumber, and rely with more entire confidence on the simple word and testimony of God, they would find altogether less difficulty, possess more light, strength and enjoyment, do vastly more good to the church of God and the souls of men, and bring an immensely greater revenue of glory to God their Saviour.

Were we therefore to advise saints on this subject, that advice would be, that they believe without doubting what God has spoken and promised, and that they obey without reserve whatever he commands. And finally, that they believe in the "*prayer of faith*," and labour and pray for its attainment ; and that with the most unwavering confidence in the promises, they would resolve *individually*, as did the prophet, and exhort their brethren, as he did, Isaiah lxii. 1, 6, 7. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Ye that make mention of the Lord, keep not silence ; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

L. F.

REVIEW.

ART. I.—THE EVANGELICAL MINISTRY EXEMPLIFIED IN THE APOSTLE PAUL: *A Sermon preached in Murray-street Church, December 2, 1821, on the occasion of resigning his charge of his Congregation; By JOHN M. MASON, D.D. With an Appendix. Published by request. New-York, Literary Rooms, 1822.*

THE occasion of this sermon is of the deepest interest. A minister of the Lord Jesus, whose praise is in all the churches, meets the people of his charge for the last time, that he may commend them unto God and to the word of his grace. They present themselves with their wives and their little ones to receive his last advice—his parting benediction. It is an hour of mutual retrospect—awful in hopes and fears of eternal moment—the last opportunity of earnest invitation and solemn warning.

To such an occasion the farewell address of the Apostle Paul to the Elders of the Ephesian church is peculiarly suited, and this it is which forms the basis of Dr. MASON's Farewell to his people.

The discourse is introduced with a vivid description of the intellectual greatness and christian excellence of the great apostle, which the Dr. characteristically concludes,

If ever a man knew how to wind his way into the human soul—how to coil around him its most sacred affections—how to explore the secret place of tears, and to put in motion all its kindest sympathies, the apostle Paul was certainly that man. You know that this has always been with me a favourite theme; that my heart has enlarged, my imagination brightened; and my steps have trodden upon almost fairy ground, when they have been roused and quickened by the name of Paul. But on no occasion does he loom so high, and shine so gloriously, as in the context. All his powers are concentrated; his feelings are condensed into a point; the covering is shoved aside from his breast, and you see, without disguise, the workings of his ingenuous, his upright, his mighty mind. This parting address to the elders of Ephesus well deserved a place in the holy volume; and deserves it in our best regards, in our most reverential remembrance. pp. 4, 5.

The Dr. then gives us an analysis of the Apostle's discourse—"The manner in which he discharged his ministry among the Ephesians—his extreme devotedness to the cause in which he was embarked, and his presentiment of its being the close of his ministry, with an affectionate appeal to their consciences, and the grounds of that appeal."

In dwelling upon the manner, the author observes, that "he served the Lord with all *humility of mind*"—that "his ministry was marked by '*many tears*,' and '*many temptations which befell him by the lying in wait of the Jews*'—that in the midst of his discouragements he kept back nothing that was profitable unto them, and that he taught them not only publicly but '*from house to house*.'"

From this part of the discourse we can at present make only the following extract:

There is a consideration which weighs much with every gracious heart, and is not, cannot be easily forgotten—the immense distance between the Lord Jesus, and his most faithful servants. He, the living God; they, creatures low in the scale of being, when compared with other creatures which "excel in strength, yet obey his commandments, hearkening to the voice of his word." "The treasure is in earthen vessels, that the excellency of the power might be of God." The angels, who look, with studious anxiety, into the mysteries of redemption by Jesus Christ, would

thankfully have accepted the appointment of "ambassadors" of the cross. But God has seen fit to confer that honour upon men of like passions with others; and commanded the angels to be ministering spirits. When we add, that these heralds of his truth were sinners like other men, called by divine grace out of the common condemnation, and sent to tell their fellow sinners that "there is forgiveness with God," how august the message! how humbling to the messenger! He cannot, or ought not, to forget one single moment, that "by grace he is saved;" and the more profound and lively his sense of this truth, the more completely will he enter into the feelings of Paul, who served the Lord with all humility of mind. Could Paul need a monitor to remind him that he was once a blasphemer, and a persecutor, and injurious, that he obtained mercy because the "grace of our Lord Jesus Christ was exceeding abundant," and obtained it for this end, that in him, first, the Saviour "might show forth all long suffering to them who should believe on him to life everlasting?" He could not open his lips to proclaim the riches of redeeming love, without at the same time exhibiting himself as a monument of that love. No wonder that his service was so strongly tinged with humility. There is nothing, my brethren, which can so humble and elevate a man's soul as a powerful experience of the love of Christ. Nor is any thing more unbecoming, more desolating to the holy character—more indicative of communion with the devil, than clerical superciliousness. pp. 6, 7.

We pass over the other divisions of the discourse to present our readers with a part of the Dr.'s excellent advice to his people on the choice of a successor.

I trust you will not choose a *ruin* man, who occupies the pulpit more to display himself, than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame, and of horror: and while his Judge, before whom he is shortly to appear, regards him with a frown, of which the interpretation is, "ill done! thou bad and faithless servant; enter thou not into the joy of thy Lord!"

2. Do not choose a *showy* man. Many of these men there are who have only *outside*. You will be as sick of him at last, as you were enamoured of him at first. You will speedily find that he cannot instruct nor edify you; and will be heartily tired of seeing him show himself.

3. Do not choose a man who always preaches upon insulated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear that word preached to you in its connexion. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion, I can assure you, that, while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going regularly through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion; and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.

4. Do not choose a man of *dubious* principles. The truth of God was given to be *proclaimed*, not suppressed. It is a "city set on a hill"—a light which must shine, not be smothered under a bushel. When I hear of a man's preaching for years together in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a *traitor*. His business is to preach Christ; and not to treat the Gospel as if it were a bundle of mere negations; and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence; and himself following them with all the "deep damnation" of their blood upon his soul! Oh! it is inconceivably fearful! pp. 20—22.

We might make other extracts, but we advise our city readers at least to buy the Sermon itself, as a memorial of its admired author; and we beg leave to commend him to their earnest prayers, that his health may be fully restored, his life prolonged, and his present excellent efforts crowned with success.

—Therefore we close this article, however, we feel bound to notice one or

two remarks which deserve not our approbation; indeed which require, in our opinion, a decided disapprobation, so much the more, on account of the eminent talents and standing of the author.

In noticing the declaration of the Apostle, that he had taught "from house to house," our author apparently expounds it to mean that he had but *one* doctrine, which he "taught publicly, and from house to house." "Be he where he might, in the solemn assembly or in the domestic circle, his instructions were the same." He thus proceeds:

This passage has been used as furnishing a divine warrant, and proving a divine obligation, to what is termed parochial visitation. Highly important it is no doubt; but men must be careful that they do not convert the sound of words into a divine warrant, and not to require bricks without straw. To prove that apostolic example establishes a precedent for imitation, we must be sure that the circumstances to which it is applied are similar. But this is far from being the case in the present instance. There are two things in which the state of the churches now differs materially from their state in primitive times.

In the first place, they had inspired teachers; who could, therefore, spend the whole week in exhorting, confirming, consoling their converts, without infringing on their preparations for the Lord's day. Our situation is quite different: close and habitual study are necessary for us. And if we cannot get time to attend to it, our ministrations grow uninteresting, and our congregations lean. As for those men who boast of working at the loom all the week, and then acquitting themselves well on the Lord's day, I shall say nothing but that their performances are such as might be expected from the loom; but as far as can well be conceived from the labours of a "workman who rightly divides the word of truth."

In the next place, the primitive churches never permitted themselves to suffer for want of labourers. Their spiritual advancement was, in their eyes, infinitely more valuable than all the pelf which the maintenance of their ministers required. Look over the Acts of the Apostles, and be astonished at the abundance of help which the churches then enjoyed. Our economical plan is to make one pastor do the work which was anciently done by three or four, and the very natural consequence follows, the work is *badly* done, or the workman is sacrificed. In our own city, from the accumulation of inhabitants, and their very dispersed residences, if we were to visit as much, or any thing like it, as our people are good enough to wish, and unreasonable enough to expect, we should not have an hour left for our proper business; we could make no progress in the knowledge of the Scriptures; and not one would be able to preach a sermon worthy of a sensible man's hearing. The conclusion is almost self-evident, if congregations will stint themselves in workmen, they must have their work spoiled; and if the work be done at all, they must kill the mind or body of the workman; and sometimes both. Let them not deceive themselves. If they impose hardships which God never commanded, they must expect to go without his blessing. pp. 11—13.

All this is truly unfortunate. It is a pity indeed, that such a man as Dr. Mason, while resigning his own charge, should have said so much to justify and render systematic a prevalent delinquency. We say a delinquency, for if pastoral visitation be not impossible in the present state of the church, and with the present endowments of her ministers, then, clearly it is a duty founded on apostolic example, admitted even by our author himself, and demanded evidently at all times by the necessities of mankind.

We regret exceedingly that Dr. M. did not leave those four words of his text, "from house to house," without note or comment, that in their naked simplicity they might have told upon the minister's heart and conscience, reclaiming, for the purpose of pastoral visitation, whatever hours there might be employed to a less important purpose, either in his retirement or his social relaxations. We cannot wish the ministry to be helped out in an apology for neglecting so important a part of their calling. We do wish, on the other hand, that as the most celebrated of

our ministers (we speak nothing to the disparagement of others) was retiring from his office, he had seized the opportunity to obviate the imaginary difficulties, and to urge his brethren to a constant effort to overcome the real difficulties of pastoral visitation.

As, however, he has not done this; as he has framed, and sent abroad a plausible apology, we deem it our duty to attempt to show what we hope will be more fully shown by some abler hand, that the Dr.'s reasoning is extremely fallacious.

We desire not indeed to see a ministry totally occupied in the bustle of parochial duty, and will go even farther than our author, and say, that not only would their "ministrations grow uninteresting, and their congregations lean," but their parochial visitations jejune and unprofitable. We as little wish to be chattered to in our houses, even on the subject of religion, as to be ministered to from the pulpit by an uninstructed man. Study and reflection are as necessary to prepare a minister for profitable and edifying conversation, as for formal public discourses. An extreme of parochial visitation would turn out to be neither more nor less than a minister's dissipation, and would be equally fatal to the attainment of public and private excellence.

But while we thus magnify the evils of a total occupancy in parochial visitation, we do not see them to belong at all to that extent of pastoral visitation which our largest congregations require; nor can we feel that the want of "inspiration" will justify ministers in closeting themselves to make sermons, admitting that this were the single cause of their estrangement from the houses of their people. We believe that a judicious allotment of their time, and a regular industry, will enable them to study for the pulpit, and to visit from house to house too. Indeed, no man can understand better than Dr. Mason that the human mind cannot be profitably occupied incessantly at one employment, and least of all at intense and secluded study. Now, though we are not disposed to deny to ministers a greater relaxation than they will find in their pastoral visits; yet we will venture to say, that whoever will enter heartily and regularly upon them, for one, two, or three hours a day, will find in the change of his employment such a refreshment as will prepare him in constant repetition for his retired studies.

But admitting that no relief were afforded; admitting that the time spent abroad, might be spent at home without any relaxation of the vigour of application; admitting that what should be spent abroad should be a dead loss as to all the progress at home, still will we say, that the time required leaves a remainder for the study sufficient for great attainments in knowledge, and in pulpit skill. To borrow an example from another visiting profession, Dr. Rush, for instance, must have visited constantly, more than to have visited ten of our congregations, and yet probably studied as much (we do not say was in his closet as many hours) as most of our ministers. As to the case before us, if we may venture to say it, the desideratum is, that ministers should be regular and persevering every day in the week in their studies, and every day in the week in their pastoral visitations. Regularity and perseverance will enable a minister to accomplish much in his studies, and to go through and through all the families of his charge. Even one hour a day for three hundred days, or even for two hundred days, would do more of pastoral visitation than is now done for nine out of ten of our congregations.

There is another point of view in which we think Dr. M.'s reasoning

fallacious. The very pulpit preparation for which, according to Dr. M., the minister *must* seclude himself from his people, is itself dependent upon a familiar acquaintance with them. While the minister is pondering in his seclusion, he needs not only to examine God's word, but that map of mankind, which his own observation of men, and intercourse with them alone, can enable him to delineate. He is writing for men, and is especially aiming to come home to the business and bosoms of his own people. And the clerical student, who is not the faithful pastor, though he may be an old minister, is in truth, like a young physician, well read in books, but entirely unskilled in the application and use of his acquired knowledge.

We think the Dr.'s reasoning fallacious in still another point of view. Are thought and reflection confined to the minister's seclusion? Can a reflecting mind fail to be occupied, even in the midst of pastoral visits? Trained as our studious pastor is to regular, earnest, persevering study, he carries with him good habits and a considerate mind wherever he goes; and while by visiting he relaxes his mind from the more intense application of his secluded hours, and acquires some of his most important knowledge, he will also find his faculties improving, by thinking, through the various incidents of his pastoral course, by correcting and enlarging his philosophy, by experience and observation, and even by projecting and executing his Sabbath preparation.

We do contend, therefore, that the want of inspiration, and the consequent necessity of a laborious preparation for the pulpit, do not throw any impassable obstacles between a minister and the habitations of his people. And we will not dissemble our conviction, that the difficulty lies less in the want of apostolic inspiration, than in the want of an apostolic earnestness in saving the souls of men; and then will pastoral visits be frequent, pious, and efficient, not when inspiration falls upon the ministers, but when "the love of Christ constraineth them."

We think the Dr.'s reasoning to be in no small degree inapplicable as well as fallacious, inasmuch as whatever apology for neglecting pastoral visitation, might follow from steady persevering labour for the pulpit, continued through all the days of the week, can afford no relief to the consciences of those who unnecessarily and habitually hurry together on a Saturday, crude, indigested thoughts.

Indeed, if common fame be not cruel scandal, nay, if clerical acknowledgment incidentally scattered among their acquaintance, be not unworthy the credit which it suits our present purpose to yield it; nay, rather if the public may judge from their efforts in the pulpit, or their productions from the press, a moiety at least of the non-visiting clergy, in town and country, might visit Mondays, Tuesdays, Wednesdays, and Thursdays, and yet write as much, read as many pages of sacred lore, and pursue as many profitable trains of thought.

In addition to all we have said, we think Dr. Mason is unjust to himself, for if he has not been so fully devoted to pastoral visitation as his people have desired, or as befits the ordinary exercise of the ministry, the whole country knows that he ought not to rank himself with those, who in the exercise of the ministry alone can find no time for pastoral visits. Until lately, since his want of health would form a still better apology, he has been engaged in employments tenfold more arduous, tenfold more incompatible with mere Sabbath preparation, than pastoral visiting. And those who have witnessed Dr. Mason's pulpit exercises, prepared amidst the varied and important duties to which he has been

called, will recognise in the ability of his performances, an experimental proof that *uninspired* men can preach well, without being incessantly occupied in formal preparations.

We ought, perhaps, before we close our remarks on this subject, to notice more distinctly the alleged difficulty of pastoral visitation, in consequence of the too great extent of our congregations. Admitting the fact, the minister's duty would still be plain, to allot to teaching "from house to house," systematically, as much of his time at least as he should allot if his congregation were exactly large enough, lamenting that he could do no more, instead of resolving to do nothing. But we cannot admit that congregations are generally so large as to render a thorough pastoral visitation infeasible. Perseverance on a regular system will accomplish great things in this as well as in other matters. Besides, the minister whose charge is very great, may abridge his labour, either by engrossing the assistance of his official helpers, or by collecting together several contiguous families to receive his pastoral instructions. One of the greatest and best ministers of the present day, Dr. Chalmers, has, we understand, brought his whole parish, consisting of 12,000 persons, under the full visitation of his twenty-four elders. Nor is this all; though he writes all his sermons, and is much occupied in writing for the press, and even in scientific pursuits, he visits *personally* the whole. He calls merely upon a few contiguous families in a morning walk, and invites them to meet him in the evening at one of their houses, and imparts that instruction to them thus collectively, which, with a smaller parish, might be given individually. As to the wide dispersion of the members of congregations of our own city, we believe that though the extremes of the congregations may be quite wide asunder, yet in each district of parochial visitation a half dozen families may always be found, within as small a compass as convenience may require. At any rate the inconvenience of visiting a city charge, must be much less than that of visiting one equally large in the country.

We quit this subject with an earnest wish that the experiment of a systematic visitation may be faithfully tried by all the pastors of our city, and under a full conviction, that the more faithful the ministry are in this part of their calling, the more they will know how rightly to divide the word of truth, and the greater will be the success of their labours.

We hope we shall not be thought presumptuous, if we venture an objection to another particular in Dr. Mason's discourse. We mean his harsh language towards "*rational christians*." We consider those to whom that honourable name is misapplied, as disbelieving the very essence of Christianity, and entirely ineligible to all christian fellowship—but we see not why they are to be treated as incarnate devils, why they may not be treated as men—bone of our bone, and flesh of our flesh. Nay, we see not why we are not to treat them with christian kindness, striving to win and lead altho are out of the way, to the blessings of the gospel.—We see not why Dr. M. and all good ministers should not endeavour to win them to the faith. But we leave the Dr. to teach himself, in this thing, in his own masterly manner:

Our affections must be *won*; they cannot be *stormed*. To this principle of our nature, God has been pleased to pay particular regard, in the first heralds of the cross. However diversified their qualities and attainments—whatever be the zeal of one, the potency of argument in another, the intrepid courage of a third, that which bears the sway in all, is their loveliness. Our hearts are captivated by the same process which subdues our understandings.

ART. II.—*Fifth Report of THE SOCIETY FOR THE PREVENTION OF PAUPERISM in the City of New-York, read at the anniversary meeting of the Society, December 17, 1821. pp. 39.*

THE utility of a permanent provision for the gratuitous support of the poor, has long been questioned by many wise and good men : and reasoning from what they knew and saw in human nature in other circumstances, they have pronounced the opinion, that a gratuitous permanent support of the poor, if not the cause of all that poverty which needs relief from others, (except that resulting from sickness or bodily infirmity,) has at least increased it to its present appalling magnitude.

Their opinions have been received with great respect by all who have experience enough to weigh their arguments, or a disposition patiently and candidly to investigate the source of the pauperism in question. But these opinions have had many prejudices to contend with, of a most insidious and powerful nature. The duty of relieving the poor is of a kind extremely popular, pervading every class of society, and impressing its obligations by every variety of motive. The truly religious man relieves the poor, because in so doing he is not only gratifying his sympathies with distress, but obeying the command and following the example of his Divine Master : the mere moralist, in attempting the same thing, displays what he considers his open substantial goodness, not merely a grace in the heart, but a virtue of the life : the man of the world too, in attempting a performance of the same duty, consoles himself with the evidence it affords of his possessing charity, which (as he interprets it) "*covers a multitude of sins* :—" The rich can display their wealth in their deeds of charity : by swelling their donations they draw the notice of distant lands, or by lavishing their treasures in the building of Hospitals and Almshouses, they perpetuate the memory of their importance to distant generations, and thus gratify that pride and love of fame which gives to wealth so much of its desirableness. Nor are motives of this kind confined to the rich ; for as almost all mankind are struck with admiration at such things, they in their hearts sanction, and so far as they can, encourage the same feelings and course of conduct. It hence results that stable and magnificent institutions for the relief of the poor, have a strong prejudice in their favour.

But sloth is a no less important cause of this prejudice and popularity. To visit the poor, to examine their habits and circumstances, to discriminate between the cases when relief would be a benefit, and when an injury, involves such a sacrifice of time, and of feeling, and such a responsibility as is extremely irksome and not often willingly practised ; and we are far more willing to pay our tax, and thus have done, as we imagine, with so troublesome a duty, than engage in its arduous and responsible details. We are in this manner also disposed to praise every institution of society by which this burden can be taken off our hands, and which will announce to us in the most imposing manner, that the poor are well and sufficiently provided for.

Notwithstanding these obstacles, however, to the progress of the opinion, that the poor laws are of at least questionable utility, it has gained ground by means of public discussion ; and experience on the particular question in debate became a desideratum of the high estmoment.

With a view (among other plans for meliorating the condition of the poor) of acquiring experience on this subject, *The Society for the Prevention of Pauperism*, whose fifth annual report we now have the pleasure to notice, was established by some of our most respectable and intelligent citizens. The progress of this society has done it honour. It has established the Savings Bank, and the Fuel Savings Fund—it has several times, (we are ashamed to say, in vain,) raised its voice against the dens of drunkenness in our city, and in many other respects planned and accomplished measures of extensive usefulness, and entitled itself to great praise both for intelligence and real charity. Its suggestions on this subject, therefore, ought to receive the most profound respect and candid examination.

This report, after stating that the former publications of the society had chiefly been occupied with the local or immediate causes of pauperism, proposes to investigate the more remote causes, and to ascertain the extent of the evil.

Respecting these antecedents and avenues to pauperism, little more could fairly be expected from a society, than a statement of the facts, and an indication of such remedies as were feasible. The evil itself, in which they terminate, lies too deep, and is far too sturdy in its character, to be grappled with by the arm of private philanthropy, or resisted by any local and partial agencies. The strenuous endeavours of a society may avail to hinder its progress in some directions, and to neutralize its operations in some degree; but, the latent causes being still at work, and the widespread fermentation going on, it will soon appear that to repress and to neutralize, is not to purify and cure.

It is therefore deemed that we cannot render a better service, than by turning from those views of pauperism, which regard it solely as a local evil, and presenting a wider view of the subject, and pointing out what is essential to be done to destroy the root of the evil, and to disabuse the public of its impositions, and prevent its growing to be an intolerable burthen to society.

And it is quite necessary, in the outset, to distinguish between that sort of pauperism which exhibits itself in the persons of healthy and vigorous, though improvident and vicious individuals, and that which is involuntary; the result of sickness or decrepitude, or of other bodily or mental infirmity. Against this involuntary poverty and dependence, it were barbarous to complain. It is not only unavoidable, but the obligations of humanity and religion require that it should be cheerfully relieved. That constitution of Providence by which it happens, ought to make us acquiesce in its existence, and to hinder every murmur at the expenses which it may occasion, and to convince us that the good of those who contribute to relieve it is subserved, by such a standing claim upon the sympathies of their nature and the benevolence of their dispositions. This form of pauperism is not to be prevented, and ought not to be dreaded; it is the lot of every commonwealth, and has a relation to the obligations of man and of society, which cannot be dissolved. It is therefore not embraced in our present contemplation; and, notwithstanding that the current modes of treating it might be much amended, and the discriminations applied to it rendered more just and more effectual, it does not demand the earliest and most urgent attention of the society.

But it is that imposing and formidable species of pauperism which has no reasonable apology, or which, were the policy and the institutions of the public as they should be, would have no excuse, against which our endeavours are directed. This it is which presents to us so disheartening an aspect, and which levies such a tax upon the resources of the city, and surpasses in its progress the utmost stretch of preparation to accommodate it, and threatens to surmount in its demands all that the greatest liberality can do to satisfy it. It is the sturdy pauperism of the indolent and vicious, of the prodigal and intemperate, the depraved and worthless; of those who might find employ if they were disposed to labour, and who might maintain themselves if they were willing to be virtuous and frugal: it is this which we denominate an evil, and to prevent which some efficient measures are urgently demanded. pp. 5—7.

We would here, in passing, particularly notice the careful distinction

laid down between voluntary and involuntary paupers, and would have our readers always keep in mind that the former alone are the subjects of remark in that report, as well as these observations on it. The language of the report concerning those reduced to dependence by the immediate afflictive dispensations of Providence, is at once manly and christianlike, and does not participate in the apparent hardness sometimes blamed in the advocates of the opinions of this report.

The report may be divided into two great divisions; the first comprising an inquiry into the cause, extent, and history of our pauperism; the other, the examination of a remedy proposed.

As to the magnitude of the evil, we are very correctly told that it is not to be measured merely by the number of paupers, or the present expense, however large, of their support; but in the latent, wide spread, powerful, and rapidly increasing causes which produce it. The principle of its growth,—

Is believed to exist in those laws and institutions that hold out to view a legal and ample provision for the poor. It is the willing dependence of the poor upon the public bounty appropriated for them, which warns us to expect that this form of pauperism will continue to advance, and to press upon the means provided for relieving it. p. 8.

The report next proceeds to show the manner in which the principle it speaks of operates :

It may be requisite to show how a public provision for the poor, subverts the ordinary barriers against pauperism, and invalidates those domestic and social claims which naturally impel mankind to gain an independent livelihood. And it is obvious, that such a provision addresses itself directly to the sluggish and degenerate propensities of human nature, and tends to relax the bonds of individual responsibility, and to do away the anxiety and impair the exertions incident to the acquisition of a separate and independent maintenance. Its seductive lesson to those whose utmost industry and economy will but just support them, is, that if they indulge themselves somewhat, by working less, and spending more, the public will provide the balance. Its announcement to the improvident and thriftless is, that if they neglect themselves, the public will take care of them. Such persons yield to the temptation, and, having passed the barrier of restraints which had upheld their feelings of independence, and strengthened their prudential habits, and animated their exertions, they sink down into apathy and vice, and become notorious and shameless paupers. The support provided for them operates as a premium on their idleness and profligacy, and accelerates their degradation and their ruin.

All this agrees with what is known of human nature, and with the history of facts: and it is by this natural and necessary tendency, that a public and legal provision for the poor comes in aid of all, and most effectually strengthens some of those habits and indulgences which immediately precede, and are the obvious causes of pauperism. He who begins to ruminate upon this provision, and to discipline his feelings into a reconciliation with it, and to ponder the relief it might afford from the hardships to be encountered every year in supporting himself, will not conclude his meditation, nor endure the discontentment which it has brought upon him, without an extra application to his bottle. He will no sooner begin to pant for indulgence, than he will begin to practise it. His thoughts no sooner begin to rove from home, and from the paths of his daily labour, than his footsteps begin to follow; and every instance of his progress alienates his feelings from his family and his fireside, and severs the ties which formerly restrained him, and fits and disposes him to be a pauper. Should his fancy lead him to qualify his transition from industrious habits by the contingencies of speculation, you may trace his steps to the haunts of kindred spirits at the grog-shop and ale-house, and thence to the lottery-office, to embark in the gambling which the laws establish, and thence to the billiard or the card-room, to practise the gambling which the laws forbid, and thence to the rendezvous of every grosser species of depravity, and thence to the prison or the almshouse. The hazards of his downward course will not alarm him, while he knows there is a fund of charity, sustained by law and custom, and accessible at any time of exigency.

He will run all chances, but that of suffering for food and shelter, and practise no other forecast than that which respects his safe reliance on the public. And thus the knowledge of a fund appropriated to the poor, counteracts the first great law of nature and of Providence, the rigorous and stubborn law of necessity, and annuls that inspired precept and maxim of social economy, "that if any will not work, neither shall they eat." And when the poor begin to oppose this law, and to evade this precept, their passions and follies quickly plunge them into profligacy, indigence, and crime. They take advantage of the public willingness to support them, and put themselves in a condition to require support. Those who might, and who would gain a comfortable living for themselves, were there no alternative, find it more easy, and more consistent with the indulgences they wish to practise, to rely upon the public for a maintenance. This reliance is the foundation of their ruin. Idleness, profligacy, and intemperance, are its early and almost necessary and universal fruits. These vices may exist in many cases where such a reliance is not immediately perceptible; but in every instance which terminates in pauperism, the effects of a confident dependence on the public bounty for support may be easily distinguished. pp. 9—11.

After detailing the origin of the institutions in question, and ascribing them to the superstitious almsgiving of ancient popery, the report proceeds to state the magnitude of the evil as it now exists in this city. Our public buildings for the poor, exclusive of hospitals, cost UPWARDS OF A MILLION OF DOLLARS; our annual expenditure public and private for the support of the poor has DOUBLED IN TEN YEARS, and risen to ONE HUNDRED AND THIRTY THOUSAND DOLLARS a year; and in the winter, relief is administered to one tenth or one twelfth of our whole population, that is to say, to *ten or twelve thousand people*.

Facts like these ought to receive the public attention. The sullen murmur of the earthquake which threatens to swallow up our property, and to bury in ruins all that our industry and frugality have enabled us to acquire, ought to awaken and alarm a community capable of great efforts, and often exhibiting great vigilance in the management of its concerns. Yet we are told, (and undoubtedly so is the fact),

That the expense, however enormous, and the progress of the evil, however alarming, so far from raising any general emotion of concern, scarcely attract the slightest attention from the public. It seems to be the only subject about which, in this city, neither hope nor fear can be excited; the only one, of any pecuniary consequence, about which there is a total apathy; the only one respecting which those who own property and pay taxes, are content to think they have nothing else to do but to pay whatever is demanded. It would seem as though our pauper system, with the imposing splendour of its edifices, and the grandeur of its liberality, and the rare spectacle it exhibits of an Almshouse, where fifteen hundred to two thousand persons are supported by the munificence of the Honourable the Corporation, had done as much by its outward lustre, and the glare of its apparent humanity, to impose upon the minds of the wealthy and industrious, and to subdue them into a tame and easy indifference, as it has done, by its natural and wonted influence, to augment the number of paupers, and encourage the improvidence and idleness of the poor. It would seem that this system, in proportion as it has had the effect of a paralysis on the lower, has had the effect of an opiate on the higher classes of society; and that as fast as it has brought the poor down to the condition of paupers, it has brought the rich down to the condition of bearing all their burthens, without inquiry or concern as to the necessity or reasonableness of doing so. What from the irksomeness of an investigation of the subject, the popular applause of so generous and so ample a provision for the support of all who are in want, the effeminate notion about pauperism being one of the conditions of social existence, and the gratuitous presumption that no effectual measures can be taken to remove it, there is an impression upon the public mind which has the effect of conscious helplessness and imbecility, and which makes a blind endurance of the existing evil less painful than the effort which might be necessary to subvert it, and on account of which those who would prescribe the requisite exertion are considered theorists and visionaries. pp. 18, 19.

But not only are the expenses thus great and increasing, and the apathy so entire, but the effects of the system on the social and moral condition of the poor are equally striking.

The Managers may, by some, perhaps, be thought to ascribe too much to those establishments and laws which guaranty the support of paupers, and too little to the want of education, and to other incidental causes ; and it may be necessary to observe, that the effect of a public and ample provision for the poor, in impairing their endeavours to maintain themselves, and overcoming the restraints against intemperance and vice, is not more obvious or more powerful, than its effect in dissolving the ties which bind a family together, and hardening the hearts of parents to neglect the education, the health, the morals, and all the interests of their children. Indeed, our pauper system, with the reliance placed upon it, is more conspicuously injurious to children than to parents. The children of those parents who come to be supported in the almshouse, or otherwise maintained as paupers, are not only neglected in their persons, and, for the most part, in whatever relates to the improvement of their minds and habits, but they receive a training which is positively vicious, and are subjected to a regimen, and made spectators of an example, every way suited to make them worse than those by whom they are brought up. Such parents find, from their experience, that their demands upon the public bounty are, by the miserable condition of their offspring, rendered more impressive and less liable to be questioned ; and they undoubtedly imagine, that it would embarrass, if not defeat their appeals to public and private charity, should they invest their children with tolerable decency of appearance, and send them to a free school for an education. —pp. 19, 20.

That some degree of pauperism will exist, independent of the baneful operation of the poor-laws, we do not deny ; an unfortunate turn in trade may throw labouring men, even if industrious, out of employ for a period ; but still, if they have acquired a character for sobriety, industry and frugality, such persons will find relief without a public provision, from those who know their character, and witness their struggles with misfortune. At the same time, from the abundance and cheapness in this country of the necessaries of life, the comparatively equal distribution of property, the high wages, and the constant demand for labour, which must keep its prices to a considerable height until our western lands are brought into full cultivation, we apprehend that an application to others for relief, would seldom be necessary were the poor-laws to be done away.

But it will perhaps be asked, is the want of extreme frugality, of perfect industry, so great a crime, that it ought to expose those who always are suffering with poverty to still greater evils—as that no relief should be extended to them ? are these things worthy of death—and that by hunger, or by the inclemency of the elements ? We answer, first, that this want of perfect industry and frugality would be far less than we imagine, if those who exhibited it, were occasionally to exhibit the consequences, which, in the ordinary course of human affairs, must fall upon such deficiencies. Men would be taught these things in early life as much as they are now taught to avoid crimes to which a severe and certain punishment is attached.

In the next place, he who can see the industrious working around him, while he knows his children and family are dependent on him, and that by his sloth or improvidence, either the industrious are to be made to support his family, or the latter to suffer by want, and remits his utmost efforts to support them, ought not to be viewed as innocent ; he is in fact committing a crime against his neighbour and himself, against society, and against his God, of no small magnitude. Indeed, do we not

find it written, "if one do not work neither let him eat;" "he that careth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel?" If actions are to be judged according to the consequences which necessarily result from them, and if the institutions of society ought to be such as should throw these consequences, if evil, on those by whom they are caused, we see no particular reason to regret or to relieve the sufferings which idleness, sloth, improvidence or prodigality may occasion, however severe they may be.

But the truth is, that these sufferings would not take place, because improvidence and idleness, the causes of them, would be in a great measure taken away. Men were endowed with reason and with fear, that they might learn from the errors and sufferings of themselves and others to avoid the things which cause these sufferings; and this is the controlling principle of human conduct in every situation. Its efficacy is manifested in every institution in society, and to deny its operation, is to set at nought all the experience of society in every one of its prudential institutions. The most careless, vicious and profligate of men are, in fact, influenced and governed by this fear of evil, in almost every thing in which society thinks fit to influence them: it restrains their avarice, their lust, their malice, by the punishment attached to theft, rape and murder. Are these evil propensities less powerful than the causes of avoidable poverty? (*To be continued.*)

Intelligence.

INDIA WITHIN THE GANGES.—BOMBAY.

(*Continued from page 466.*)

IN a late number we noticed the deplorable condition of the lapsed catholics, who are considered "as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Saviour, the means of bringing them out of the thralldom of idolatry into the glorious liberty of the sons of God."

Manner of Preaching.

As a specimen of the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missionaries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says,

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labour and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal either of our-

selves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

Meeting at a School-room for Hindoo Children.

Several meetings have been held in their school-rooms, at which about 150 natives (mostly Hindoos) and some Mussulmauns attend. Their usual exercises, on such occasions, are a hymn sung by the boys in the Mahratta language, and a discourse of an hour and a half or two hours long.

Their method is to hold three or four meetings successively, which seems better calculated to keep alive the attention of the people, and is also more conformable to their customs.

Visit to Darnda.

From the journal kept by Mr. Graves a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.

"Jan. 14, 1820. In company with brother Nichols, visited Darnda, where the attention was such as made the day very interesting to us."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavoured again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"March 22. Meeting with two learned bramhuns, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and *vice versa*. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'"

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful attention. It affords much pleasure, that some will *hear*, though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who laboured on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging."

At the close of a letter to the Treasurer, Mr. Graves observes, "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labours, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift; and we are still hoping, notwithstanding the meanness of

our services, and our own ill deserts, to see better days. We rejoice in the success of other missions; although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honour will redound to him, in consequence of our poor labours."

Reflections on the Effect of Preaching.

From the preceding details, and those which former years have furnished, it is evident, that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the Gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points, in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say, "that they consider the field assigned them as important as they ever did; and that they rejoice in having devoted their lives to the work in that region."

Translations and Printing.

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee."

[Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulmaun, Kader Yar, whom the missionaries had baptised during the preceding year, had gone far into the interior with books to be distributed.]

Willingness to receive Books.

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulmaun festival in honour of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should

think) nearly a thousand lamps. To-day and yesterday I gave away 12 Hindoostanee Gospels of Matthew—all I had. I might perhaps have given away hundreds, to those who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversation with the man, in order to make known the way of salvation. He was, I think, the most inquisitive and attentive Parsee, with whom I had ever spoken."

[In answer to an inquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

General Utility of the Press.

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more than defrayed the ordinary expenses of our press, for these six months past.

"Since our last communication we have printed *A View of Christian Doctrines*, expressed generally in the words of Scripture, making a pamphlet of 70 pages 12mo., and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahratta translation of Ostervald's *Abridgment of Scripture History*; and we are now printing for the same Society a series of Mahratta tracts, consisting of the *History*, *Discourses*, *Parables*, and *Miracles of our Lord*, with the *Sermon on the Mount*, and the *History of Joseph*. We print an edition of 2,000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents, and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past."

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel, when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments and agents is brought to bear upon one grand design.

General View of the Schools.

In the last joint letter of the missionaries, an account of this part of their labours is comprized in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah,

and seven in Mahim and the vicinity ; making in all twenty-one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission ; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavoured to impress the minds of the boys with the truth, that God can hear and perceive without bodily organs. I told them, that these organs, in the human body, avail nothing when the spirit is fled ; that the soul is our percipient and chief part ; that we can think, and love, and hate, without the use of our bodies ; that, as they could conceive of created spirits hearing and perceiving without bodies like ours, so God, a Spirit that formed the bodily organs of man, could certainly perceive all things without them ; that as the body of a man could not be a friend without a soul, so beholding a lifeless image with the eyes, or fixing it on one's mind, could not constitute acceptable worship. But if we worshipped the true God with our spirits, it would certainly be acceptable to Him, as he always beheld us.

"Then, as usual, I attended prayer. The boys stand silent ; and the teachers, of their own accord, always require them to raise and unite their flat hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, to almost every thing else which we do in regard to the schools, but I have heard of none, on account of attending prayer in them."

The difficulties, in the way of obtaining children to be educated in the mission families, having been stated, the subject is thus explained :

Children intended to be supported in Mission Families.

It being so difficult to obtain native children to be educated by the missionaries, several societies and individuals, who had provided for the support of such children, have, in consequence of the various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases, the donors have directed, that the payments already made should be considered as expended in the support of native free schools ; in others, that the provision should be transferred to Ceylon ; and in others still, that the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. And since a Christian domestic education cannot at present be imparted to indigent Hindoo children, in the manner first contemplated, the Committee are gratified in reflecting that much has been done, on a more ge-

neral scale, to enlighten the minds of the rising generation, and thus to prepare them for the reception of the Gospel.

On receiving a letter from Mr. Fisk, communicating the intelligence, that benevolent individuals in Charleston, Savannah, and Augusta, had conceived the design of supporting three free schools, in or near Bombay, to be named after those places respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and a fine school it is, they say, and denominated it the Charleston school. One of their schools at Tannah is denominated the Savannah school; an one at Mahim the Augusta school.

[After various notices with respect to the general concerns of the mission, the following paragraphs, containing the last intelligence, close the account of this station.]

Call for more Missionaries.

Mr. Hall expresses a hope, that two more labourers may be sent to strengthen that mission. "In this," he says, "I may be selfish. They are certainly wanted, and greatly wanted here. But they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospects of our mission. God forbid that any of us should labour a little, and then faint and do no more. We all need, and it is comforting to know that we have, the prayers of the Board, and of thousands; but above all that we have, if true to Him, the intercessions of One, *who ever lives to make intercession for the saints according to the will of God.*"*

UNITED STATES.—REVIVALS OF RELIGION.

SEVERAL churches in Jefferson county, this state, have been blessed with a revival for some time past. A letter published in the Boston Recorder, states, that "at present there is a general attention to religion throughout this county. It commenced early in the spring, about the same time at Watertown and at Sackett's Harbour. From there it extended to Adams and Rodman; appeared in both of these places about at one time. And now at Ellisburg, Henderson and Lorrain, God is pouring out his Spirit. In short, there is scarcely a church or neighbourhood,

* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in our usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. Much more might be said of our schools and preaching. I have not time to enlarge. Five of our schoolmasters are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panwell; and one has been opened on Salsette, which is not in the last account. Two more, as we expect, are soon to be opened in two large towns on the coast; and then we shall have a chain of schools, which will open to us a missionary range on the continent, of more than fifty miles in length. My present intention and hope are to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such tours afford very extensive opportunities for preaching the Gospel;—a circumstance which gives additional importance to our schools."

supplied or destitute, in which there is not a number who have commenced the solemn work of seeking the salvation of their souls. The work extends to all christian denominations—and whilst the friends of this work are active and combining their efforts, its enemies are rallying, and uniting in resistance to the spirit of God."

"At the Harbour the number is small; at Watertown it is larger; at Adams it is still larger, and at Rodman the greatest number of converts is supposed to have been made. Perhaps the whole number of hopeful subjects of this extensive work does not exceed 400. The work is more like the refreshing and silent breeze than the roaring wind—like the gentle dew than the powerful rain.

"But whilst there is cause for joy, there are causes for sorrow. Our country is new and destitute—ministers of the gospel are few, some of that few are young and inexperienced. Such feel their weakness and cry for help—the anxious inquirer, who has no guide, calls for help—and shall these calls be unavailing? Much more can be done in this region at this time in one month, than in a careless region in twelve. 'Who will come up to the help of the Lord?'"

In another letter it is said, "in Pittsfield and the neighbouring towns the work still goes forward. In Richmond, Va. there is much attention; 14 have been added to Dr. Rice's church, and as many more expected soon to come forward, who were active, intelligent, and influential young men."

SUMMARY.

Indian Deputation.—A deputation consisting of fifteen persons belonging to the Grand Pawnees, Pawnees Republic, Pawnees Loups, Omahaws, Kansas, and Ottoes tribes of Indians, from the vicinity of the Council Bluffs, have recently visited our city. They came to Washington to see their Great Father, (as they call the President of the United States,) with Major O'Fallon, Government Agent. While in the city, a Committee of the Managers of the United Foreign Missionary Society held a council with them, at which the Chiefs expressed themselves well satisfied with the good intentions of the Society, and desired the introduction of civilization amongst their people, but could not enter into any specific agreement on the subject until they had consulted their Chiefs and Brethren at home. The population of these tribes is estimated at nearly 19,000

The receipts of the United Foreign Missionary Society for the month of December amounted to \$261 35—and for the American Bible Society in November to \$3436 99. The issues from the Depository of the American Bible Society in November were 2579 Bibles, 2326 Testaments and 12 Indian Gospels and Epistles. Total 4917—value \$3102 57.

TO READERS AND CORRESPONDENTS.

"SENEX;" "VERITAS;" "NAUTA," are received: also, a communication from a gentleman in this city, complaining of some remarks, in several parts of our work, on the Roman Catholic religion, which we have not room to notice further in this number, and must defer it to our next.

The importance of the subject discussed in the "Report of the Society for the Prevention of Pauperism," will justify, we think, the large space allotted to it, under the head of review; and we hope all our city readers, at least, will give the subject an attentive examination.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

NEW-YORK BETHEL UNION.—GENERAL MEETING.

(Continued from page 511.)

The Rev. Dr. MILNOR rose to second the motion of his respected fellow citizen who had preceded him. After the excellent report, to which the meeting had listened, and the interesting address of the gentleman who made the motion for its acceptance, and with the expectation of being followed by abler speakers than himself, he should be brief in the observations he had to offer. He congratulated christians, the immediate civil community, of which we are a part, and our country at large, on the establishment and success of the BETHEL UNION. He had frequently (he said) had the pleasure of meeting the worthy presiding officer, whom he now addressed, at many cheering anniversaries of Bible Societies, Sunday School Associations, and other benevolent institutions; but he had never met him with greater satisfaction than on the present occasion. He considered the report which had been read as one of the most interesting documents he had ever heard. It was indeed a glorious sight to behold a class of men, hitherto almost entirely excluded from a participation of the means of grace, and the opportunities for moral improvement enjoyed by others, invited to a sanctuary of God specially provided for their use, and to orderly and well-conducted meetings for social worship on shipboard; to see them furnished with the sacred Scriptures, and many auxiliary means of instruction, conducted to the altar of their Redeemer, and affectionately called upon to devote themselves to his service. Sir, said Dr. M., the situation of this portion of our fellow men has of necessity been, and must be, peculiar. The sailor's home is on the deep. Seldom does he there enjoy the privileges of social worship, of religious reading, of virtuous association. Every thing at sea is calculated to demoralize his feelings, vitiate his habits, and estrange him from his God. When arrived in port, where have hitherto been his opportunities for improvement, if inclined to be religiously instructed? Should he be desirous of attending the duties of public worship, where could he go? The arrangements of most of our churches admit of but small accommodation for strangers, and the dress and manners of the common sailor are not very likely to obtain for him other than a cold reception, perhaps an unkind repulse. It appeared, indeed, till lately, as if, by common consent, seamen were considered as destined to remain for ever without the pale of the christian church. If the whole christian community had not passed upon them a sentence of proscription, they seemed to agree in considering them as utterly incorrigible. As there was little encouragement for seamen to make advances towards an association with the religious world, so none were made towards them. As soon as they arrived in port, temptations to debauchery and vice at once proposed themselves, in forms well adapted to their previous inclinations and habits, and no friendly counsellor was at hand to interpose a word of christian caution and advice. Is it surprising, under such circumstances, that so great a portion of seamen were proverbially vicious? can we wonder that, for the most part, they were sunk in the depths of ignorance and sin? With none around them but profligate advisers and drunken companions of their own sex, and the most infamous of the other, their deplorable situation at sea was followed by an enormous mass of positive evil on shore. At sea, or on shore, there was little motive or opportunity for serious reflection—an almost entire destitution of every thing calculated to awaken and reclaim. But, Sir, it is honourable to the times in which we live, that, among the many benevolent enterprises in which christians are so harmoniously and zealously engaged, this unfortunate class of men have not been overlooked. Sailors are no longer to be strangers to the Bible, or to the voice of the faithful minister unfolding its precious truths, or to the consolations of christian conversation and communion. The Bethel

Union, with the other excellent institutions mentioned in your report, will, to no inconsiderable extent, here, and wherever else they are established, remedy these evils. Recently as public attention has been aroused to this interesting subject, in various commercial cities of Great Britain, and of this country, much has been achieved. The manifest benefits that have been derived from the general distribution of the sacred volume among seamen, the erection of churches for their accommodation, and the provision of ministers for their instruction, and now, through the medium of Bethel Societies assembling them often when in port, for the worship of God on the decks of their vessels, encourage us to renewed and more animated exertion for their improvement. Sir, said Dr. M., I will candidly acknowledge to you that if I had been consulted but a few years ago on the project of christianizing common seamen, I should have been inclined to consider it a vain attempt. I should have said, they are utterly inaccessible. Their characters, their prejudices, their habits, their inclinations are altogether opposed to your attempts. If you invite them to join with you in religious duties, none will come, and if you go after them they will fly from you. Talk to them of the Bible and of prayer, they will mock and deride you. But that God who overrules the destinies of nations and of men, and who will infallibly accomplish all the declared purposes of his word, in the success with which he has crowned the past efforts of the friends of seamen, has removed all ground for scepticism, and afforded an inspiring pledge of his blessing on their earnest prosecution. What a most enlivening exhibition does your report present of the quiet, orderly, attentive conduct of the seamen, who have crowded the decks of vessels at your Bethel meetings, and of the salutary impressions there made upon their minds. For myself I can declare, that I never preached in any church to a more silent and respectful audience, than the one which, on board the Panthea, it was my happiness to address. And with such a manifestation of the favour of God towards this philanthropic work, can christians feel indifferent? will any who regard the precepts of their Master tranquilly fold their hands, and look, without one effort to prevent it, at so large a portion of their fellow beings hastening to the gulf of everlasting ruin? will they not, now that the plan is shown to be feasible, unite in one common united attempt to reform the lives and save the souls of seamen? Sir, it is a debt of gratitude we owe them. Christianity is under great obligations to sailors. What would this country have been but for them? a waste, howling wilderness—the residence of wild beasts, and of men wild and savage as themselves. What would have been the country of our forefathers? a land of pagan ignorance and idolatry? It is sailors who have been, and must be, indispensable instruments in carrying into effect the promised designs of Heaven in evangelizing the world, in giving to the Lord Jesus the Heathen for his inheritance, and the uttermost parts of the earth for his possession. They must convey the heralds of the cross to the distant regions of the earth; and shall they not themselves partake of the blessings of that great charter of salvation, which these missionaries of divine mercy are sent to proclaim to the heathen world? But what duty requires of us, policy and self-interest conspire to recommend. Sir, all classes of society are interested in supporting the benevolent and useful objects of the Bethel Union. Besides the principal design you have in view, much collateral good will grow out of its measures. Our cities and maritime ports will be essentially benefited by the reformation of seamen. Our youth will be saved from the effects of their evil example. The number of those sinks of pollution that infest the purlieus of every large town, will be diminished. Merchants will feel more safe in committing their vessels to their management. There will be no resistance to authority, no mutinies, no piracies on the part of a christian crew. Drunkenness will become disgraceful, and profane swearing be banished from amongst them. In the fore-castle of every ship christian hymns will occupy the place of lewd ballads, religious tracts that of profane jest-books, and no honest-hearted tar will be ashamed to be seen with the Bible in his hands. Their topics of conversation will be changed. Instead of relating to each other the revelries and debaucheries in which they had spent their hard earnings at the last port, and looking forward with delight to the new scenes of profligacy and vice in which they are to be engaged at the next, they will be found descanting on the happy Bethel meetings they have attended, on the pious addresses to which they have listened, on the earnest and devout supplications to Heaven in which they have united, and contemplating with delight a fresh engagement in these exercises at the port to which, under God's blessing, they will soon be wafted. I am not so fanciful as to imagine that all these benefits are about to be realized in a day. But whenever these laudable associations shall have but in part accomplished their benign objects, the character of the profession of seamanship will present itself in a new aspect before the public. Heretofore it

has been deservedly considered as an occupation of all others the most dangerous to the morals of youth. What agony has seized the breast of a fond and affectionate mother, on hearing from her child the first intimation of his disposition towards a seafaring life! how immediate her impression of its being the offspring of bad propensities in him, and how distressing her fears of the dreadful consequences of gratifying his wishes! If she possess a pious heart, how afflicting the thought of being the agent in placing a beloved son out of the ordinary means of grace, of sending him into associations where the only use he will make of his knowledge of God, will be to blaspheme his holy name, and where he will be sure to forget, though surrounded with danger, all the interests that lie beyond this transitory state. Your measures are calculated to remove these apprehensions, and to make the necessary and useful occupation of the seaman as unobjectionable as any other. There is no better method to make any pursuit respectable than to inspire its functionaries with self-respect. Let seamen no longer be considered as outcasts from society. Let them be taken by the hand as friends. Remove the deplorable ignorance of spiritual things under which so many of them labour. Let them know they have a common interest with you in the great scheme of Gospel mercy. Make them sensible that they are accountable beings—that there is a Heaven and a Hell—that they have souls which are to be for ever happy in the one, or miserable in the other, and that there is a glorious Saviour to whom they may look for life and salvation. Then objections to put children to this employment will cease, and pious parents will commit them to the care and guardianship of a merciful Providence, feeling but little more apprehension for them when tossing on the billows, than when resting beneath the domestic roof. But great as are the incidental advantages likely to follow the success of your institution, and others of a like character, they are but secondary to the principal design. I rejoice that while other charitable societies are engaged in relieving the sufferings of the body, the exalted aim of yours is to save the soul. I pray God to continue his blessing on your exertions, and with pleasure second the resolution for the adoption of the report.

PETER HAWES, Esq. then offered the following resolution, viz.

Resolved, That this society entertain a grateful sense of the cordial co-operation of the owners and masters of vessels in promoting meetings for prayer on board of vessels in this port.

On presenting this resolution, Mr. HAWES remarked, that after the eloquent and appropriate addresses to which we had just listened, and which were fully supported by the report on your table, very little remained for him to offer.

When our thoughts were turned back to the moral and religious condition of seamen, in years that are passed, the heart was pained with the retrospect. Destined like ourselves to a never ending existence, with capacities for increased happiness or misery, they presented objects of no ordinary solicitude. Bold, brave and generous, they were alike prodigal of property and of life, and ready to hazard and even surrender both, when their friend or their country required it. At the same time, they were thoughtless and profligate, "without God, and without hope in the world." Three fourths of their lives were passed upon the ocean, loud and boisterous as themselves, hourly exposed to be swept from the deck, or shook from the giddy topmast, and plunged into the deep, never to rise, "till the sea shall deliver up her dead." While in port, they were exposed to peculiar temptations; to which their hard-earned wages, their health, their lives, and it was much to be feared, their immortal souls were sacrificed. It was matter of astonishment, of regret, and of shame, that with a full knowledge of these facts, the christian world, till within a few years, had exhibited so small a degree of concern for their spiritual welfare. The Priest had passed by on the one side, and the Levite on the other, beheld their wretchedness, and left them to perish. The good Samaritan had not yet arrived.

Blessed be God, said Mr. Hawes, we have lived to behold the day, when the prayers of christians have ascended, and the wants and woes of the long neglected mariner have come up in remembrance at the throne of grace; when christians have been willing to *act* as well as to *pray*. The commencement and progress of exertions in behalf of seamen, had been faithfully detailed in your report, accompanied with a brief statement of the manner in which it has pleased God, to own and bless the labours of the Bethel Union. It was believed enough had already been witnessed, to call forth the prayers of every disciple of Christ, and to insure the wishes and exertions of every patriot and philanthropist. Indeed it was difficult to suppose that any person could be indifferent to the success of that association. To the

mariner, it was a matter of the highest concern, both as respected "the life that now is and that which is to come."

If the temporal happiness of seamen were alone consulted, it would well deserve our regard and support. What is so well calculated to insure his health and reputation and provide for the wants of age? And what can furnish present happiness that will bear comparison with confidence in God, and resignation to his divine will? Ask the pious mariner, said Mr. H., how he estimates his present enjoyments, when compared with the past? he will tell you that *one year spent in the service of God, is worth fifty wasted in the pleasures of sin.* Ask him of his prospects of happiness in another world—he will tell you, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what good things God hath laid up in store for them that love him."

Nor was it a matter of indifference, said Mr. H., to the merchant, to whom he intrusted the navigation of his vessel, or the transportation of his merchandise. Ask the ship owner, what description of seamen he would wish to employ? let his opinion of religion, as a matter of personal concern, be what it may, be he a christian, or be he an infidel, the answer will be the same—"give me a *pious ship's crew.*"

To the economist and philanthropist, it presents an aspect of increasing importance. Do you wish to restrain vice and immorality? to correct those houses of impurity and debauchery with which our city is infested and disgraced? do you wish to relieve our streets from beggars, and our Alms House from paupers? do you wish to rescue the dissolute, of both sexes, from loathsome disease, the hospital and premature death? is it indeed your sincere desire, and the object of your incessant labour to prevent increasing pauperism in our city? Unite then with us in the moral and religious reformation of seamen.

But to the sincere disciple of Christ, it presents motives and unfolds results of the highest encouragement to increased exertion. I well remember, said Mr. H., the deep solicitude which was felt by the members of the Bethel Union, for the success of their first meeting. But that God in whom you trusted, went before you, and prepared the hearts of mariners to receive you. He has crowned your exertions with a success far beyond your expectations. The means employed were, under the divine blessing, calculated to produce the desired effect. Men were so constituted, that external objects often produced lasting impressions on their minds. What person, after crossing the cemetery, or spending a day in the sanctuary, or even in the grove, made vocal with the high praises of God, ever entered those hallowed precincts without the deepest solemnity. In like manner the reformation of seamen, under the blessing of heaven, will be a natural consequence upon the means which this society have employed.

When objects of inducement are presented to the mind, it naturally yields to their agency. If Bibles and tracts are put in the hands of seamen, if prayer meetings are continued among them, and christians unite their hearts and voices with them, you are warranted in anticipating the most favourable result. The decks of those vessels which have been consecrated by prayer to God, will not soon be wantonly profaned by blaspheming his holy name.

If this be so, let the use of means be continued; let the owners and commanders of vessels be urged to encourage pious and orderly seamen. Let their characters be rescued from that general odium, into which they have fallen, let it be known that pious seamen will always be preferred, and the happiest consequences may be expected to follow. Sailors have the same affections, the same sympathies; they may be warmed and melted like other men; they feel as sensibly the weight of obligation, and as readily acknowledge it. Of this truth your past experience is the proof. God has encouraged us to persevere, and has put to shame the misgiving of our hearts at the commencement of our work. Another year is just closed; its duties are ended; its misdeeds cannot be recalled: its charities and omissions are sealed up to the retributions of eternity. Let us all begin the new year with new life; let us press forward in the path of duty, and with faith and patience wait the promises.

The Rev. JOHN SUMMERFIELD seconded the motion. He said he had but little time to spare to address the audience, as he had other engagements that evening which demanded his attention; but, after what had been said, much could not be expected from him, even would his time permit. He should therefore only seek to gather some of the crumbs which had fallen from the table; and in this there was no difficulty, as it generally happened that after the most plentiful meal the greatest number of fragments remained.

He had felt himself very solemnly impressed by a remark made in the prayer by

Dr. Spring, with which the exercises of the evening commenced, expressive of the great neglect which the Christian world had so long manifested to this useful class of men. The remark induced a train of ideas, which led him up to periods even beyond the Christian era. He recollected that this neglect had been from time immemorial, and that the opinions of the wise and learned sages of antiquity (although in many of them they were but *learned ignorance*) had tended to foster this practice still more and more. Plato had declared that "the sea was the school of vice;" of course, seamen were regarded as *scholars* of wickedness themselves, and *teachers* of it to others. But this was not the *lowest* opinion formed of them by the ancients. When Anacharsis was asked whether he supposed the number of the dead exceeded the number of the living, he replied, "first inform me in which of these classes seamen are to be placed;" implying that, though they had "a name to live," they were considered virtually dead, and, of course, not worthy of any labour which would tend to meliorate their condition.

The opinions of our own Christian ancestors were not much more exalted on this subject. The name of one of them has been mentioned by the gentleman who first addressed the meeting, and a distich given, which marks the characteristic feature of the mind of the great and good John Flavel. This reminded Mr. S. of the sentiment of the good puritan, held in his day, with regard to seamen. He says that the same may be applied to them which was said of an ungodly minister then living, whose pulpit discourses were so superior to his daily practice, that it were a pity he should ever leave the pulpit, for when mounted there, he was as near to heaven as he ever would be. So, says the honest divine, may it be said of seamen: when tossed upon the waves, "they mount up to heaven," as the Psalmist expresses it, that it were a pity they should ever descend again, for it was as near as ever they would be.

Mr. S. observed, he could not recollect that any favourable notice had been taken of seamen by the Christian world, except that they were included in the prayers of the Church of England, wherein she petitions for all who travel by land or by water, &c.; but then the story of the man who came for the blessing of a Catholic priest, might in some sort apply to this. It is said that the man entreated first for a shilling: he was refused. "Pray then," said he, "do give me sixpence." "I'll give you nothing; begone!" "Well," said he, "I will go if you will give me your blessing." "Kneel down, my son," said the priest, "and receive it most devoutly." "No," said the other, "seeing that you would not bestow it if it were worth but sixpence, I will dispense with it altogether." Until the present day, seamen might retort upon the Christian world in language similar. We have *prayed*, but have not *laboured* for their welfare; we have *talked* a good deal, but have *done* nothing, until the formation of the Bethel Union Society. But now the stigma is removed; and, said Mr. S., I will not hesitate to say it, although I must turn my eyes from the chair to express it, lest a forbidding look should chill the declaration I am proud to make, there are not wanting Christians, who give more than their prayers on every Sabbath day; who give their wealth, their time, their every thing, in this labour of love; and who would not count their own lives too dear to sacrifice in the cause of Him, "whose they are, and whom they serve." Nor has their labour been "in vain in the Lord." Experience has demonstrated that seamen may mount to heaven much higher than the summit of a swelling wave, or even the topmast of a ship.—Many have we known, who have departed and gone to Christ,

"Whose happy spirits soar away,
And mingle with the blaze of day."

Mr. S. observed, that the motion in his hand was expressive of thanks to captains and owners of vessels, for their kind co-operation in furthering the interests of the Bethel Union. With regard to captains of vessels, he would add a remark to what had already been said:—One great cause of the degradation of seamen he believed to arise from the improper conduct of captains and commanders of vessels. It had been frequently stated, and no doubt frequently believed, that profanity is necessary on board of vessels; this was a mistake, and the error must be charged to the commanders, for would they speak only truth, their commands would be obeyed without the additional sanction of a profane oath. Seamen do not know whether the commands they receive are given in good faith, unless they are vociferated with an oath, but if captains would speak only as they really intend, the necessity for oaths would be immediately superseded. The disregard which seamen are thought to manifest for the Sabbath, and every religious observation, is generally owing to a similar cause, namely, the disrespect which their captains manifest to these things. The couplet which seamen have learnt, as expressive of the Egyptian rigour of their taskmasters, is in a great measure true:

"Six days shalt thou work and do all that thou art able,
On the seventh thou shalt scour the decks, and after, wash the cable."

But, let the captains and owners show a veneration for the Lord's day, and seamen will respect it more. It was, therefore, with pleasure that Mr. S. seconded the motion of thanks to those captains and owners who had dared to be *singular*, and whose example, he trusted, would be followed by many others.

Mr. S. concluded by entreating the prayers of the Christian public in behalf of these noble societies.

The President then rose and stated, that some pecuniary aid was wanted, to defray the expenses of Bethel flags, printing reports, providing tracts, &c. : and that a collection would then be taken up for that purpose. But he wished it to be distinctly understood, that the society did not ask the audience so much for their money, as their prayers and their influence. He wished no person to contribute any thing more than was perfectly convenient, and that as a free-will offering.

After the collection was taken up, the Rev. J. M. MATTHEWS made the concluding prayer; and the whole exercises were closed with the Christian Doxology and Benediction.

The audience was probably the most numerous that has ever assembled on the anniversary occasion of any of the religious societies in this city. The Bethel flag, which was presented by the London Bethel Union to the Port Society, and which had been the signal for convening the first Bethel prayer meeting in America, was hung around the pulpit, and a convenient platform erected in front of it, for the accommodation of the officers of the Bethel Union and Port Society, and for the clergy, many of whom, of different denominations, attended the meeting.

MARINERS' CHURCH.

THE Society for promoting the Gospel among Seamen have invited the Rev. John Truair, of Cherry Valley, to preach in the mariners' church and labour among seamen. Mr. Truair has been in the city a few weeks, and preached with great acceptance, we believe, to all who have had the privilege of hearing him.

The Board feel confident in making an appeal to the public for the sum necessary to discharge the additional obligations under which the offer made to Mr. Truair will place them, if he should conclude to remain, which we hope he will, for a few months at least. It is well known that the society is in debt about 7000 dollars, without any income. There are *not a dozen* annual subscribers, and the collections taken up in the church have been insufficient to pay the current expenses. The great importance of affording the means of religious instruction to seamen, seems now to be generally acknowledged by those who have at all examined the subject; and the truly catholic plan of this institution is generally applauded. This is well, but the Board want more *solid* testimony of public approbation and support; they want *individuals* to *feel* more on this subject, and see what they are *severally* bound to do for the cause of poor sailors; to estimate the obligations they are under to their God, by the privileges *they* enjoy, and come forward *now* and give what they *can*. If they are able to give but little, no more will be required of them; if they have much, let them give liberally as unto the Lord.

A book is open at THIS OFFICE to receive subscriptions for paying the minister's salary, and also for annual subscriptions of *five* dollars, and life subscriptions of *fifty* dollars, and donations of *any sum*.

The Christian Herald.

• VOL. VIII.

SATURDAY, FEBRUARY 16, 1822.

No. XIX.

Miscellany.

HINTS ON REVIVALS OF RELIGION.

To the Editor of the Christian Herald.

SIR,—In the Christian Herald, a few months since, I read with pleasure some observations, dated on the “banks of the Hudson,” on the importance of private Christians exerting themselves to promote the prosperity of the Redeemer’s kingdom. This subject is one which has engaged the attention of the Christian community, to a considerable extent, in that part of the country where I reside: and although at first it was somewhat difficult to overcome prejudices in the minds of even good people, yet so great have been the blessings consequent upon the labours of the brethren of many of our churches, that even prejudice itself has ceased its opposition and is silent. Could a plain statement of the situation of those churches where revivals of religion have existed, and the dealings of God with the churches, be laid before the public, specifying the means by which they were roused to effort and to prayer, it might be expected that in those parts of the United States where they have not been visited with these times of refreshing from the presence of the Lord, where they have only heard the sound thereof at a distance, that Christians would be stimulated to labour and to pray in a similar manner, and that similar blessings would be given. It is to be feared that this statement will not be made, except in a few solitary instances; or that so many circumstances will be crowded together, and related in a manner so general, that the effect produced will be faint, and the narration soon forgotten.

It has appeared to me, Mr. Editor, that we are not warranted by the Bible, in believing that the latter-day glory will be ushered in by miraculous displays of Almighty power, but that we are to look to the members of the Christian church, including their ministers, as the instruments by which this immense change is to be effected in the moral world. And are not these means, with the blessing of Heaven, sufficient to evangelize the whole family of Adam? What may not be accomplished by the *ut*h contained in “the word of God,” which is “the sword of the *rit*,” when distributed by the arm of Christian energy, explained and enforced by the heart of brotherly love, and accompanied by the prayer of faith? “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone thereof with shoutings, crying grace, grace unto it.”

My object in this communication, is to give a very brief account of a revival of religion, which has taken place within a short period; and if I can persuade those who may read this article, that one Christian may do vast good by persevering labour and humble prayer, when attended with the divine blessing, I hope they will be induced to go and do likewise.

It is about eight months, since a christian brother removed from New-Haven to a town within two days journey. He found a church of Christ, and a minister, in the place which he had fixed upon as a future residence, but they were asleep; the wise and the foolish virgins slumbered together, and they had slumbered for many years. He immediately began by conference and prayer meetings, and by conversation, to arouse those about him to a sense of duty and a sense of danger. What success has attended his labours, and those of Christians in the place after they awaked, I leave you to judge. The facts I give you as they are stated in a letter lately received. "Every moment is precious with us, yet I cannot delay any longer of informing you of our interesting situation; but I must be concise. God is displaying his mighty power in the midst of us: the prayers that have been offered for us are answered. More than twenty are this moment indulging a hope of pardon through a bleeding Saviour. We have had two anxious meetings; at one, twenty-seven attended; at the other, twenty-four; and all appear more or less impressed with the importance of attending immediately to the concerns of their souls. At a conference meeting the other evening, four hundred attended; and many, probably two hundred, went away because they could not get in; and the evening after, we had full as many, if not more. Indeed there was not a vacant seat, nor a place to stand." C.

Banks of the Connecticut, January, 1822.

For the Christian Herald.

TWO SCENES IN VIRGINIA.

On a lovely morning toward the close of spring, I found myself in a very beautiful part of the Great Valley of Virginia. Spurred onward by impatience, I beheld the sun rising in splendour and changing the blue tints on the tops of the lofty Alleghany mountains into streaks of purest gold, and nature seemed to smile in the freshness of beauty. A ride of about fifteen miles, and a pleasant woodland ramble of about two, brought myself and companion to the great *Natural Bridge*.

Although I had been anxiously looking forward to this time, and my mind had been considerably excited by expectation, yet I was not altogether prepared for this visit. This great work of nature is considered by many as the second great curiosity in our country, Niagara falls being the first. I do not expect to convey a very correct idea of this bridge, for no description can do this.

The Natural Bridge is entirely the work of God. It is of solid limestone, and connects two huge mountains together by a most beautiful arch, over which there is a great wagon road. Its length from one mountain to the other is nearly 80 feet, its width about 35, its thickness 45, and its perpendicular height over the water is not far from 220 feet.

A few bushes grow on its top, by which the traveller may hold himself as he looks over. On each side of the stream, and near the bridge, are rocks projecting ten or fifteen feet over the water, and from 200 to 300 feet from its surface, all of limestone. The visitor cannot give so good a description of this bridge as he can of his feelings at the time. He softly creeps out on a shaggy projecting rock, and looking down a chasm of from 40 to 60 feet wide, he sees, nearly 300 feet below, a wild stream foaming and dashing against the rocks beneath, as if terrified at the rocks above. This stream is called Cedar Creek. The visitor here sees trees under the arch, whose height is 70 feet; and yet to look down upon them, they appear like small bushes of perhaps two or three feet in height. I saw several birds fly under the arch, and they looked like insects. I threw down a stone, and counted 34 before it reached the water. All hear of heights and of depths, but they here *see* what is high, and they tremble, and *feel* it to be deep. The awful rocks present their everlasting butments, the water murmurs and foams far below, and the two mountains rear their proud heads on each side, separated by a channel of sublimity. Those who view the sun, the moon, and the stars, and allow that none but *God* could make them, will here be impressed that none but an *Almighty* God could build a bridge like this.

The view of the bridge from below, is as pleasing as the top view is awful. The arch from beneath would seem to be about two feet in thickness. Some idea of the distance from the top to the bottom may be formed, from the fact, that as I stood on the bridge and my companion beneath, neither of us could speak with sufficient loudness to be heard by the other. A man from either view does not appear more than four or five inches in height.

As we stood under this beautiful arch, we saw the place where visitors have often taken the pains to engrave their names upon the rock. Here Washington climbed up 25 feet and carved his own name, where it still remains. Some, wishing to immortalize their names, have engraven them deep and large, while others have tried to climb up and insert them high in this book of fame.

A few years since, a young man, being ambitious to place his name above all others, came very near losing his life in the attempt. After much fatigue he climbed up as high as possible, but found that the person who had before occupied his place was taller than himself, and consequently had placed his name above his reach. But he was not thus to be discouraged. He opens a large jack-knife, and in the soft lime-stone, began to cut places for his hands and feet. With much patience and industry he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him. He could now triumph, but his triumph was short, for he was placed in such a situation that it was impossible to descend, unless he fell upon the ragged rocks beneath him. There was no house near, from whence his companions could get assistance. He could not long remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below and dashed to pieces. Not so with himself. He determined to ascend. Accordingly he plies himself with his knife, cutting places for his hands and feet, and gradually ascended with incredible labour. He exerts his

every muscle. His life was at stake, and all the terrors of death rose before him. He dared not to look downwards, lest his head should become dizzy; and perhaps on this circumstance his life depended. His companions stood at the top of the rock exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not yet forsaken him. His course upwards was rather obliquely than perpendicularly. His most critical moment had now arrived. He had ascended considerably more than 200 feet, and had still further to rise, when he felt himself fast growing weak. He thought of his friends and all his earthly joys, and he could not leave them. He thought of the grave, and dared not meet it. He now made his last effort, and succeeded. He had cut his way not far from 250 feet from the water, in a course almost perpendicular; and in a little less than two hours, his anxious companions reached him a pole from the top and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the spot, and it was some time before he could be recovered!

It was interesting to see the path up these awful rocks, and to follow in imagination this bold youth as he thus saved his life. His name stands far above all the rest, a monument of hardihood, of rashness, and of folly.

We staid around this seat of grandeur about four hours; but from my own feelings I should not have supposed it over half an hour. There is a little cottage near, lately built; here we were desired to write our names as visitors of the bridge, in a large book kept for this purpose. Two large volumes were nearly filled in this manner already. Having immortalized our names by enrolling them in this book, we slowly and silently returned to our horses, wondering at this great work of nature; and we could not but be filled with astonishment at the amazing power of Him, who can clothe himself in wonder and terror, or throw around his works a mantle of sublimity.

About three days ride from the Natural Bridge brought us to a little place called Port Republic, about twenty miles from the town of Staunton. Here we prepared ourselves to visit another curiosity. The shower was now over, which had wet us to the skin—the sun was pouring down his most scorching rays—the heavy thunder had gone by; we threw around our delighted eyes, and beheld near us the lofty Alleghany rearing his shaggy head. The south branch of the Shenandoah River, with its banks covered with beautiful trees, was murmuring at our feet—a lovely plain stretched below us as far as the eye could reach; and we, with our guide, were now standing about half way up a mountain about 200 feet high, and so steep that a biscuit may be thrown from the top into the river at its foot—we were standing at the mouth of BARNET'S CAVE. This cavern derives its name from *Barnet Ware*, who discovered it in the year 1804. It is situated near Madison's Cave, so called, though the latter cannot be compared with the former. It resembles as if in this mountain nature had strewed her beauties with such a prodigal, that it creates not only pleasure, but astonishment.

There were three of us, besides our guide, with lighted torches, and girded, now ready to descend into the cave. We took our

lights in our left hands, and entered. The mouth was so small that we could descend only by creeping, one after another. A descent of almost twenty yards, brought us into the first room. The cave was exceedingly cold, dark, and silent, like the chambers of death. In this manner we proceeded, now descending thirty or forty feet—now ascending as high—now creeping on our hands and knees, and now walking in large rooms—the habitations of solitude. The mountain seems to be composed almost wholly of limestone, and by this means the cave is lined throughout with the most beautiful incrustations and stalactites of carbonated lime, which are formed by the continual dripping of the water. These stalactites are of various and elegant shapes and colours, often bearing a striking resemblance to animated nature. At one place we saw over our heads, what appeared to be a *water-fall*, of the most delightful kind. Nor could the imagination be easily persuaded that this was not in reality a water-fall; you could see the water dashing and boiling down—see its white spray and foam, &c.—but it was all solid carbonated limestone. Thus we passed onward in this world of solitude—now stopping to admire the beauties of a single stalactite—now wondering at the magnificence of a large room—now creeping through narrow passages, hardly wide enough to admit the body of a man, and now walking in superb galleries, until we came to the largest room, called *Washington-Hall*. This is certainly the most elegant room I ever saw. It is about 270 feet in length, about 35 in width, and from between 30 and 40 feet high. The roof and sides are very beautifully adorned by the tinsels which nature has bestowed in the greatest profusion, and which sparkle like the diamond while surveyed by the light of torches. The floor is flat, and smooth, and solid. I was foremost of our little party in entering this room, and was not a little startled on approaching the centre, and by my small light seeing a figure, as it were, rising up before me out of the solid rock. It was not far from seven feet high, and corresponded in every respect to the common idea of a ghost. It was very white, and resembled a tall man clothed in a shroud. I went up to it sideways, though I could not really expect to meet a ghost in a place like this. On examination, I found it was a very beautiful piece of the carbonate of lime, very transparent, and very much in the shape of a man. This is called *Washington's Statue*—as if nature would do that for this hero, which his delivered country has not done—rear a statue to his memory!

Here an accident happened which might have been serious. One of our party had purposely extinguished his light, lest we should not have enough to last. My companion accidentally put out his light, and in sport came and blew out mine. We were now about sixteen hundred feet from daylight, with but one feeble light, which the falling water might in a moment have extinguished. Add to this, that the person who held this light was at some distance viewing some falling water. "*Conticnere omnes, intentique ora tenebant.*" We, however, once more lighted our torches; but had we not been able to do so, we might at our leisure, have contemplated the gloominess of the cavern, for no one would have come to us till the next day. In one room we found an excellent spring of water, which boiled up, slaked our thirst, sunk again into the mountain, and was seen no more. In another room was a noble pillar, called the *Tower of Babel*. It is composed entirely of the

stalactites of lime, or, as the appearance would seem to suggest, of petrified water. It is about 30 feet in diameter, and a little more than 90 in circumference, and not far from 30 feet high. It would appear as if there must be many millions of stalactites in this one pillar.

Thus we wandered in this world within a world, till we had visited *twelve* very beautiful rooms, and as many creeping places, and had now arrived at the end—a distance from our entrance of between twenty-four and twenty-five hundred feet; or, what is about its equal, *half a mile* from the mouth. We here found ourselves exceedingly fatigued; but our torches forbade us to tarry, and we once more turned our lingering steps towards the common world. When arrived once more at Washington-Hall, one of our company three times discharged a pistol, whose report was truly deafening. It was as loud as any cannon I ever heard, and as its sound reverberated and echoed through one room after another till it died away in distance, it seemed like moanings of spirits. We continued our wandering steps till we arrived once more at daylight, having been nearly three hours in the cavern. We were much fatigued, covered with dirt, and a cold sweat; yet we regretted to leave it. From the further end of the cave I gathered some handsome stalactites, which I put into my portmanteau and preserved as mementos of that day's visit.

In comparing the Natural Bridge and the Cave together as objects of curiosity, we find the comparison difficult. Many consider the *Bridge* as the greatest curiosity; but I think the *Cavern* is. In looking at the bridge we are filled with awe; at the cavern with delight. At the bridge we have several views that are awful; at the cave hundreds that are pleasing. At the bridge you stand, and look, and feel, like a standing pillar of astonishment; at the cave awfulness is lost in beauty, and grandeur is dressed in a thousand captivating forms. At the bridge you feel yourself to be *looking* into another world; at the cave you find yourself already *arrived* there. The one presents us a God who is very "wonderful in working;" the other exhibits the same power, but with it is mingled loveliness in a thousand forms. In each is vastness. Greatness constitutes the whole of one; but the other is elegant, as well as great. They are both certainly very great curiosities. Of each we must retain lively impressions; and to witness such displays of the Creator's power, must ever be considered as happy moments of our lives. While viewing scenes like these, we must ever exalt the energy of creating power, and shrink under the thoughts of our own insignificance. These works of nature are admirably well calculated to impress us deeply with a sense of the mighty power of God, who can separate two mountains by a channel of awfulness, or fill the bowels of a huge mountain with beauties, that man, with all the aid of art, can only admire, but never imitate.

PERVAGUS.

NEW SCHOOL GEOGRAPHY.

To the Editor of the *Christian Herald*.

SIR—Observing in the Religious Intelligencer of January 5, a critical notice of the "Rudiments of Geography on a new Plan," by Mr.

Woodbridge, of Hartford, and Mrs. Willard, of Troy, I thought, perhaps, a few remarks on the subject might be esteemed admissible in your useful work.

I was much pleased with the *originality* of the plan, as the introduction of pictures into works of instruction appears entirely new, and undoubtedly will make their subjects more easily remembered by children.

I enjoyed the privilege of being under the tuition of Mr. Woodbridge's excellent father for a year, during which time the faculties of my mind were more rapidly developed than at any other period. I ascribe it entirely to the somewhat peculiar method of impressing moral truth upon the youthful mind—the happy faculty possessed by the instructor of interesting the attention when he wished to excite to the practice of any particular virtue, by relating a *story* illustrating the *effect* of that virtue; or, if speaking of a fault that he wished his young pupils to avoid, he took the same course; by which a *picture* was formed in the mind, which the ideas of association would frequently enable it to recall in after life, thus becoming not only beneficial to the memory, but also to the *heart*.

To apply these remarks.—How can an inquisitive child take up this Geography and look at the pictures of *heathenish superstition*, without wishing to be more fully informed respecting them than he can be by merely reading his book? *This* information his friends *can*, or *ought* to be qualified to give him; and how can he hear without *feeling*? and and how can he *feel* without *acting*? and how can he *act* without *exciting* those around him?—or, in other words, will not a knowledge of the misery of the Heathen prompt him to attempt *something*, if but little is in his power, for their relief; and will not *older* persons become ashamed of *their indifference*, and be animated to exertion, when viewing the simple efforts of a child.

This is looking far forward, perhaps you may say; it is so, but my excuse *is*, that I love to anticipate good, when I have any reasonable ground for so doing, and I really rejoice in the success of those whose lives are devoted to this benevolent object.

Mrs. Willard's preface is well written and judicious. Mr. Woodbridge remarks in his, that "no apology will be necessary for introducing *missionary stations* on the maps, to that large and respectable portion of the community who feel an interest in the efforts now making to impart our knowledge and religion to Pagan nations; and the important influence they have had within a few years, renders some account of their progress *necessary* to the completeness of a geographical work.

"It has been the author's aim throughout this work, not only to avoid every thing which would excite a blush, or have an evil tendency, but to lose no opportunity of calling the attention of pupils to the inestimable value of that system of morality and religion revealed to us in the Scriptures." I have but one motive in writing: it is to recommend the work, through the medium of your paper, to the candid attention of christian instructors.

CAROLUS.

For the Christian Herald.

PRACTICAL EDUCATION.—No. II.

THE DIVING BOY.

FORTUNATUS, in his childhood, was not only addicted to lying,* but to running away for play with idle and wicked children, to the great grief of his parents, especially his mother.†

In this way he contracted many vicious habits, and made rapid strides in the road to ruin. His mother, often, in the most feeling manner, pointed out to him his *sin* and *danger*; but he was deaf to her admonitions: *His heart was fully set in him to do evil.* She therefore occasionally chastised him. This produced a momentary effect. While he felt the smart of the rod, he professed to be very humble, and readily promised to do better, but still grew worse and worse. Whenever temptation came, he yielded. He often stole away; but always framed some very plausible excuse to give his mother. At length her patience was exhausted, and her solicitude for the welfare of her son greatly increased. She therefore told him, and with an unusual emphasis, that if he ever went away again, without permission, she would punish him with much greater severity than she had ever done. *Her black eyes sparkled, when she spake, like balls of fire!* He trembled! He well knew that his mother would not tell a lie! and, therefore, without hesitancy, promised to do so no more.

For some time he kept his word, and conducted very orderly. His mother was greatly pleased. She often told him that the most sure way to make a good man, was to be a good boy; and she would add, "God loves good children, and will, for Christ's sake, bless and save them."

Fortunatus, while his mother was talking, thought he would be good; but he was *weak* and *wicked*; and his promises were soon forgotten. No great length of time had elapsed when a company of boys came along by his father's house, going to bathe in a neighbouring mill-pond. They invited him to go, and he readily consented. But he did not like to ask his mother for permission, though she was naturally indulgent. He knew she did not like the character of the boys. They were wont to use a great deal of filthy and profane language—were noted for being ungoverned, and for disregarding the holy Sabbath. He, therefore, hesitatingly excused himself, by saying, his mother would not like it, and would whip him; for he recollected her solemn promise. The boys urged him to go, and added, "she need never know it—we shall be gone but a little while." Upon this suggestion, he consented. They then all stepped quickly, and in a few moments were at the pond. Their clothes were instantly off, and in they went, as thoughtlessly as ducks.

Fortunatus knew little of swimming; but in diving he thought himself equal to any of the company. He eagerly ascended with the rest of the boys, a noted rock, to dive across a deep hole in the pond. If due care were taken, that might easily be done, and the person rise in *shallow water*, where there was a sandy bottom.

* See the preceding number, p. 545.

† His father was often from home, being engaged in mercantile business.

After all the boys had sported in this way for some time, Fortunatus made a misstep, as he was plunging into the water. Therefore when he arose, he fell short of what he had done before. He found no bottom ! He saw his danger, and in his surprise *strangled and sunk !* He arose, strangled and sunk again ! He arose exhausted, and was just ready to sink a third time, when one of the boys saw his danger, caught him, and drew him to the shore, totally senseless !

The first knowledge that Fortunatus had, his companions were leading him home to his mother. He immediately recollected her solemn threatening, and saw that he had got himself into trouble. The reflection was more than he could sustain ; and probably he would have fallen, if his companions had not supported him by each arm. He then wished he had staid at home ; but in the midst of his distress the thought struck him, that as he was an *only son*, his mother would be so overjoyed that his life was spared, she would not punish him. He immediately felt better, and his strength in some good measure returned.

When they reached home, his companions led the way into the house, and told their story in the most moving manner to his mother. She felt sensibly, and very kindly thanked the boys for their friendly attentions.

They had no sooner withdrawn, than the mother said to Fortunatus, with a very solemn voice, "son, do you remember that I told you, you must not go away without permission?" With a weak and trembling voice, he answered, "*yes, ma'am !*" She added, "do you remember what I promised if you did?" "*Yes, ma'am !*" You shall then find me as good as my word. You have not only disobeyed me, but offended God ; and it is of His mere mercy that your life has not been taken away. I bless His holy name ; but as he has said, *a rod is for the back of him that is void of understanding*, I must execute my threatening. The words were no sooner out of her mouth than the rod came, *stripe upon stripe*. They were in quick succession. She evidently meant to be fully up to her engagement. The rod was of just a suitable size to sting well, without doing any essential injury.

Fortunatus cried most bitterly, and promised to do better. Fear, for some time, made him cautious about violating the laws of his mother ; but he was in heart a wicked boy still. *He forgot the works and wonders God had showed, and refused to walk in his law.* He did not seem to realize that *God is angry with the wicked every day.* *As sentence against an evil work was not executed speedily, therefore his heart was set in him to do evil.*

The mother was long tried, but not discouraged. She watched her son with great diligence, admonished and chastised him as occasion required, and steadily looked to God for His blessing upon her endeavours to form him for usefulness on earth, and happiness in heaven.

She carefully taught him to read the *Holy Scriptures*. She told him they were *the word of God*—the rule of faith and manners, and that by them parents, their children, and all men, were to be judged. She had not so many good little books to aid her in giving instruction to her son, and her other children, as mothers now have ; besides the Bible, her books of instruction were almost wholly confined to the Westminster Catechism, and the other useful things contained in the primer and spelling-book ; but of these she made the best use she could.

Fortunatus had so much good instruction, that when he *thought at all*, on serious things, he was always afraid of *death and judgment*. As he advanced in years his conscience was disturbed. The Spirit of God made him feel that he was awfully guilty! He saw that he had not only broken the laws of God, and of his parents, but that he had a bad heart; that he was a poor, sinful, polluted creature, and in the utmost danger of perishing for ever! With deep solicitude he cried out, "*What shall I do to be saved? God be merciful to me a sinner.*"

The holy Scriptures, which he had been taught to read from his childhood, though he had read them in a very thoughtless manner, appeared to contain *the words of eternal life*. He saw that they opened a door of hope to the *ill-deserving*, to the *penitent believing sinner*, and that Jesus Christ is the *way*, the *truth*, and the *life*. He heard Him cry from the mercy seat, *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.*

He humbly hoped that he accepted the offer. In many things, evidently, he became a *new creature*; *old things were done away, and all things became new!* He was no longer "the foolish son" who was "the heaviness of his mother;" but the solace of both his parents in their declining years. He loved and honoured them. After their sun had long set, he remembered them, and mourned their absence. It always gave him great sorrow to think of the pain his disobedience caused them when a little boy; especially his kind and faithful mother. Whenever he saw children disobedient to parents, he thought much of their sin and danger. He wished they would all learn this text by heart: *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it.*

Whenever he saw parents, who, from a false tenderness to their children, suffered them to violate their laws, especially the laws of God, he used to pity them, and to repeat the following divine aphorisms: *He that spareth his rod, hateth his son. The rod is for the back of fools. Withhold not correction from the child; for if thou beatest him with a rod he shall not die. Chasten thy son while there is hope, and let not thy soul spare for his crying.*

Reflections.

1. Parents, as the natural guardians of their children, ought to watch them with great care; christian parents have solemnly bound themselves to do it; and whenever they threaten to punish, in case of disobedience, they must learn to keep their own word, if they would hope to maintain any proper government.

2. If it is of importance for parents when they *threaten to keep their word*, they ought to be cautious about *threatening*. They should invariably be guided by sound reason, and the word of God. They should threaten nothing, but what they ought to do, in view of *death, judgment, and eternity*. Nothing should be threatened in a passion—nothing, merely because the parent has power and can punish, but because the law of God, and the principles of eternal right require it. The prohibitions should be such, that if it were possible for parents and

children to change places, it would be proper for the children to impose on their parents.

3. If parents would only maintain uniformity of conduct, in restraining, instructing, reproving, and correcting their children, they would have reason to hope, that however long they might be tried, the divine blessing would eventually crown their labours with success.

Children may discover awful depravity, and show that they are led captive by Satan at his will; but still their state is not hopeless, so long as the day and means of grace are continued.

It is infinitely easy for God, by the influences of His Spirit, to renew their hearts, and cause them to act in a rational, dignified, and christian manner; and not only to be anxious for their own salvation, but ardently desirous that the religion of the cross may be handed down from generation to generation till the Lord shall come.

SENEX.

THE INDIAN CHIEFS.

From the London Youth's Magazine, December, 1821.

THE writer of this was present at a dinner given by General Knox, to a number of Indians, in the year 1789, at New-York; they had come to the president on a mission from their nations. The house was in Broadway. A little before dinner, two or three of the Sachems, with their chief or principal man, went into the balcony at the front of the house, the drawing room being up stairs. From this, they had a view of the city, the harbour and Long Island. After remaining there a short time, they returned into a room apparently dejected, but the chief more than the rest. General Knox took notice of it, and said to him, "Brother! what has happened to you?—You look sorry; is there any thing to distress you?" He answered, "I'll tell you, brother; I have been looking at your beautiful city, the great water, your fine country, and see how you all are. But then, I could not help thinking, that this fine country, and this great water, were once ours. Our ancestors lived here, they enjoyed it as their own place, it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe—they asked only to let them tie it to a tree, lest the waters should carry it away; we consented—they then said some of their people were sick, and asked permission to land, and put them under the shades of the trees. The ice then came, and they could not go away—they then begged for a piece of land to build wigwams for the winter; we granted it to them—they then asked for some corn to keep them from starving; we kindly furnished it them—they promised to go away when the ice was gone—when this happened, we told them to go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there, and we could not make them go away; afterwards more came—they brought spiritous and intoxicating liquors with them, of which the Indians became very fond—they persuaded us to sell them some land. Finally, they drove us back, from time to time, into the wilderness, far from the water, and fish, and oysters: they have destroyed the game; our people have wasted

to enter upon a part only of the whole ground belonging to them at first, and if they would assign to each *active* member not more than a dozen or twenty houses for his locality at the outset, he would not be deterred from the labour by the vastness of the field before him : he would find it to be an agreeable "home walk" for relaxation from severer duties ; and, to say nothing of the pleasure he would experience in the consciousness of doing good, he would find in the abundant expressions of kindness and good will, to be met with on the way, an ample compensation for all his time and labour.

From the report of the *Usbridge Auxiliary Society*, we learn, that the Harefield Association distributed in the year ending February, 1821, 105 Bibles and 12 Testaments, and collected 246 dollars, leaving a further demand for 30 Bibles and 12 Testaments, for which the money was ready in hand. These 117 copies were distributed among *poor* families, many of whom afterwards subscribed for their children, and several continue a free subscription of a penny (two cents) a week. Of a meeting of this Association it is said, that "the place provided for our accommodation, although capacious, was crowded to excess with men, women, and children, chiefly of the poorer class. The sight of this multitude, and of the eighty large Bibles ready for distribution to those who had liberally subscribed for them out of their hard and honest earnings, excited emotions which can better be conceived than described."

Our principal design in bringing into view this Association, is to show that what is demanded of the *Ward Committees* is not an insurmountable labour. The following further extract from the same report is the best testimony the case will admit of.

Your Committee would here conclude their account of this Association, lest they should offend in the least degree that delicacy which they desire scrupulously to regard ; but they think it their duty not to keep back from you the animating fact, that the Harefield Association was instituted and entirely managed, even to the collecting of every subscription, **BY ONE INDIVIDUAL**. She indeed desires, we are sure, that her labours should be hid in the secrecy of her own bosom, and with God in the book of his remembrance. *But your Committee consider it important to point out from this example, how much may be achieved, under the Divine blessing, even by one person, who endeavours in right earnest to do good to mankind, and to glorify God.*

Comment on these facts is unnecessary.

Of the city of *Dublin* it is stated, in another report, that the Committee "divided the city into ten districts, and appointed two or more of their number to each district, as their specific charge ; and now, to each of these districts they have annexed a Bible Association," and brought the entire city "within the range of that system which has been productive of so much good to the sister land."

This auxiliary numbers twelve associations, with 293 ladies and 128 gentlemen, actively engage in visiting the poor *from house to house*, in order to supply them with Bibles at cost, or reduced prices. They have put into this most effective channel of circulation among the poor 624 Bibles and 465 Testaments, and obtained a large number of *free* subscribers to the general fund of the society.

We shall insert the following extract, which will be read with interest.

The mother of a large and helpless family regularly subscribed for a Bible during four months : she was asked whether she could spare a penny each week, and her reply was, "I never missed it ; we were very poor indeed when I began to sub-

scribe ; but this Book seems to have brought a blessing into the house—we were very lonely without it.”

One of the ladies having called at the house of a poor man, who was from home, she acquainted some of the family with the object of her visit ; and a letter, of which the following is a copy, was received by her a few days after :

“ The owner of this poor habitation is happy to understand, that a Bible can be procured for the use of his family, as I have seven children to instruct, and, by the assistance of this Holy Book, it will become an easy task. I will subscribe cheerfully one penny per week.”

The ladies of a Bible Association, in one of their weekly calls upon the poor, saw a female at her door, with an infant in her arms ; they asked her if she had a Bible ? She answered, No. They then asked her whether she would like to become a subscriber for one ? She replied, with tears in her eyes, that she would if it were in her power ; but she could not. On leaving her, the husband, an idle, worthless man, who had seen the ladies talking with his wife, asked her what they wanted. She told him. He then inquired what answer she gave them ? She repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them ; and she tendered them sixpence, as the commencement of a subscription for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much ! She answered very feelingly, “ I hope it will last—I hope it will last.” The next week she was ready with a shilling ; and in a very few weeks, paid up the requisite sum, and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment, and instead of spending the greater part of his earnings at the public-house, as he had been accustomed to do, brought his wife home his wages. In a very short time this man became a free subscriber ; and such was the influence of Bible principles upon his conduct, that his temporal affairs became very prosperous, and he now has a considerable sum deposited in the Savings’ Bank.

Before we close this article, we will present one other extract from the report of the Cambridge auxiliary.

Ten years have elapsed since the memorable day on which the Society was established with a triumphant burst of generous feeling. Its energy on the great occasion operated with something of the power of an electric shock to the farthest extremities of the kingdom. The Cambridge Auxiliary Society was formed on the 12th of December, 1811 ; and in the course of 1812, not less than 57 new Auxiliary Societies were formed in England and Wales alone. Nor were the effects of that sacred explosion confined within the limits of the United Kingdom. Its report rolled with a majestic echo across the Atlantic, and roused a corresponding zeal in the Western Hemisphere, where the students of the college of New-Jersey, emulating the noble example set them by the University of Cambridge, formed themselves into an Auxiliary Society in support of the same cause. And shall we then be the first to exhibit a melancholy example of declining zeal and lukewarm attachment to an object of such unqualified and unbounded mercy ? Having excited the nations of the earth, shall not their example operate with a reflex influence upon ourselves, and by provoking us to a holy jealousy, stimulate us to larger sacrifices and exertions than we have yet made ?

And what a CRISIS is the present—big with what triumphs already achieved, and with what exulting anticipations of future and brighter glories ! What a field of magnificent and holy adventure is opening before us, and inviting the most distant nations to claim their share in the labour, and gather up the eternal trophies ! The Angel of the Everlasting Gospel is flying in the midst of heaven : the invaluable word of life has been translated and circulated, in whole or in part, in 139 languages and dialects, of which 43 are reprints, 8 retranslations, and 88 entirely new translations into languages in which the Scriptures had never been printed before ! Associated in this holy confederacy are monarchs, prelates and nobles, warriors and statesmen, lending their well-earned influence to the support of a cause which dignifies the highest rank and consecrates the most important services. In the British dominions are 683 Auxiliary and Branch Societies : on the Continent of Europe—besides Societies in France, Switzerland, Germany, Denmark, Norway, Sweden, and Iceland, all which have Auxiliaries connected with them—the United Netherlands’ Bible Society is supported by 50 Auxiliary Institutions ; the Prussian 38 ; the Russian by upwards of 200. In America 239 are in connexion with the National Bible Society ; while in Asia, and even in Africa, the Bible is translated

and circulated, funds are raised for the support of the cause, and prayers are entering into the ears of the Lord of Hosts for his blessing upon it. Let us, then, **ABOUND** in this great work. The world expects it at our hands: our Saviour demands it; the promises and providence of God are conspiring together to animate our exertions, and awaken our expectation of a speedy and glorious consummation. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together. I THE LORD HAVE CREATED IT.* (Isai. xlv. 8.)

WESTERN AFRICA.—AMERICAN COLONY.

WE have intelligence from the colony by the U. S. schooner Alligator, Lieut. Stockton, to the middle of December.

Cape Mesurado, about 200 miles south-east of Sierra Leone, has been fixed upon for the establishment of the colonists, and a large tract of land has been purchased of the native kings for that purpose. It is considered a healthy situation, and the river will admit vessels drawing 10 or 12 feet of water. Two small islands, in the river Mesurado, had also been purchased, and houses erected on them for the reception of the colonists, who were expected to leave Sierra Leone the latter end of December.

Mr. J. B. Winn, his wife, Rev. J. R. Andrus, and six blacks, died in July and August.

Sierra Leone was very unhealthy when the Alligator left; but the colonists were generally well.

The Slave Trade appears to be carried on with perseverance, especially under the "*French Flag*." Lieut. S. supposes *two hundred thousand* slaves had been carried from the coast within the last twelve months!! Another account says it was pretty well ascertained that no American citizens are at present engaged in this awful traffic.

AFRICAN ISLANDS.—MAURITIUS.

London Missionary Society.

MR. LE BRUN says, "the mission here prospers. The church has increased to 40 members, and the congregation is large. We have three schools, one for boys and two for girls; the total number of children instructed is 202."

Abolition of the Slave Trade.

The Princes Rataffe and Endrien Semisate have visited Mauritius, (or Isle of France,) as ambassadors from RADAMA, king of the Ovaas, to Governor Farquhar, and were received with the honours due to their rank.

They have in their suite seventeen guards or domestics; and bring the confirmation of the treaty made for the abolition of the slave trade with Radama, who, as a pledge of his sincerity, has sent with his ambassadors ten children of the first families in his kingdom, to be forwarded to England for their education.

The first result of the treaty has been that all the individuals brought to the coast to be sold as slaves have been sent back from Imirne, and having been now rescued from slavery by Radama, are to be employed in the occupations of husbandry and manufactures of the country.

What more gratifying glory could Great Britain expect from the employment of a small portion of her resources during the peace, than that arising from the entire civilization of a people so numerous and so ingenious as the inhabitants of Madagascar, which is every day making remarkable progress!

MADAGASCAR.—*Tananarivoo.*

In addition to studying the language, Mr. Jones, the missionary at this station, has been employed in teaching about 16 children, committed to his care by Radama (the king) to receive an English education.

Three of them are the children of his sisters, who board with me; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy, who is not yet six years old, his sister, and two others, begin to read portions of the Sacred Scriptures in English, with some fluency, although in November last they knew not even the alphabet.

On Sundays I catechise them, and teach them to sing the praises of God. They can repeat by heart four hymns, which they can sing to four different tunes. The king is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions which I propose to them, concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion; and this difficulty is increased by the want of suitable words in their language whereby to express spiritual things.

I have conversed with many others, besides children, on religious subjects, and have experienced the same difficulties. However, the little progress that they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement; and I hope to have the number of my scholars increased, on the arrival of one or two assistants. If I had two more missionaries with me, I could immediately establish another school, in a different part of the town, on a more extensive plan, for children of all descriptions who would be willing to attend; for the school at present under my care is confined to the children of the royal family, and a few of those of the nobles; and, to attend to this school, and pursue my other studies, is more than I can accomplish without injury to my health.

As to the religion of the natives, I find that they believe in the existence of One God, who made and governs the world, whom they call *ZANAKAR*, or, more generally, *ANDRIEMANITSE*. I have not been able to discover that they have any stated times of worship, except the men called *Diviners*, who pray to him to direct their divinations. They also believe that there is a devil, whom they call *Ranakandriana*, and who, they say, dwells in a cave not far from the town. They pretend that many have spoken to him from the outside of the cave, and that he has replied to them in their own tongue.

They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs.

RADAMA says he does not believe in the superstitions and fooleries of his people, but that he conforms to some of them, as the established customs of the country over which he presides; that he does not wish by any means to encourage them; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. at once; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years.

In a postscript, Mr. Jones says, "Since I began to write this letter, I have seen the greatest assembly I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent; and in about a week afterwards, about 50,000 assembled together on the same spot; a great part of whom were the King's generals, captains, and heads of villages under his dominion in Ova, not including more distant provinces, which are subject to him. He intends, in about two months, to take the field against the *Sakalaves*, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense number at home, to defend his territories from invasion.

"Present my respects to all the directors. I desire a constant interest in their prayers, for divine strength, to enable me to fulfil the arduous duties of a Missionary."

POLYNESIA.—TAHEITE.*

*London Missionary Society.**Matavai, June 21, 1821.*

"Since August, 1820," Mr. N. says, "I have baptised about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptised in a few days."

The Gospel of John has been printed, and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

Burder's Point, May 16, 1821.

As it respects the civil improvement of the people, we have also great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets and hats for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet, and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden, in which they grow sugar-canes, bananas, sweet potatoes, Indian corn, pumpkins, water-melons, some French beans, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit, and fish, and which want no cultivation.

Another thing which calls for our gratitude, is the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end for the use of the children, which is filled every Sabbath-day. All the seats have backs; and there is a large table-pew, pulpit, and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendence of Brother Darling.

It was mentioned in our last, that the brethren at this station had baptised upwards of 300 adults. They have sent us a full account of their proceedings with the candidates for baptism, their inquiries respecting their moral character, and the plan of instruction they pursue before the ordinance is administered, which fully evince the care taken to prevent improper admissions.

The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.

Captain Grimes anchored at Haŋapa, or Matavai Bay, Taheite, on the 28th of April, 1821. Mr. Wilson and Mr. Hayward had accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

* Formerly called *Otaheite*.

The Captain states that a few days before the annual May meeting, preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provisions, the subscriptions of oil, &c. The missionaries also began to assemble from the distant parts of the island.

On the appointed day of meeting, the chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

At ten (A. M.) the natives collected in the building appropriated to that purpose, (which no doubt is a wonderful performance, if we consider the means used in building, but the wood is not sufficiently durable, to insure its standing in its present state more than another year or two,) to the number of 5000, men, women, and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy, although, as it is said, previously determined upon.

The missionaries also made some propositions respecting their supplies of provisions, which had been suspended on account of a levy made by the king for the purchase of a ship, &c.; these were fully acceded to.

After this, Divine Service was performed by Messrs. Nott, Crook, Darling and Bourne.

The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch. The natives then retired in a very orderly manner, and in a few days the village, from being thronged, was left with a very few inhabitants.

On the 23d the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 24th the captain removed to Wilk's Harbour, as not only a safer place for the vessel, but more convenient to the natives for the delivery of the oil.

On the 10th of June the ship moved to Eimeo (a distance of about 20 miles.) Having collected above 20 tons here, the captain sailed on the 26th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states that, in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations. Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the chief.

The chapel is a firm building, (comparatively speaking,) and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Captain G. attended the native service, and was surprised to see the regularity and good order observed; the children were

ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, gardens, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber; a platform is raised for the chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

Rurutu.

The captain (in a letter left at the island for Messrs. Threlkeld and Williams, should there be opportunity to send it) says, "I found the natives remarkably civil, but few in number; the country bears evident marks of rapid depopulation; many houses which appear to have been recently inhabited, are now desolate, and in the unoccupied houses numbers of dead bodies are suspended with cords, on boards, used for that purpose, it being their custom to keep the bodies of their friends for some time after death. The natives report that a short time ago the population was about 2000, but is now reduced to little more than 200.

The land appears to be fertile, producing every necessary in superfluous abundance. Hogs and fowls are plentiful, and their superiority over Taheite is in respect of their plentiful crops of excellent yams. The island, which is about 18 or 19 miles in circuit, bears from Raiatea, E. S. E. distance 348 miles. The captain speaks highly of the two teachers he left there, and has no doubt that Christianity will be embraced by the whole island.

On the 9th of July, Captain Grimes left Rurutu, doubled Cape Horn on the 20th of August, and anchored in the Downs on the 5th of November. Thus the voyage was performed in four days less than four months.

INDIA BEYOND THE GANGES.—MISSION TO BURMAH.

American Baptist Mission.

THE journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whither he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but

there seemed to be no cause to apprehend an interruption of the mission. On the contrary, its concernss wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated the efforts of some of the native priests to injure Mounng Shwa-gnong, the most prominent of the converts. Mounng Ing was baptised on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

Extract of Letters from Rev. A. Judson to Rev. G. H. Hough, now at Serampore.

"REV. AND DEAR SIR,

"A serious attempt has been made to destroy Mounng Shwa-gnong, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But Mya-day-men utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But notwithstanding all these evils, we had the most pleasant assembly yesterday at work ship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people,) and others to the amount of about twenty-five adults in all, exhibited a spectacle, which would have seemed two years ago, a perfect miracle."

"I do hope that the way will finally be opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged Mounng Shwa-gnong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from 9, A. M. till sunset. When it is done, however, it will be sterling."

On the 20th March, 1821, Brother J. writes—"I am just recovering from the cholera morbus, and can write a short letter only, and to no other one but yourself."

The last letter (of April 8th, 1821) here follows:

"MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher, from half-past-eight in the morning till (except dinner time) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will, most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"May-Noo's son called in just now and told us that Mounng Shwa-Tha had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this be true, it is most propitious to the mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

MISSION AT CHITTAGONG.

A letter from Mr. Colman, dated June 5, 1821, conveys the gratifying intelligence, that, in consequence of an application on his part to the English (provincial) government, he had received official permission to reside at Chittagong, and pursue his great objects at this important sta-

tion. Mr. Colman advises the erection of suitable buildings, and the establishment of the mission on a permanent basis. A habit of inquiry is abroad, and it is hoped that the Spirit is already brooding upon the face of the waters, preparatory to the dawn of light and life in those desolate regions.

CIVIL RETROSPECT

For January, 1822.

FOREIGN.

JUST at the close of this month, an arrival from the eastern continent has brought us some very interesting intelligence on the subject of Turkish affairs. Persia, an ancient inveterate enemy of Turkey, has invaded the Turkish dominions in Asia, and her armies have made very considerable advances into the Turkish frontier. Russia, in the mean time, whose interference in the Persian attack seems highly probable, maintains her warlike aspect on the borders of Turkey in Europe, and seems waiting only that the anarchy in Turkey may arrive at its height, to strike the blow which, to all human views, must prostrate the Turkish Empire. The Greeks, in the mean time, are continuing the war with vigour; and the conduct of both parties in this civil, or rather *servile* war, is marked with a rivalry in cruelty, which promises to exceed all former excesses in carnage and murder. The accounts of the cruelties on both sides are too shocking and disgusting for record; and we would not, for the honour of human nature, contribute even by our perishable record to rescue such scenes from oblivion. The age we live in, is plainly one of the most remarkable in the compass of history. The French Revolution, with its infidelity, its false politics, its hypocritical morality, and its military ferocity, having heaved all Europe from its foundations, overturned many thrones, and sown far and wide the seeds of revolution which do not yet cease to germinate, terminated in a despotism unequalled in the sagacity of its measures of domestic and foreign policy; and in the vigour and disregard of human happiness and human life with which they were executed. This despotism, embracing all Europe, is overthrown by the conspiracy of nations, and a general peace takes place. This event is immediately succeeded by a series of occurrences which promise to outvie in permanent interest the tremendous earthquakes of the French Revolution. Greece is raised from the dead. At a time when nothing seemed to give reason for hope, that a revolution in Greece could have any other termination than the punishment of the rebels who should attempt it, a revolt takes place. In attempting to quell it, the fierce Turk commits excesses of cruelty so much beyond every thing even in his own annals, that the nations of Europe cannot suppress the human nature within them, and feel obliged to thrust themselves between the tyger and his prey. And while the preparations are making to enforce the decrees of humanity if need be by the sword, Providence lets loose a new enemy, alike infidel, equally cruel and barbarous in warfare with Turkey herself, with a heart inflamed with ancient enmity, and the sectarian violence of Mahomedan schism, to make this devoted country a more sure and easy victim to the nation which seems destined to be the executioner of the sentence of destruction. How vast, how deep, how wise, how good, are the counsels of Him, "who doeth his pleasure in the armies of heaven, and among the inhabitants of the earth,"—"who is wonderful in council and excellent in working."

In reflecting upon the probable consequences of the present state of things, the character of the present emperor of Russia, whose conduct is likely to affect all the vast and fertile regions of Greece, and of European and Asiatic Turkey, becomes a subject of controlling interest; and because we entertain an opinion on this subject different from that commonly entertained by our countrymen, we shall take the present opportunity of offering it to the consideration of our readers. Placed as this monarch has been on the throne of the most extensive empire in Europe, over a nation on whom the dawn of civilization has just broken; at a period when the distracted condition of the kingdoms of Europe, palsied by the anarchical effects of the French revolution, gave to the mere physical strength of the tribes which he governed, an ascendancy from the unity of purpose with which it was wielded, he has acted a part uniformly moderate, courageous, firm, persevering and vigorous; he has employed the wisest means for civilizing his vast empire, for promoting its ad-

vancement in commerce and the useful arts, and has by his countenance, and by his private conduct and public administration, fostered religion, and promoted the diffusion of its light through his vast regions. In his foreign concerns, he has publicly adopted Christian principles as the fundamental rules of his policy : and although his interference in the affairs of Spain and Italy, has drawn upon his conduct many severe animadversions, yet when we consider how little of real, practicable liberty was aimed at, or even desired by the revolutionists in these countries ; and on the other hand, the desolations not yet repaired, which Europe had sustained from the revolutionary principles of the French revolution, we must not pronounce his interference unwarranted, even upon the strictest principles of self defence, or the most correct maxims of civil liberty. If it be asked, whether despotism be not the same whether it be in the hands of a Czar or a Sultan, and whether the despotism of the Czar will ever admit of civil liberty among his people, we would answer, that for the civilization of an ignorant and barbarous people, or the government of a people highly vicious, a despotism seems the only eligible, as it is in fact the only practicable means ; and that the evils of unlimited power are a necessary concomitant of such states of society so long as they continue : and as to any comparison between Russian and Turkish despotism, we would liken it only to one between the conduct of the father of infant children, and that of the master of a slave-trader. So far then from distrusting the good effects of Russian victories over the armies of the Crescent, we shall, until Alexander *the deliverer*, shall show a new and a very different character from that he now possesses, hail them as the advances of honour, truth, humanity and religion, into the places now literally the habitations of falsehood, cruelty, superstition and death.

DOMESTIC.

The new constitution of this state has been adopted by a very considerable majority of the people, although the precise number is not yet ascertained. Whatever may have been the views of any as to its excellency or defects, one course now becomes the duty of all : that course is, to use their endeavours to make it productive of the most extensive good. Upon the Christian community especially, duties of the greatest importance and deepest interest devolve. From the extension of the right to vote, and the additional power given to the bodies elected, it becomes doubly important, that the great mass of the people should be leavened with intelligence and with moral and religious principles : for they are now not only to be regarded for their own sakes, but as holding in their hands, so far as men can do so, the welfare of the whole community ; and as the poor, who in all countries form the great majority, shall be made capable of judging rightly of public men and measures, and become honest and conscientious in the judgments they are called on to form, so will good and able men be preferred or rejected ; and the course of the state be marked with moral and religious as well as political advancement, or general deterioration. How important in this view are the societies and institutions for the education of the poor, plans for visiting their families with the design of keeping them within the sphere of Christian observation, and in reach of the operation of a regard for moral character. How important the means to suppress the intemperance, idleness and other vices of the poor. Lotteries, the legal gambling tables of all classes, poor and rich, are by the constitution abolished ; but the tipping houses remain, less easy of extirpation, but more pernicious and destructive, and demand the united and most strenuous opposition of all good men. How important especially does the application of correct principles on the subject of the poor laws become. If the principles detailed in the late report of the *Society for the prevention of pauperism** are true, and the present laws do tend (as is contended, and in our opinion successfully) to increase the numbers and debase the character of the poorer classes of society, and that in a ratio increasing in a degree of which no adequate conception can well be formed, how fatally will they operate and how immovably will they be established, when it shall be almost entirely in the power of these very poor, or at least, of those who are within the influence of the motives and temptations presented by these laws, to determine not merely whether support shall be given, but who shall be entitled to it, and what the extent of its provisions shall be. How loudly does this view of the new state of things call upon every man, who has or can acquire influence by means of talents, property or character, to step forward and do his duty, in respect of the important objects of spreading intelligence and religious and moral principles among the poor, and of removing every thing from our institutions which shall have even a remote tendency to debase their character.

* See review of it in our two last numbers.

In connexion with this subject, we are happy to state, that a resolution has been introduced into the house of assembly of this state, providing for an inquiry into some plan of making the paupers supported by law work for the benefit of the public: and a report has been introduced into the house, approving the principle and proposing to authorize coercion in the officers of the alms-house in this city for this purpose. One difficulty, suggested by the report, struck our minds as very strange, if not very absurd: the committee expressed that some doubt had existed whether, as these paupers were not convicted of any crime, they could rightly be compelled to labour against their will. Indeed!—Have any class in society so unquestionable a right to support from the public, that terms and conditions cannot be imposed upon it? Has idleness, improvidence, or even distress, so perfect and absolute a right to our money, that we cannot even direct the mode by which they shall receive it? To us, the very suggestion of a doubt of the propriety of such a measure on such a ground, is a most alarming symptom of a disorder in our system, which, if not now checked before these same poor shall acquire greater influence and numerical importance, will prostrate the whole body politic. The measure proposed in the report will, we suppose, be passed, as it is not without precedent, even in this state, and as the mind of the public demands an experiment at least, upon this subject. We trust that this will be the beginning of a more extensive legislation, and that when the attention of the legislature shall be drawn to this interesting subject, at some period less incumbered than the present with the business of preparing for the operation of the new constitution, important and decisive measures will be adopted.

In Congress the subject of the Bankrupt Bill is fairly under debate; but it is impossible at present to form a rational conjecture either of the features which the bill will ultimately assume, or of the probability of its becoming a law.

Jan. 31, 1822.

SUMMARY.

FROM the Serampore mission we learn that death has made a breach in the family at that station. "Amongst the causes of deep sorrow," says Mr. Pearce, in a letter of June 14, "is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey." He had "the happiness to find the good man bear his trouble with dignity and submission."

We understand that the Rev. Mr. Ward has safely arrived in India, but the particulars of his voyage have not come to hand.

Interesting intelligence has been received from the Palestine mission, but we did not receive it in time for this day's Herald.

From the *Union Mission* letters have been received, dated Nov. 12, which state that the health of the family was improving; that Mr. Woodruff and Miss Foster were united in marriage on the 11th of November. Respecting the war between the Osages and Osages various reports have been in the newspapers, from which it is to be inferred that there has been an engagement, which resulted in the defeat of the

er from a member of the *Great Osage Mission* states, that Mrs. Montgomery of the infants of the family, have paid the debt of nature. Mrs. M. died on the 10th of October.

Death of Mrs. Morrison. MARY, wife of the Rev. Robert Morrison, D. D. died at Amoy (China) on the 10th of June last, (of the cholera morbus,) after an illness of several days. Her sufferings were so great as scarcely to admit of any expression of views and feelings; but Dr. Morrison says, "I bless God for the assured hope that her departed spirit has reached the haven of eternal rest." She was born in Dublin, Oct. 24, 1791.

Bombay. Dreadful ravages are made at this place by the cholera morbus. "In three days," says the Rev. H. Davies, "I followed 32 persons to the grave, and five more were buried yesterday, and the work of death is still going on."

Ordinations.—At Sharon, Mass. December 19th, the Rev. JOSEPH B. FELT, over the Congregational Church in that place. On the same day, at Paris, Me. the Rev. J. B. FLETCHER, to the pastoral care of the Congregational Churches in Paris

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses. — *Psalms.*

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

THE Anniversary of this valuable institution was held in the metropolis in October.

It has scarcely ever fallen to our lot to record such a display of public approbation and popular feeling towards an institution of only *three years' date*. This society has unquestionably laboured with indefatigable ardour and zeal to promote the general good of seamen, and to awaken public attention to this object; and the circumstances of the past month prove that they have not laboured in vain. The anniversary commenced on Monday, October 8, when a sermon was preached in that noble and spacious edifice, Great Queen-street chapel, by the Rev. G. C. Smith. On Tuesday, the 9th, the Rev. R. Marks, vicar of Great Missenden, Buckinghamshire, preached for the society at St. Bride's church in the morning: and, on the evening of the same day, the Rev. T. Roberts, of Bristol, preached at Zion chapel.

The congregations were uniformly large, attentive, and deeply interested in the subjects discussed by the respective preachers. Nearly £100 were collected at the different services.

The annual public meeting was held at the City of London Tavern, on Wednesday, the 10th, in the evening. As early as four, P. M. some persons began to collect in the great room, and the meeting was expected to be very full, both from the increased circulation of the "*Sailor's Magazine*," and the general publicity that had been given throughout the metropolis; still there was no idea that such crowds would flock to this annual meeting, as the finest season of the year was past, and so many friends to religious exertions were out of town.

We understand that several secretaries and friends of maritime Societies, in various parts of the kingdom, had arrived in London to attend this anniversary—particularly from Penryn, Plymouth, Portsea, Liverpool, Bristol, Edinburgh, and other ports.

Soon after five, P. M. the great room was crowded to excess, and a general cry was raised, that no more could be admitted; still a multitude of the most respectable ladies and gentlemen continued to arrive, and the orchestra and committee room were quite filled.

It was now absolutely necessary that another room should be engaged, and orders were given to this effect. This room was also soon filled, and several persons went away. Captain Sir George Keith, Bart. of the Royal Navy, condescended to take the chair in the lower room. The Re-

port was handed down as soon as possible, and the different speakers hastened from one room to another, that the whole of this large and respectable assemblage might be gratified with the very interesting information they had to communicate. The Rev. Mr. Norris, from Norfolk, who addressed this meeting, had been some years in the navy, and was greatly concerned for the salvation of seamen, and his earnest desire to promote their welfare. The meeting was also addressed by Captain Allen, R. N. Lieut. Arnold, and several Ministers, as Messrs. Marks, Roberts, M'All, Sharp, Smith, and others.

The Rev. *W. Gurney*, rector of St. Clement Danes, in a most eloquent and protracted speech, advocated the cause of the society, and, with much warmth of christian feeling, very properly warned all persons from placing an undue dependence on works of charity, as the ground of justification before God. No reporter having been provided for this room, we regret that we cannot enter more fully into this reverend gentleman's manly and nervous address on this occasion. The whole business of this meeting was well conducted, and every person appeared to be highly gratified with the exertions of the society to furnish all possible information. The gentlemen of the committee were continually on the alert, hastening from room to room, and devoting the utmost attention to the accommodation of every person. At six, P. M., the Right Hon. Admiral Lord Gambier arrived, and immediately entered the great room, and took the chair. The pressure on the platform, and in every part of the room, was so great at this time, that it was with difficulty the business of the meeting could proceed. Seldom has a more respectable or numerous assembly collected in this room. The walls were adorned with flags; behind the noble admiral's chair was suspended the standard of Great Britain, supported on each side by a Bethel Flag. The platform was most respectably filled. Joseph Butterworth, Esq. M. P. and his friends were near the chair. He had taken a resolution, and intended to address the meeting, but the sudden indisposition of one of his family obliged him to retire. Lady Leigh, and other ladies of benevolence and piety, sat near the chair. In the front sat Mr. Brandt, a most respectable American Indian chief, in the full costume and uniform of the Mohawk tribe. The meeting opened by solemn prayer to God for his blessing; after which Lord Gambier said—

“Ladies and gentlemen—It is not necessary for me to explain to you the object of our meeting at this time, as it is well known to you all; and as is usual on these anniversaries, the report of the proceedings of your committee will be read to you. By this you will see what has been done by them in the past year, and I hope it will appear that their labours have been prospered by the blessing of Almighty God.”

The report was read by Lieut. T. G. Nichols.

The Rev. Mr. *Smith* then addressed his Lordship, and alluding to the great pressure on every hand, exclaimed, “My Lord, we are boarded on every quarter; the boarders, however, are not enemies, but friends. I seem, my Lord, to have arrived here to-night with despatches of the first importance for your lordship. You may recollect, my Lord, that last year we exhibited a pasteboard castle, that had collected £8 for this society. This set many young persons castle building, not in the air, my Lord, but on *terra firma*; and the result of their labours I have now the pleasure to lay before you. First, my lord, I have £1.5s. with a letter,

as the produce of a Bethel box, kept by a young man and his sister, who have a brother at sea : then I have £1 14s. from another Bethel box, formed by two young women, whose brother is a sailor : next comes 11s. from an humble female, for the ship you see on this table, and all these donations flow into the society's funds. I have now to hand your lordship this neatly formed castle, containing about 30s. for the society. The next, my lord, is called Hope Castle, (his lordship kindly took it, and showed it to the company;) this also yields about £1 14s. for this institution. The last is Union Castle, my lord; it has been in the care of an upper servant of a respectable family, who now hands it with £11 as the result of her year's labours for the society. Now, my lord, we have a vessel just arrived, properly equipped and richly laden, regularly consigned to your lordship, and waiting to discharge her cargo. (A very handsome sloop, properly rigged, having an ensign astern, a union jack forward, and a silk Bethel flag at her mast-head, was now handed to his lordship.) Allow me, my lord, to introduce the captain and owner, who will give your lordship some further information on the subject." Mr. T. Phillips, jun. a youth about 16 years of age, stood on a chair, and read the following letter :

" My lord—Having had the privilege of frequently attending the sailors' prayer-meetings on the Thames, and seeing with pleasure, the good that has been done by the ' British and Foreign Seamen's Friend Society and Bethel Union,' I thought it would be my duty to assist it in an humble way. Having a small cutter of my own, lying up in ordinary, I determined on putting her in commission, and sailing on a cruise, in hopes of falling in with some vessels that would yield a little prize-money, to benefit the long-neglected seamen of our happy island. I have been out about eight months, and am happy to enclose your lordship a bill of lading for my cargo, which (contrary to the usage of war) has been taken not from enemies but *friends to our cause*. It would have given me much pleasure to have been more successful.

" I shall conclude, by earnestly wishing that your Lordship's life may be spared to preside at many more anniversaries, and that, in your declining years, your heart may be warmed by accounts of sailors, and particularly the tars of old England, flocking to the house of God on shore, and the prayer-meetings held on board their ships in different ports.

" I have the honour to be, my Lord,

" Your Lordship's obedient humble servant,

" THOS. PHILLIPS, JUN."

" *Potter's-fields*, Oct. 10, 1821."

" P. S. On overhauling the cutter, I find she has no occasion to go into dock for repairs, previous to another voyage, but as she does not shift well without ballast, the friends of seamen are informed that a little dead weight will be acceptable."

When this letter was read, the bill of lading was given to his lordship, who read it to the company, and £21 12s. were hoisted out of the hold, and presented to Lord Gambier, covered with a piece of tarpaulin, and fastened with a rope-yarn. These juvenile efforts to aid the progress of the society were exceedingly well received by his lordship and the company in general. We cannot form a very exalted idea of

the judgment or the piety of any person who would repress them, but, if there should be any of this description, (and who can stand before *envy*,) we would affectionately and respectfully crave permission to remind them of Matt. xxi. 15, 16. "And when the chief priests and Scribes saw the wonderful things that He did, and the children (i. e. young people) crying in the Temple, and saying, Hosanna to the Son of David! they were sore *displeased*, and said unto him, *Heardest thou what these say?* And Jesus saith unto them, *Yea*, have ye never read out of the mouth of babes and sucklings thou hast perfected praise."

(To be Continued.)

NEW-YORK BETHEL UNION.

CORRESPONDENCE.

Extract of a letter from a highly respected gentleman in Vermont to
DIVIE BETHUNE Esq. President &c.

DEAR SIR,—The years of my life, for the most part, have been spent in the country: yet I have always been pleased with maritime concerns. Indeed I have sometimes wished that I had followed the seas for a livelihood; but have no doubt that infinite wisdom has seen best that it should be otherwise.

Since my voyage and return from the southern states, I have felt a more deep interest in the concerns of seafaring men than before. Having seen their conduct, and held particular conversation with them while "in the great waters," it cannot well be otherwise.

If my heart does not deceive me, I am led to rejoice for what appears to be doing in many seaports, in this and other countries, for the spiritual welfare of that portion of our fellow men. I have read the transactions of the "NEW-YORK BETHEL UNION" with pleasure; as well as other articles in the "Seaman's Magazine." This Society embraces the means of doing much good, and by proper management, and holy perseverance, it may be of incalculable benefit, not only to them "that go down to the sea in ships," but to those who do business on the land.

Enclosed are *five dollars*, which, by your constitution, will make me a member for life. You will please hand it over to the Treasurer. As it is not probable that I should attend the meetings of the Society but seldom, he may enter it as a *donation*, unless you should prefer to have me a member for life; in which case I should be pleased to meet with the Society, when providentially in New-York.

I do yet hope that this Society will be the means under God, of preventing vessels from sailing out of port on the Sabbath. More particularly I should hope that all the members of the Society would come to an understanding and agreement that they would not themselves sail, or be concerned, or assist in vessels sailing out of port.

I know it will take time to bring the custom into disuse—longer to convince men that it is (to speak plainly) *wicked*—a profanation of the Sabbath! I know various excuses are brought up. I have heard many, but never heard of one which was satisfactory—not one which would appear plausible at the bar of God.

Our Steam-Boats have no excuse whatever. The steam "*Ship Robert Fulton*" has always been advertised to sail on the Sabbath. It seems, however, that the Lord has lately prevented it by boisterous weather. The monthly "*Liverpool Packets*" sail on such a day, whether it be the Sabbath or not. Why not say in their advertisements, *when it falls on the Sabbath, the day after?* It must make much bustle and confusion to have such vessels sail on that day.

I have lately seen a calculation how far the steam-boats between New-York and Albany sailed last year. I did think of publishing a calculation how many persons these boats had been the means of conveying away from the house and worship of God, the past year—but did not know how near correct my calculation was, and declined it. The captain of such a boat must have his conscience seared, or he could not himself consent to be continually employed in business on that day. Cannot this custom of steam-boats sailing Saturday evening, be dispensed with? Will not the Christians of New-York and Albany make a mighty effort to do it before the next season opens?

The time must and will come when these customs will be done away—when the Sabbath will be remembered and kept holy. And this must be brought about by human agency,—by the agency of Christians. Now when shall Christians begin this work in earnest?

LETTER FROM A SAILOR.

To the Editor of the Seaman's Magazine.

DEAR SIR—I send you an extract of a letter from a seaman, dated St. Barts, to his sister in this city. I am personally acquainted with him, and believe him to be truly pious. He sailed from this port in the ———, Capt. ———, in December last. You are at liberty to insert it in the seaman's department of the Christian Herald.

Your's truly,

New-York, Jan. 22, 1822.

HENRY CHASE.

St. Barts, December 22, 1821.

DEAR SISTER—We arrived at our destined port this day after a passage of twenty days, and with the divine assistance of my Lord and Saviour, I will give you a short sketch of our passage. With pleasure I embrace the opportunity of addressing these few lines to you, and I return my grateful acknowledgments to God for his kind protection of us through a vast and trackless ocean, and I hope for a welcome and happy return to my native shore.

I will now inform you of the strict attention that is paid to Divine Service on board our little bark. Once a day we assemble to address the Throne of Grace, and have done so ever since we left New-York, with the exception of one or two days during a dreadful gale of wind. The worship was led by our dear and affectionate captain. It is generally commenced by reading a chapter and an exhortation on the important subject of it.

It was pleasing to witness the orderly conduct of our seamen through the gale, there was not an oath heard or an improper word used, but all was calm and silent, waiting the command of our highly honoured captain.

After expressing a wish to be remembered to his friends, and especially the several ministers who had preached in the Mariner's church, and the other Christian brethren who had assisted in conducting the worship at that place; and after transcribing the principal part of the parable of the ten virgins, he concludes his letter thus:

"And then the foolish virgins came to the door and said, Lord! open unto us. But he said, no! Depart from me, I know you not!"

O! my friends, don't let this be the case with any one of us. Let us always keep a supply of oil in our vessels, and always be prepared to meet our Lord. May you all live to see the fruit of your labour, and be abundantly blest, and finally arrive at the haven of eternal rest, to sing the song of Moses and the Lamb with all the children of God, and partake of that felicity which is without interruption and without end.

JAMES MORAN.

For the Seaman's Magazine.

AFFECTIONATE ADDRESS TO SHIP-MASTERS,

*In a letter from E. L. to Capt. G. B.; dated on board the ship
T—— at sea, February 15, 1817.*

DEAR SIR—My unfaithfulness to the souls of those with whom I associate, has given me as much unhappiness as almost any thing else whatever. I look back on many opportunities where I might have been the means of doing good, and have neglected to improve them aright. Perhaps if I had been faithful, and done all I might have done while crossing the Atlantic with R. and with C., God might have blessed my feeble efforts, and made the means effectual to their salvation.

I frequently find it difficult to say all I wish to say. My heart is often full, when my tongue can utter but little. I often fear lest I should be too forward, and weary or disgust, when I would wish to benefit. Often too, when duty appears plain, I find it hard to do it.

I hope, my dear sir, that you will bear with me, and believe me when I say, that I have your best interests in view in writing this letter, which I hope will be well received.

I rejoice, and would feel grateful that on the voyage commenced, and which we presume will be a long one, I find myself with a commander who avoids profanity, who respects religion, and who has acquiesced in my wishes relative to asking a blessing at our meals, and attending to the worship of God on the Sabbath. Allow me also to say, that in no instance whatever has your conduct towards me been in the least different from what I could have wished. Besides, I anticipate, without the smallest fear of disappointment, a perfect agreement with you in every thing that relates to the business of the voyage; and promise myself a continuance of the happiness I have hitherto enjoyed in your society.

But, my dear sir, we are bound for eternity, and will soon have to appear before the judgment seat of Christ: the business, and cares, and enjoyments of this life will then be at an end; the friendships that have been formed will be dissolved, and every tie that binds us to this world be sundered for ever.

May I then ask, with affection and respect, whether you are prepared for the solemn scenes of death, judgment, and eternity, in which we both will soon have to act a part? Have you good evidence that you are a child of God—that you are indeed interested in the merits of the Lord Jesus Christ?

If not, will you not be entreated to set yourself immediately about the great business of life; nor give over until you have found the pearl of great price, and become possessed of the one thing needful?

You know what we all are by nature and by practice, and what it is necessary for us to be in order to our salvation. You know the fulness and freeness of the salvation provided by Him who was “wounded for our transgressions, and bruised for our iniquities—who, though he was rich, for our sakes became poor, that we through his poverty might become rich.” You know that it is offered most freely to you and to me: You know the means God has commanded us to use, and that if we use these means, depending wholly on Christ, we shall certainly be blessed—be made happy in time, and happy in eternity.

Our souls are valuable beyond all conception: shall we not strive for their salvation? We would exert ourselves to amass a fortune; and shall we not be in earnest, when our *all* is at stake? Shall we not make some exertions to obtain what will give us something of true happiness in this life, which will disarm death of its sting, and the grave of its terrors, and which will infallibly conduct us to permanent happiness and substantial joys?

There is nothing I so much desire, as that God would glorify himself in the salvation of my own soul, and the souls of others. For this I pray daily; and for this my desires are so strong, that tears often force themselves from my eyes; not tears of sadness, but of interest and tender solicitude for precious souls; and could you have seen my heart and all my wishes with regard to you and yours the short time we have been together, you would know my sincerity in all I now write.

Permit me now to make a request: It is, that every evening before retiring to rest, at any time that is most agreeable to you, I may sit down by your side and read a few verses in the Book of Life, and then kneel with you and devote a few moments in worshipping the God who made us. Will it not be a pleasant, a proper, and a profitable way of spending a very little time at the close of the day? And may we not hope that He who feeds the ravens and hears the young lions when they cry, will for the sake of his dear Son, hear our petitions, and save our precious, our invaluable souls?

In prayer, we have always this peculiar felicity, that we may ask the richest blessings for ourselves and others; and with confidence too; for we approach a prayer-hearing God, and who is more ready to give than we are to ask.

Shall we ever be deterred from duty by the fear of man? The time is near at hand, when it will be of little consequence to us, what men may have said or thought of us. It now matters not to you or me, whether during the time we were in Europe, we were considered as jolly fellows or as enthusiasts. Besides, is it not *cowardly* for a man to act contrary to reason, Scripture, and conscience, simply because some remarks might be made? We do not act thus in the affairs of common life.

The language of Scripture is : " Fear not the reproach of men, neither be ye afraid of their revilings." And what, said our Saviour ? " Blessed are they which are persecuted for righteousness' sake"

But I must conclude. Let me however ask, what is there so desirable as that you should return to C., a true Christian, a sincere and humble disciple and follower of the Lord Jesus Christ ? Would not this, in such a case, be the most profitable and the best voyage you ever made ? What would add more to the joy that would swell the bosom and moisten the eyes of an affectionate wife, on your return home, than to find that her husband had chosen that good part, which will never be taken from him ? Then you would know the happiness of offering up the morning and the evening sacrifice upon the family-altar ; and sometimes when your little prattlers were climbing about their father's knees, they would hear from a parent's lips, the way of life and salvation, and the preciousness of Jesus Christ. Then you would daily commend your family to God's blessing, and pray that you might all serve the Lord here, and finally meet around his throne in a better world.

Who knows but what through your instrumentality and prayers, your children might all remember their Creator in the days of their youth, become eminently useful in life, and at length take a seat above, with the apostles and prophets ?

Who can tell but your Christian example and good regulations in future voyages, might lead some one or more careless tars to attend to their soul's best interests, and they again be blessings to their shipmates or their families at home ?

That this may be the case, and that we may both ever live the life of the righteous, and finally be made happy for ever, is the fervent prayer of,
 Yours respectfully and affectionately, E. L.

TO READERS AND CORRESPONDENTS.

We have long contemplated " a summary review or short character of the various new publications that are of a nature to merit such a notice," as a desideratum in the religious literature of our city. To guard the public on the one hand, against those publications which, making their appearance under the specious garb of some " catching title," lead the unwary into error, and to destruction ; while on the other, to recommend and endeavour to aid the circulation of those which will tend to improve the mind and taste, and the temporal and spiritual happiness of those who read them and follow their precepts, is a labour of great importance. We shall endeavour to derive benefit from the " useful hint" of our respected correspondent " L. E.," (see p. 588;) and having the promise of such aid, as we feel confident will enable us to occupy a few pages more of our work for short reviews, we shall endeavour to render our work more useful and interesting to our readers. The publishers of Sunday School, and other small books for children, will oblige us by sending copies of each, (*free of expense*;) if they wish to have them noticed in our work.

We love and admire the spirit which we believe dictated the reply of our Roman Catholic friend, to the answer, in our last, to his former communication. It is our desire and aim " to contend earnestly for the faith once delivered unto the saints," and to avoid that worship spoken of by John the Divine, Rev. xiii. 12; and this by God's help we shall endeavour to do, without regard to the dogmas of any sect, even though the number of their followers may be " hundreds of millions."

The request of " several subscribers," relating to the attack on the character of the Rev. WILLIAM WARD, could not be complied with in this number, for the want of some of the documents ; they are now before us, and shall have a place in our next.

The proceedings of the American Jews' Society are unavoidably deferred.

" CLEMENTIA ;" " T. ;" " Amicus ;" are received.

The Christian Herald.

VOL. VIII.

SATURDAY, MARCH 2, 1822.

No. XX.

Miscellany.

MEMOIRS OF JOHN BECK,

The late venerable Greenland Missionary, who served in that Mission forty-three years.

(Translated from the German for the Christian Herald.)

I WAS born June 7, 1706, at Creuzendorf, about two miles from Leobshitz, in Upper Silesia. My grandfather, Jacob Beck, was a native of Gottsdorf, near Jagerndorf. A violent persecution arising in his time against the inhabitants of his town, many for religion's sake, emigrated into Lower Silesia, that there they might enjoy liberty of conscience; but he determined to abide where he was, to serve the Lord and gain his livelihood there. Shortly after, however, he was put in irons and cast into prison. There they beat, tortured, and detained him till they had made him quite a cripple; and in the end, he happily fell asleep in Jesus. My grandmother, however, with her two sons, (my father, Caspar Beck, and his brother,) were at last compelled to leave the place, because they neither could nor would consent to turn Roman Catholics, although urged to do so. They emigrated to Leobshitz, where *she* indeed was suffered to retain her religion, but her two sons were soon compelled to embrace the catholic persuasion. Not long after, the younger departed this life.

My father, having early imbibed the principles of pure religion, so soon as he came to years of discretion, sought and cherished the company of those who retained a spark of the Saviour's love in their hearts, and frequently read the Bible and other religious books with them. He himself taught us, his children, to read, and instructed us, to the best of his knowledge, in the word of God, that we might not be contaminated by wicked company, nor imbibe their erroneous principles. I was put out as a servant among strangers, and whenever I paid a visit to my father, he would charge me, saying, "My son, always set God before your eyes, then you will fare well in time and in eternity!" These words afterwards recurred to my mind very frequently, in my solitary hours.

In 1726, I was under serious convictions, but soon after I relapsed into my former unconcern respecting my soul's salvation, till in May, 1731, when I entered the service of Michael Damel, a Catholic minister, in the capacity of his coachman.

Being prohibited the reading of Lutheran books, on pain of a severe

penalty, I bought a Catholic New Testament in market, and read the same very diligently. One day being quite alone at my work, I was moved to go and read in the New Testament. I accordingly took up the book, opened it, and found this passage: Rev. iii. 15—18. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." When I began to read, I felt as though a fire ran through my bones, my eyes began to weep, my heart melted like wax before the fire, and I fell to the ground as one dead. As the slave of sin, I thought I should, in my miserable and lamentable condition, perish for ever. Having lain about the space of an hour, writhing on the ground like a worm, and being just on the point of giving myself up for lost, my Heavenly Friend came, and smiled upon me. That I was not dreaming, nor duped by my own fancy, was evident, from my succeeding trials; it seemed to me, as though I saw my suffering God and Saviour, covered with blood and wounds, extended on the cross for my sins. With the smile of a friend and brother he seemed to incline towards me; he comforted me, and assured me of the forgiveness of my sins, and bid me rise and live. I now felt as though I had been relieved from a very heavy burden. I arose with a light and cheerful heart and weeping eyes, and from that hour became a witness of the grace in which I had participated. The first to whom I related my experience, were my acquaintances, who inquired, "What has happened to you? How strange you appear." My fellow servant (our late brother John Hadwig) returning home from the field in the evening, I related to him what had happened to me during the day, which touched him to the quick, in such a manner, that he burst into tears. Shortly after, the same took place with his brother Martin, my youngest brother, and others. Having at that period received no intelligence as yet of any children of God, much less seen a Brethrens' congregation, we still had that promise of our Saviour to comfort us: "Where two or three are gathered together in my name, there am I in the midst of them."

At these meetings we would, in our simple way, relate our experience, pray together, and love one another. Every day some came to us, who testified their desire to know the Saviour. The priest, however, did not long remain an idle spectator; he closely examined me, why I did not, as heretofore, frequent the taverns and fashionable amusements of the world, and commanded me not to read any kind of books, nor take a Lutheran prayer-book into church. The latter injunction I promised to comply with, because I could pray to the Lord in my heart; "but as for the first," said I, "to frequent taverns, and riot in the manner I formerly did, is not only in opposition to the word of God, but even to your own doctrine from the pulpit. You well knew my former scandalous life and wicked conversation, but you never once reproved me for its impropriety; whence is it, that now, since I endeavour to obey the truth, you are not pleased with me?" He replied, "I see, you are

in the right way ; but the people trouble me so much on your account, that I am tired of it ; indeed if I should live up to the Bible, I should most assuredly be put out of office," &c. After a long conversation with him he became friendly, loved me, and suffered me, quietly to depart.

My parents, and those of my friend Hadwig, delighting to hear us tell our experience, and speak of the Saviour, we paid them frequent visits. The number of souls that attended our meetings gradually increased; till at last almost two entire villages were stirred up by our testimony concerning the Lord. This began to enrage the enemy, so that by craft and force, he sought to quench the small spark of love which had been kindled in our hearts. I was several times brought to trial ; but our Saviour always stood by me, and gave me courage and undauntedness, so that the fear of man gradually wore off from my mind. We now enjoyed rest for a whole year ; and during this time, I was enabled more fully to believe, that the Saviour's blood and righteousness was imputed to me, a sinner ; wherefore I felt truly happy and contented.

In April, 1732, we were summoned before a board of bishops and other clergy, magistrates and lawyers, in the castle of Suppau. About one hundred souls had to appear there, to whom, during the preceding year, we had declared the great love of Jesus to poor sinners. My priest's presence being indispensable at the castle, I drove him thither in his carriage ; but before I started, I took a friendly and a final leave of all my friends, although they could not believe me, that I should never see them again. Arriving at noon in Suppau, the aforesaid souls were first tried, and by promises and threats, persuaded to recant, till at last all, from the fear of man, dropped off as chaff flying before the wind. In the evening, Brother Martin Hadwig, who had been a close prisoner for several days, was summoned, but he remained firm, and abode by the testimony of Jesus Christ, nothing wavering. In my capacity of coachman to the priest, I was all day in company with their honours' footmen, and dined with them as usual. I likewise conversed a great deal with my father, who, the day before, from an ill-timed zeal, had beaten me severely, in presence of my priest. Having prayed for them both, on my knees to our Saviour, this made a deep impression upon them. My father now begged my pardon with tears in his eyes, and exhorted me to confess the truth with boldness. About 10 o'clock at night, I also was summoned before the commissioners, when, for three hours together, I felt my Saviour's presence in a peculiar manner. I was questioned concerning every thing that had happened during the past year, and my heart was so ready for utterance that I could not gain time to say all I had to say. I was powerfully convinced of the truth of our Lord's saying : Matt. x. 19. " When they deliver you up, take no thought, how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak." About one o'clock at night, when they had filled three sheets of paper with my replies, seeing my cheerfulness, they ordered the constables to chain and fetter me, to throw me into a dungeon, and not to take me out from thence till I had fallen a prey to worms. Thereupon my priest rose first, took me aside, spoke very kindly to me, and begged me to promise, that I would live as I had formerly done ; saying, that I was still at liberty to have my thoughts to myself, and that he would never throw any obstacles in my way. " Pray have a care," he added, " that I and

you may not both be utterly ruined." I replied, in presence of the whole assembly, "I cannot, neither will I suffer myself to be diverted from what I have just told you." The constables then brought in the irons, and with great trembling, chained me hand and foot; some of them even bewailed my fate with tears, because they knew that I was cast into prison without a just cause. My sentence being, that I should be cast into a dark hole under the wall of the castle, some of my fellow coachmen ran on before, and threw some straw and hay into the dungeon, that I might not be chilled by the cold and damp ground. I accordingly entered with a courageous and cheerful heart; and enjoying the Saviour's presence in the most powerful manner during the night, I felt as happy there, as though I had been in heaven.

Brother Martin Hadwig and myself being daily compelled to shift our quarters, I invariably received the worst treatment. Whenever I was permitted to be in the room, to which all my adversaries had an indiscriminate access, I was sure to be laid in the stocks at night. I was often beaten with a stick, stabbed with a sword, and treated in the most cruel manner, particularly when, in reply to their disdainful inquiries, I either gave them a pointed answer, or held my peace. After the lapse of a few days, when we received but a few morsels of bread and a little water daily, I felt very hungry. Being again put into the dungeon, into which a person could scarcely creep, through a little door, which had a small hole in it, just large enough to admit a hand, I met with the following incident: The road passing by the dungeon, a stranger, unknown to me, came to this door, and spoke a great deal to me, the meaning whereof, however, I could not make out, not understanding his language. Finding that I was unable to answer his questions, he thrust a long piece of bread through the hole in the door, so that I was enabled to satisfy the cravings of hunger. He then left me, and went his way. Such incidents tended greatly to add vigour to my faith and dependence upon the providential care of my Saviour. At one time, when I was led out of the dungeon, looking down upon my feet, I perceived, that the padlock attached to my right leg had opened of itself, which greatly surprised me. Fearing, however, the jailor might charge me with having opened it, and on that account order me to be whipped, I stooped down, unperceived by him, and closed it again. It, however, immediately occurred to me, whether this might not possibly be a token of our being shortly set at liberty.

Some days after, on the 1st of May, the lords commissioners all met again, in order to examine us in the evening. It being the memorial day of St. Philip and St. James, they went to church to hear mass read and a sermon preached. Brother Martin Hadwig being in the room at that time, and having a guard with him, he requested permission to leave it. The guard, knowing he was closely fettered, suffered him to go, while he staid in the room, smoking a pipe of tobacco. It is worthy of remark, that just at that time, they had taken the chains and locks from our hands. Brother Hadwig having to pass by my dungeon, stopped, and inquired, through the hole of the little door, "how I did?" I replied, "I think we are this day to leave the prison." "What!" exclaimed he, "we are both chained at our feet—the doors are all bolted—my guard is sitting up stairs; and, besides all this, here lies a large padlock before your door, of the size of a man's fist." I replied, "all this matters

nothing, for I had an impression last night, that we should this day escape out of prison; and I still have the same impression. Do you just try, whether you cannot open the padlock, with your hands; for then the business will soon be done." He did so—laid hold of the lock and happily succeeded in opening it. "Well, brother," said I, "now come down to me, and sit down, and I will try whether I cannot draw your boots, chains and all from your legs." I tried, and with much ado I pulled them off. He then did the same to me; and although the skin came along with the boots, we still got rid of the irons. We threw the fetters into the dungeon, took the boots into our hands, and crept out of the hole. Now indeed we were rid of our fetters, and close confinement; but the gates were locked, and yard and castle were surrounded by a wall, several cubits high, so that we saw no further way for escape. At last we discovered that some carpenters, who had been at work there, had at one place piled up the chips against the wall. We mounted this pile, and with much ado, scaled the wall, from the top of which we leaped down into the morass of the ditch. A little girl had all the while been watching us. As we passed her I said to her, "if you will hold your tongue, I will give you a piece of gingerbread on our return." She, however, when she saw us leap from the wall, ran and told the guard of our elopement. He immediately posted to the church, where, on hearing the news, Divine Service was instantly broke up, and our enemies set out full speed on horseback with greyhounds in pursuit of us. Having run about two miles, we entered a forest, when, looking around, we beheld our pursuers almost at our heels.

Fortunately for us, however, a man came along the road from Jagern-dorf, and having passed him, we altered our course, and struck into the bushes on the left. This man was presently attacked by the hounds, by which means we gained upon our enemies in the new course we had entered upon. The hounds then quitting the man, followed his track in the road, and the horsemen galloped after them. Thus, under the protection of our dear heavenly Father, we effected our escape from them. With what praise and gratitude we spent the day, and how happy we felt in our minds, I shall never forget, all the days of my life.*

As it is recorded of Abraham, Heb. xi. 8. "That he went out, not knowing whither he went;" so we likewise journeyed, we knew not whither. Not knowing where any of God's children resided—having never heard of the congregations of the United Brethren—not having one farthing in our possession, and being likewise meanly clad, we were for these reasons compelled to hide ourselves in the woods. After the lapse of several days, being very hungry, I went into a mill, and begged of a woman a piece of bread. To my surprise, she gave me half a loaf of bread and some butter. I am confident, that our dear Lord, according to his promise, Matt. x. 42, will have amply rewarded the woman for her kindness. On my return to Brother Hadwig, he shared my joy, and with tears of gratitude to our Lord, we enjoyed the blessing.

(To be continued.)

* It has ever since, to the last year of his life, been his unalterable custom, to celebrate the anniversary of his miraculous escape and delivery, as a day of public as well as private thanksgiving to the Lord, among his brethren.

REV. W. WARD AND THE SERAMPORE MISSION.

To the Editor of the Christian Herald.

SIR—There was published a few weeks ago in the Commercial Advertiser, of this city, two pieces against the character of the Rev. W. Ward, one of the missionaries from Serampore, with answers by Divie Bethune and Wm. Colgate.

It is believed that the cause of truth and of missions would be promoted, and that the subscribers to the Herald, generally, would be highly gratified, in giving those pieces and their answers a more extensive circulation, through the medium of your very useful and excellent periodical publication.

SEVERAL SUBSCRIBERS.

*New-York, Jan. 22, 1822.**From the Reformer.*

MESSRS. EDITORS,

HAVING lately read several publications, in which are given an account of the plans and inventions of the Romish priests to get money out of the people, I was struck with the great similarity between their disposition and practices, and that of many of our protestant teachers in the present day. For, like the Romish priests, they can never get enough money out of the people; and it is always solicited under the plausible pretence of doing good to their souls, and promoting the cause and kingdom of Christ.

I would ask, what right or authority has any one to say, that the Saviour demands people to commit property into the hands of men, to carry into effect their expensive and ambitious plans. Christ directed the young man to sell his property and give to the poor, and the apostle made collections in the churches for the poor saints at Jerusalem; but no where in all the New Testament can an instance be produced, that either Christ or the Apostles required people to give their money, or made collections to assist in the promulgation of the gospel. When Jesus Christ sent forth his disciples to preach, he furnished them with no money, nor did he ever represent it as necessary to promote the kingdom of grace and righteousness on the earth. Whenever money is made an auxiliary for promoting the interests of the Redeemer's kingdom, it becomes emphatically the root of evil and the destruction of true piety, as experience has sufficiently shown.

I will next notice that grand Circular of Mr. Ward, the Missionary from Serampore, addressed to the people of the United States. After stating the great antiquity of the Hindoo religion—that the Veda was written before the time of David, and that this superstition, in one form or another, is now professed by 500,000,000 of the human family, &c. &c. he then proceeds to inform us, that Dr. Carey and his colleagues have commenced a native missionary college at Serampore, for "illuminating India by its own converted and educated population." In order to induce us to give our money cheerfully, he says, it will be much less expense to convert them in this way than by foreign missionaries; observing: "A native may be supported in this college for forty-five dollars a year;" and asks, "to what higher purpose could a Christian devote forty-five dollars, than to prepare such an interesting substitute in a Heathen land?" He then adds: "to form a fund for giving in this college divine knowledge to the native evangelists, he has visited the United States;" and concludes in this pathetic strain:

"By all that is degrading and deplorable in the present moral circumstances, and by all that is tremendous in the future prospects, of 150,000,000 of beings equally rational and immortal with ourselves—by the cries of all these dying infants—by the sufferings and whitening bones of all these pilgrims—by the anguish of all these victims of superstition on the swinging-post, with their pierced tongues, their bleeding sides, their scorched feet—by the untimely deaths of all these unhappy beings drowned in the Ganges, and by the groans of all the dying on its banks—by the screams of these seven hundred widows convulsed with agony in the flames of the funeral pile, and by the tears and misery of the thousands of orphans surrounding these horrible fires—in the name of all these millions of interesting youths rising up in the most deplorable ignorance—of these 75,000,000 of females, soliciting human and divine knowledge at our hands—and of the whole population of India—in the name of the Great Philanthropist; and by all that is civilizing, moralizing, con-

selling and redeeming in Christianity—the missionary from Serampore makes his appeal to all that is Christian in the United States; and present appearances indicate, that this appeal will not be made in vain."

This surely is a very high wrought appeal. But is it a fact, that these missionaries are as disinterestedly zealous for the salvation of those "poor Heathens," as they pretend? I think every candid person, that will take the trouble to compare their professions, and their conduct, must say, No. They inform us, that a "native brother and his family may live comfortably, for sixty-five dollars a year; but a missionary with a thousand dollars a year, will often find himself straitened." This vast difference in expense, must arise from the extravagant living and attendance of the foreign missionary, which the native brother lives comfortably without.

Mrs. Harriet Newell, that missionary martyr, about whom there has been so much said in this part of the country, has given the most particular and candid account of the magnificence of the buildings, and the voluptuous manner in which the missionaries at Serampore live, that I have seen. It ought to be noted that the Missionaries have purchased a large real estate, at Calcutta and Serampore, and it seems that Dr. Carey has a house at each place. Mrs. Newell, in her account, says:

"Yesterday afternoon we left the vessel, and were conveyed in a Palanquin through crowds of Hindoos to Dr. Carey's. Calcutta houses are built almost entirely of stone. They are very large and airy. Dr. Carey's house appeared like a palace to us. He keeps a large number of Hindoo servants. We were affectionately received by the good Dr. Carey, at his mansion at Calcutta, and treated with the greatest hospitality. Imagine to yourself a large stone house, with six lofty spacious keeping and lodging rooms, with the same number of unimproved rooms below—such is the building. Imagine a small bald-headed man of sixty; such is the one whose name will be remembered to the latest generation. He is now advanced to a state of honour, with six thousand dollars a year. We accepted his invitation to visit the mission family at Serampore—took a boat, and, at eleven the next evening, reached the happy dwelling of these friends of Immanuel. Here peace and plenty dwell, and we almost forget that we are in a land of pagan darkness. This is the most delightful place I ever saw. Here the missionaries enjoy all the comforts of life. Servants are numerous. The mission-house consists of four large commodious buildings, Dr. Carey's, Dr. Marshman's, Mr Ward's, and the common house. In the last, we are accommodated with two large spacious rooms, with every convenience we could wish. It has eight rooms on the floor, the two above mentioned, with two other lodging rooms, the dining hall, a large elegant chapel, and two large libraries. The garden is large, and much more elegant than any I ever saw in America."

Now if the sole object of these missionaries had been honour and self-aggrandizement, could they have pursued any other course, that would have gained them so much popularity, and enabled them to wallow in such luxury and pride? It appears to me, there needs but the bare recital of the facts, to prove their motives to every candid thinking person.

There has been much, very much said about the great benefit arising to the "poor Heathen children," from the schools which these missionaries have set up, and especially from Dr. and Mrs. Marshman's. And there has been societies formed of little children in this country, for the purpose of raising money, to assist in defraying the expenses of these schools; and so infatuated have a number of parents been, within my acquaintance, that they have considered all their small-children, even those not a year old, as members of this society, had their names enrolled, and actually paid from half a cent to a cent a week, to assist in educating those poor Hindoo children. Now let us hear what Mrs. Newell says about these schools, and no friend to missionaries can dispute her statement. In speaking of them, she says:

"Mr. and Mrs. Marshman have large schools of English and half English children—about eighty in both schools. The boys are instructed in Chinese and other languages. These children all eat with us in the hall." Here it seems is a regular boarding school, of the children of Englishmen who have come and settled here, for the purpose of traffic and gain, and who, no doubt, are able, and do pay, a liberal sum for their board and tuition. Benedict, in his history of the Baptists, speaking of the income of this school, as an apology, says, that "it belongs to the common cause," and that "the whole family, as well as the boarders, eat at a common table." A number of the principal Englishmen, and some of the missionaries, have taken the Hindoo women to wife, and their children are called half English, and of course not Heathen. Mrs. Newell, in speaking of Mrs. Marshman's part

of the school, says, "Mrs. Marshman has a lovely school of English young ladies, where they are instructed in embroidery, working muslin, and various other things. Miss Susan Marshman, of fourteen, is studying Latin, Greek, and Hebrew." She says, "there is a charity school close by Dr. Carey's, in Calcutta, supported by subscription, managed by the Baptist Missionaries, consisting of about 100 Portuguese children." And do the people of this country, who have given their money, to educate the poor Heathen children in India, indeed know, that such are the great missionary schools there, and that not one Heathen child belongs to them? Yet this surely was the case when Mrs. Newell was there; for although she says, that the Hindoos were as thick as bees, and gives a particular account of the schools, and what kind of children composed them, yet she says not one word about a Hindoo or Heathen child belonging to any of them, which she surely would, had that have been the fact. Pray, what has embroidery, working muslin, studying Latin, Greek, or Hebrew, to do with christianizing the Heathen?

And now let me ask in the face of modest candour, whether missionaries living in such princely style in the midst of a Heathen land, and receiving the enormous sums, of from nine hundred to six thousand dollars a year to support their living, are entitled to belief, when they talk of their disinterested zeal for the salvation and christianizing of the Heathen; when themselves declare, that a native brother and his family can live comfortably on sixty-five dollars a year? Were they sincere, surely they would be willing to live thus comfortably, and then from the surplus of their great salaries, they might support at the rate of forty-five dollars a year, as many Hindoos, as their new college would contain, and thus have saved the great Mr. Ward the danger, trouble, and expense of going to England and America to collect thousands of dollars for their support. But with these facts before us, surely comment is unnecessary.*

From the Commercial Advertiser.

☞ The receipt of ten dollars is acknowledged enclosed by the Rev. Francis Wayland, jun. of Boston. It was put into the contribution box of the First Baptist Church in that town: on the envelope was written, "for the Education Fund of the college of Serampore."

The subscribers, whilst acknowledging the receipt of the above donation, feel it their duty to state a few facts to vindicate the character of the Rev. William Ward, of Serampore, from the various reports put in circulation against him. It was but a few days since they were informed by a most respectable member of the society of Friends in this city, that he had heard it confidently asserted in a circle of gentlemen, that Mr. Ward had carried off and misapplied the money collected by him in this country. On the contrary, so punctilious was Mr. Ward on this subject, that he drew on England for the amount of his expenses, in order that every dollar so generously contributed in the United States, might be invested here. He appointed gentlemen in the several towns he visited to receive money for him, and the whole amount was by his orders invested in the Canal six per cent. loan of the State of New-York, in the names of Robert Ralston and William Staughton of Philadelphia, and Divie Bethune and William Colgate of New-York, as trustees; the interest to be remitted to India towards the support of the Native Missionary College at Serampore. A charge has also been brought against Mr. Ward and his apostolic brethren, Drs. Carey and Marshman, of wishing to appropriate to their own use, or retain under their own separate control, the funds of the Baptist Missionary Society of England. The true state of the case in this: these three emi-

* NOTE—To cap the climax of the proceedings of the three famous missionaries at Serampore, it now remains for us to state from information lately obtained—that Carey, Marshman, and Ward, have, by a *solemn Act*, pronounced themselves disconnected from, and independent of the society in England; and declared the premises at Serampore, to be their own exclusive property. They have cut off all the other missionaries from any participation with them; four of whom have formed a separate union at Calcutta, styled the *Missionary Society, auxiliary to the Parent Society in England*. This surprising procedure, has excited general disgust among the other Baptist missionaries, and must astonish every one who hears of it. It is well known, that the premises, as well as these missionaries themselves, have been considered as the property of the society in England; who have expended thousands and tens of thousands on this splendid establishment—the extent and style of which, have exceeded the expectations of every one who has visited it. It appears, it presented a spectacle too tempting to these missionaries, to be viewed as not their own; and in the face of the world, they have fully exhibited their true character, and put a blot on the plans of modern missionaries, which it will be difficult to efface. Such a proceeding speaks for itself—and of the fact, the reader need entertain no doubt, though but few in this country are apprized of it, and those few are disposed to keep it concealed. How much has been said, and what applause has been rendered to these three missionaries! But who now, except themselves, will presume to stand forth in their defence?—*Editors of the Reformer.*—[Philadelphia.]

ment men, after becoming acquainted with the deplorable situation of India, and having ascertained what they felt assured would prove the best means of ameliorating the condition of that country, viz. the education of Native Youth, and the employment of Native Missionaries, did devote themselves to the accomplishment of these great objects, independently of the general operations of the Missionary Society. For this purpose, Dr. Carey, as a Professor in the College at Calcutta, and by other avocations; Dr. Marshman and his lady by opening an extensive Boarding-School; and Mr. Ward by managing a Printing establishment, were enabled to contribute annually, fifteen hundred pounds sterling each, towards a fund for missionary exertions under their own direction, for the introduction of religion and learning amongst the native population of India. The Evangelical Magazine, in noticing the return to England of Mrs. Marshman last year, for the benefit of her health, also states, that the sums contributed by that lady to the missionary cause from her industry for several years, made a total amount of *twenty thousand pounds sterling*.

This separate fund, earned by the sweat of their own brows, they kept distinct and under their own control, not to be subject to the disposal of every missionary whom the society in England might choose to send out. All the funds raised by, and belonging to the Baptist Society in England, and transmitted to India, were, as ever, subject to the disposal of *all* their missionaries, under the society's direction. The society, at one time, we believe, did prefer a claim to the direction of the funds earned by Messrs. Carey, Marshman and Ward, which these gentlemen resisted; and this has been made the foundation of all the misrepresentations respecting them. This misunderstanding, however, has been finally adjusted by the society in England, and Mr. Ward; whilst the fact of their individual contributions, as the fruits of their industry, forms one of the brightest ornaments of their elevated character, as stated by Mr. Wilberforce, to the British and Foreign Bible Society, in his speech at the annual meeting on the 6th May, 1820.

A vote of thanks was at that time offered to Mr. Ward, on a resolution proposed by the noble president of that great Institution, seconded by his Royal Highness the Duke of Gloucester, and carried unanimously by the respectable and numerous meeting assembled in London on that day.

We believe in our hearts, that a purer man than William Ward, of Serampore, never existed. His heart, his life, the fruits of his industry, his indefatigable labours, are most disinterestedly devoted to the best interests of mankind. His whole deportment, his lovely example, his consistent christian profession, are constant impressive witnesses to all who know him, of the purity of his character.

Few individuals ever visited this country, who have left so pleasing an impression of their distinguished worth as Mr. Ward has done amongst his Christian friends of all denominations, who had the happiness of enjoying his society; and no stranger could depart with warmer impressions of grateful esteem, sincere attachment, and high approbation of this country and its public institutions, than he did.—On this subject he expressed much, and appeared to feel more.

In England William Ward is regarded with reverential esteem; and he has succeeded by his animated appeals, in rousing public sentiment to the formation of a society there, for the improvement of India, which we trust, will be the honoured instrument of putting an end to the self-immolations, and infant murders of that idolatrous country, to the saving of many thousands of lives annually. Lord Teignmouth, the Bishop of Gloucester, Sir James M'Intosh, Sir William Borroughs, Wilberforce, and many distinguished associates, patronize this society; and have borne ample testimony to the correct representations, and salutary exertions of Mr. Ward in India. We envy not the feelings of the man who can cherish enmity to such a philanthropist.

DIVIE BETHUNE.
WILLIAM COLGATE.

New-York, 22d Nov. 1822.

FROM THE REFORMER.

Missionaries at Serampore.

We have seen an article published in one of the New-York city papers, intended perhaps to invalidate some statements made in the *Reformer*, of October last, relative to the proceedings of the three missionaries, Carey, Marshman and Ward, at Serampore. The article came to hand too late, and we have too little room left to enter into particulars respecting those proceedings. We will however here give an extract from a letter written by a Baptist missionary now in India, embracing the

substance of what we have stated. The person who wrote this letter could not be misinformed, being in India at the time, and all attempts to disprove the statements must be ineffectual. We proceed to the extract as here follows :

"The missionaries (at Serampore) began in a way which human frailty could not long sustain. What is now the result!! It is on my mind, and should I be fearful of exposing, what in official letters has been declared to all the junior brethren? that the *Triumvirate*, at Serampore, have, by a solemn act, pronounced themselves *henceforth disconnected from, and independent of the Society in England*—all the junior missionaries sent out by that society, they have cut off, and by a law (from whence obtained unknown) *declared the premises at Serampore to be their own exclusive property*. They reserve to themselves the *sole right of appointing successors*. It is well known that the premises as well as themselves, have been considered as the society's property. By their industry they have built up the place, beautified and enriched it. It is now too tempting a spectacle to be viewed as not their own.—In this very act you see the *error of the original plan*. It is not justified, it excites general disgust; it is a mystery insolvable by many; but the Jesuitism long practised, has nearly as long been penetrated, by a few discerners, and now the chapter needs no index nor comment.

"Oh, for plain simplicity in such matters. Men should not trust too much to fellow-men, on either side. A society in England or America, is in the dark. Things in India are, and must necessarily be, different from their views. From time to time all the juniors have been, by affectionate words and gentle pressures, squeezed out from taking or acting any part at Serampore, very much to the disappointment of first views. The consequence of the surprising *result* has been, that Yates, E. Carey, Penny, and Lawson, have formed themselves into a separate union, at Calcutta, opened a school, and are prospering on their own plan. They style themselves 'the Missionary Society, auxiliary to the parent Society, in England.' They have been cordially acknowledged by the parent society, are an enlightened party, and dwell in great unity." "The brethren at Serampore, by their recent declarations, have greatly grieved all the younger brethren, that *they* should so have disgraced themselves, and driven them to such expedients. You will say, 'you are daring—you are trampling on venerable ground.' The pity is, that it *cannot* be touched by unhallowed steps. But those *without* will be the happier for what has taken place. They were before between 'hawk and buzzard.'

Various evasions and palliations may be set forth. But to come to matters of fact. Did not the missionaries at Serampore, at first agree that no one should engage in any private trade; but that whatever was acquired by any member of the family, should go into the common stock?—And did they not hold the property at Serampore, as trustees, in behalf of the society in England? But how do matters stand at this time? Do the three missionaries, Carey, Marshman and Ward, allow the Society in England to have any claim upon the property at Serampore? Do they not consider the New College as entirely their own? And is not the 10,000 dollars vested in this country, wholly under their control? And lastly, if Mrs. Marshman, from her school, in several years, could make 20,000 pounds sterling, what will not these missionaries be able to make in a few years from their college?

[We did not incautiously make the statements given in the October number of this work, and if required, certificates from the most respectable source can be obtained to prove, that the preceding extract is contained in a letter from a Baptist missionary, now in India, who could have had no inducement to state things incorrectly. On looking over the article from the New-York paper, to which are affixed the names of two respectable individuals, we perceive the main matters spoken of in the extract are not touched upon, and at the same time, things are admitted respecting the missionaries at Serampore, which seem not to accord with the agreement at first made among them, viz. that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock.]

FROM THE COMMERCIAL ADVERTISER.

A communication which we have seen in the American,* makes it once more our duty to come forward in the cause of truth and justice. The attack on the reputation of Mr. Ward, it will be recollected, was what we had objected to, as a very serious matter for an individual boldly to have charged Mr. Ward,

* "American" is a respectable newspaper published in this city, and the article here alluded to is on it the 18th of December, 1821.

in a large company, with having run away with money received for benevolent purposes. This was at once refuted by a statement of facts directly contrary to his assertion. In the American, a reference is made to a periodical publication in Philadelphia, styled "*The Reformer*." The editor of that paper has adopted a course equally bold and calumniating with that of his friend in New-York. He is, we believe, the first writer who had attempted to blast the fair fame of three distinguished philanthropists, whose conduct for upwards of twenty years has been the subject of scrutiny, and report, and public eulogy, by the Baptist Society of England; and the admiration of the most worthy characters in India and Britain. All this well-earned reputation, supported by universal suffrage, is now to be cut down at one destructive blow by the editor of the *Reformer*. Surely he must have the strongest proofs of their guilt; the *Reformer* must have tried the men fairly before he would pass sentence of excommunication against them, and hold them up to public execration, as he has done.

He has given no living name to all this scandal: the whole of the charges are anonymous.

He has indeed, it is true, entered the hallowed rest of the tomb, and brought up a witness from the dead. If he rests the accusation of the brethren on the letter of Mrs. Harriet Newell, we envy him not his success. She gives her full share of praises to the venerable Carey—to the happiness and affectionate kindness of the Serampore family; and her pure mind would have revolted at the idea of being considered as repaying their hospitality with suspicion and calumny. The account given by her of the size of their houses, and rooms, and number of servants, is nothing more than what is rendered necessary by the climate there. Dr. Carey was, at the date of Mrs. Newell's visit, a professor in the college at Bengal, to which the government of India had appointed him, on account of his superior attainments and worth. Is there any thing in that lady's letter to sanction the charge founded upon it, that the missionaries "wallowed in luxury and pride?" We fearlessly answer, NO—that they had good gardens and comfortable houses, the proofs of industry and taste, can surely be no criminal charge against them.*

When the editor says, that the expenditure of one thousand dollars a year by a European missionary must be owing to extravagant living, and that he ought to live on the sixty-five dollars, which the native brother can be fed on rice for, we do think it is trifling with a serious subject.

The editor has fallen into a great mistake, evidently for want of knowledge of the subject on which he has undertaken to decide. He has considered the large schools of Dr. and Mrs. Marshman, and the Native College of Serampore, as institutions of the same kind; and because he sets out on an unsuccessful hunting party for native children, in the European boarding-schools, he at once declares to the world that the money sent to educate poor Heathen children is misapplied!—that *not one* Heathen child belongs to the missionary schools there.

This is a dashing charge indeed! But what will the *Reformer* say, when we tell him, and can prove it too, that there are nearly twenty thousand native children now under tuition in these very schools in which he says there is not one? We will give him the clue to the mistake he has made. The boarding-school of Mr. and Mrs. Marshman, as correctly described in Mrs. Newell's letter, was for English and half English children, where they are instructed in all the accomplishments deemed necessary in India to form the female character to appear to advantage in life. Dr. and Mrs. Marshman charged handsomely for those young people, generally the children of wealthy parents; and this was one great reason why their house should be spacious and airy, to preserve health to so many inmates of a family.

But what did these excellent people do with the money which they thus earned by the sweat of their brows in teaching the children of the rich? They laid it up,

* From Mrs. Newell's account of the establishment at Serampore, the writer in the American draws the following *unfair* conclusion.

"I confess," he says, "I was surprised to learn that the meek and humble followers of the cross were rolling in luxury and wealth, with palaces for their dwellings, and a numerous retinue of Hindoo servants."

And could the shy and sagacious observer learn these *surprising* facts from Mrs. Newell's account?—Because he lives in a comfortable house in the city, and spends the warm months at his country seat, keeps a carriage and a number of servants, and is *thus* elevated above his poor neighbours, who have none of those comforts, shall we say, that he "rolls in luxury and wealth, and resides in palaces?" Because the Serampore missionaries carry with them European habits and manners, and live in comfortable houses instead of adopting the customs of the Hindoos, who dwell in hovels, sit on the ground, live upon rice, and eat with their fingers without the intervention of knives and forks, &c. shall it be said that they live in palaces and roll in luxury?—*Editor C. H.*

and made a fund of it to establish a Native College at Serampore, where they could pay professors for teaching the children of the poor. Had the Reformer continued to chase for native children in this latter college and other native schools, he would have found enough perhaps to convince him that, with him, reformation might as well begin at home. He would there have seen one of the divinest works of benevolence—thousands of ignorant children under systematic instruction, on funds accumulated by the exertion of talents and industry by the devoted missionaries of the Cross of Christ. This is a sight on which the benevolent heart will expand itself in pleasure. Look on it without a blush, ye citizens of America; your donations to Mr. Ward are all applied to the instruction of this interesting groupe. What may we not justly hope for that hitherto neglected country, from such a college.

Judge, then, of the correctness and of the charity of the attempt at calculation made by the Reformer, and copied into the American, viz: "If Mrs. Marshman, from her school, in several years, could make twenty thousand pounds sterling, what will not these missionaries be able to make in a few years from their college?" Why, Mr. Reformer, Mrs. Marshman's boarding-school was all income; the Native College is all expenditure; how could you make such a speculation? Your friend in the American will thus be disappointed of the means to encourage the enterprising to set up Native Colleges in India, to make money by.*

The next authority on which the Reformer rests his accusations of the brethren, is a letter without name, said to be from a Baptist missionary at India. Why conceal his name? Why let his arrows fly, Indian-like, from the covert? He takes great credit to himself for his boldness, in the language of the extracts given? Why does the boldness cease where it ought, if Christian boldness, to have commenced, as it enters into light? We ask a generous public if it be fair thus to tarnish the hitherto unspotted fame of three absent worthies, wholly on anonymous libels? It will be remembered that Carey went out to India, when the name of missionary was a reproach—when the whole power of government was arrayed against even the admission of missionaries on their shores—Carey and his associates had to retreat from Calcutta, and take refuge in the barren, hitherto useless town of Serampore, then under Danish government. Here they commenced their labours of love: they turned the barren wilderness into a fruitful field; a thousand persons have been baptised on confession of faith, the greater part of whom were formerly Pagans. About fifty native preachers, among whom were some Brahmins of the higher rank, are now employed throughout India, and several large societies have been gathered wholly by their means. About twenty thousand Heathen children are under instruction, and such is the anxiety of the natives to obtain it for their children throughout Bengal, that rich Hindoos have become annual subscribers to the native schools. The name of missionary ceased to be a term of reproach. The government of India delighted to honour the men they formerly despised. So bright was their path that the British Parliament were petitioned to strike from the renewed charter to the East India Company, the prohibition of missionaries landing in India—and did strike it out.

During the war between England and Denmark, it was necessary, for the safety of the mission and the property, to have a charter from the king of Denmark, and the property was vested by common consent, in Carey, Marshman, and Ward, as trustees, to appoint their own successors. This was the act of the Society in England, as well as of the missionaries.

To cut the matter short, let us even admit, for the sake of argument, the full amount of crime charged on these venerable men, by the alleged Baptist missionary's letter from India; it only amounts to this, that Carey, Marshman, and Ward refused to admit the missionaries recently sent out by the society, to an equal participation with themselves in the direction of the funds their own labours had accumulated; and in the prosecution or abandonment, as they might determine, of all the grand schemes of benevolence they had planned, and were perfecting with all the vigour of intellect, and all the wisdom of experience. Let us look at the possible consequences of the point being conceded to new comers. Messrs. Carey,

* This writer's mind seems to turn much upon *speculating*. "If," says he, "the establishment is viewed altogether as a missionary one, and the facts admitted of its being so profitable, have we not enterprising citizens enough to embark in the cause without taxing the community?"

This is indeed quite gratuitous sympathy for the *taxed community*, and they, no doubt, will feel obliged to him for informing them how they may still promote the missionary cause, and yet make a handsome *speculation*.

The absurdity of this writer's reasoning, and his ignorance of the subject is so manifest in every sentence of the communication in the American, that any further notice of it must be unnecessary.

Editor C. H.

Marshman, and Ward, would have had only three votes in their deliberations; these additional members would form at once a majority in the Board of Direction, who might interrupt the whole course of efficient operation, so happily carrying on, dissipate the money collected into other channels, and turn the old Jesuits, as they call them, neck and heels out of their own houses. So far from being criminal, was it not wise, incumbent, and laudable in Messrs. Carey, Marshman, and Ward, to erect a barrier, and to negotiate with the parent society for security against such an unhappy, and perhaps fatal issue of all their labours at last. If the other missionaries sent out, breathe the same spirit with the correspondent of the Reformer, those apostolic men could expect no mercy at their hands. He says, expressly, he considered the *persons*, as well as property, of Carey, Marshman, and Ward, as the property of the society. If so, the new majority of the board of that society might at once, if they chose it, turn the senior members of the minority out of house, home, and power. The resolution once taken, some plausible excuse, coupled with defamation of character, might readily be found for justification. Can any righteous man condemn our venerable friends for their caution in this respect. By recent information we have reason to believe that Mr. Ward and the parent society have arranged this delicate and important matter to mutual satisfaction.

Several Baptist missionaries, and some professors for the native college at Serampore, accompanied Mr. Ward in his late departure from England to India. A letter has been received from Mr. Ward, dated Madeira, June 18th, expressing [a thankful heart for the continued mercies of God to him, and that their missionary family on board the ship Abberton, amounting in all to thirteen, were happy in each other's society; and enjoyed, by the kindness of the commander, religious privileges morning and evening, and on the Lord's day, as regularly as if on shore.

The letter on which the Reformer builds such hopes of support, we have no doubt (if genuine) was written by one of the disappointed persons who longed to hold the sway at Serampore. It bears internal marks of a spirit not becoming a true missionary of the cross.

It speaks the language of envy, self-applause, and accusation. Were the newspapers a place for such a purpose, we could easily show the fallacy of his reasoning. As to the questions asked, we think it a little unfair in the Reformer, first to pass sentence of condemnation, and then to be looking around him, petitioning for evidence in the case.

Would it not have been more honourable to have sought after the evidence first, and to have made the sentence of condemnation the closing act of a fair trial. Does he think it right to decide on the assertions of a man who dares to call the venerable Carey a Jesuit? That Carey, who, near thirty years ago, left his country and friends, to introduce christian instruction into India; who declares the sacrifice would be richly repaid if he should only live to translate the Holy Scripture into the language of Bengal, spoken by twelve millions of people, but who has seen twelve translations into different languages completed, and thirteen more going on. Does this look like waste of time at Serampore? If the Reformer and his friends truly desire an answer to their questions, they are referred to the publications of the Society, which contain a complete history, in ample details, of Messrs. Carey, Marshman and Ward's labours, and of the schools at Serampore.

The subscribers can direct them to some of these; they have also the report of the Serampore schools for 1821, which they recommend to the perusal of every man interested in the education of youth. They will, by this report, be convinced that Carey, Marshman, and Ward, have not only consecrated money and labour to the establishment of native schools, but have also infused a portion of their own zeal in this sacred cause into the minds of numbers of the most distinguished men in Bengal, both foreign and native. How cruel is it, then, wantonly to accuse these worthy men of imposition and self aggrandizement, with such positive proofs of their fidelity within the reach of their accusers. Messrs. Carey, Marshman, and Ward, who have a deep interest in the good opinion of the American community, we have no doubt, in due time will send forward the most ample testimony to vindicate themselves. They are now twelve thousand miles distant; and have a claim on those who have the means, to enter a plea in defence of their reputation, dear to them as life.

To conclude, if those who have made the attack will come forth to the light, and prove respectable, we pledge ourselves to join issue with them, in submitting the whole case to commissioners, mutually chosen in India, and commissioners in London, and to publish their reports on the conduct and character of Messrs. Carey, Marshman, and Ward, in every point of view. This will be the only satisfactory

way of procuring correct information on these important points, if the accusers of these venerable men truly desire to come to the knowledge of the truth.

DIVIE BETHUNE.

WILLIAM COLGATE.

New-York, Dec. 19, 1821.

P. S. The respectable member of the Society of Friends mentioned in former publications, has informed us he was ready to give up the name of the person who charges Mr. Ward with running away with money collected for pious uses, when required to do so. He expressed his abhorrence at the wantonness of calumny that would make such a fearful charge, without any shadow of truth.

When we first heard and saw the outrageous attacks on Mr. Ward and the Serampore mission, which are here brought before our readers, we deemed them so wicked, so shallow, and so entirely destitute of the semblance of truth, that it could not be necessary to notice them : and much less to enter into a defence of the character of such a man as WILLIAM WARD, whose praise is in all the churches, who is beloved by every christian that knows him in Europe, Asia, and America, and by tens of thousands who know him not, for his very works' sake.

It seems, however, that the air of authenticity which was thrown around these slanders gained the confidence of some whom we greatly respect, and who probably were not intimately acquainted with the history of this mission and its distinguished conductors. It is thus rendered necessary for us to refute these charges, and we rejoice that those who are the most competent, have done the work to our hands ; for, no sooner did these aspersions come to the ears of those gentlemen who were intrusted with the concerns of the Serampore mission in this city, than they came forward in the public papers with an answer to the charges which must have satisfied every friend to truth. And while we comply with the request of "*several subscribers*" and many respected friends in laying before them the whole of the charges, with the answers of Messrs. Bethune and Colgate ; we have the pleasure of adding our own testimony, if it have any weight, to the superior excellence of Mr. Ward's character, and the judicious manner in which the business of the Serampore mission is conducted.

The last report of the Baptist Missionary Society in England, speaks of the Serampore mission generally, and of Drs. Carey and Marshman, and Mr. Ward, *particularly*, in terms of the highest commendation, and scarcely less do they say of the Junior Brethren at Calcutta. We have before us the names of all the missionaries, both European and native, employed by this society in India, and the various reports of this institution bear testimony to the good character of each of them. What "Baptist Missionary in India" then, could have written the letter on which the Editor of the *Reformer* grounds some of his slanderous assertions and questions ?

We have lately received a letter from a highly respectable gentleman of the Baptist denomination in England, who is intimately acquainted with the whole business of the society : he justly remarks, "it must have been a fiendlike malignity that could assail the characters of such men as Carey, Marshman, and Ward." "There has never been any fear entertained here that there would be any appropriation on the part of the Serampore brethren, of *any part* of the property to their own use, beyond the necessary maintenance of their own families." What says Mr. Pearce, one of the junior brethren at Calcutta ? No longer ago

than June last, he calls the senior missionary "our beloved and venerated friend, Dr. Carey."*

But enough:—To gather up the testimony in point, which stands recorded in the most respectable periodical works published in Britain and America, would be the labour of making a volume to prove what every christian philanthropist, at all acquainted with the subject, already knows to be true; that the Serampore brethren are entitled to the gratitude and respect of all good men in every country.

OPPOSITION TO THE AMERICAN BIBLE SOCIETY.

The following article appeared in the New-York Daily Advertiser of the 21st ultimo.

"IN your paper of Tuesday morning, some editorial remarks appeared, calling upon the public for contributions to aid the American Bible Society in erecting a building to be used as a depository. As this call is *general*, and of course includes Episcopalians, I trust that you will permit one of their number to invite their attention to the claims which the religious societies of their own Church have upon their beneficence. The Bible and Common Prayer Book Societies, the Missionary and Religious Tract Societies of the Protestant Episcopal Church, aim at the same laudable object with the American Bible Society—the diffusion of religious truth. And it surely cannot lessen the value of these societies in the opinion of Episcopalians, that this object is pursued in strict accordance with the principles and the institutions of a church justly venerated for the soundness of its doctrines and the primitive character of its worship and ordinances. The bounty of Episcopalians will be gratefully received by these societies, and faithfully applied to extend the knowledge and the efficacy of the truths and institutions of the Gospel. Episcopalians should also be reminded that the General Theological School of their church, recently opened in this city, will stand in need of their patronage and contributions, in order that its pious design may be accomplished in raising up a learned and pious ministry."

AN EPISCOPALIAN.

REMARKS.—As we think the above article savours somewhat of the old hostility to *The National Bible Society*, we give it a place, and ask, is it fair, is it *right*, to aim at building up one good institution at the expense of another universally acknowledged to be equally good? Now the American Bible Society is about erecting a depository suited to the extent and importance of its operations, shall the Episcopalians of New-York, so distinguished for their wealth and liberality, be persuaded by motives of selfishness to withhold *their* hands from so holy a work? We trust they will not: we know, that at the same time they support the societies more immediately connected with their own church, they will not turn away from replenishing that fountain whose streams, in every direction, are watering our dry and thirsty land.

We cannot here withhold a remark of Dr. Chalmers', although we give it at the expense of repetition. "There is," says he, with equal eloquence and truth, "a

* See our last number, p. 600.

direct and arithmetical style of computation, which often fails when it is applied to the phenomena, or the principles of human nature. It is thus, for example, that many conceive an alarm, lest one benevolent society should suffer in its revenues, when another benevolent society is instituted in the same town, and among the same people. They calculate by a mere process of subtraction upon the money of subscribers; and they do not calculate on the moral impulse which every new scheme of philanthropy is fitted to send into their hearts. They seem not aware that the mere habit of liberality, in behalf of one object, renders them more accessible to the claims of any new object, than if the habit had not been previously called into existence. The truth is, that after all which is given away in liberality, there still is left, in the fund for such luxuries as may easily be dispensed with, and in the fund which goes to the loose and floating expenses of pocket money, an ample remainder for meeting fresh and frequent applications. The money is, of course, lessened by the amount that has previously been given; but, if the habit and disposition of giving be increased, this may secure for an indefinite length of time, more than a full compensation. And thus it is, that in starting some new enterprise of philanthropy, one may far more surely count on being liberally supported, in a town teeming with previous charities, and where the fund for benevolence has, therefore, to a certain degree, been impaired, but the feeling of benevolence has been strengthened by exercise—than in a town, where, as no encroachment has yet been made upon the means, so no excitement has yet been given to the motives of charity.”

We here leave this subject, but not without expressing our hearty desire to see the prosperity of those institutions which “an Episcopalian” particularly recommends to the favourable notice of his brethren. Many of our pages have been devoted to one of these objects,* and shall be again, as we have opportunity. We should indeed prefer the formation of a “Prayer Book and Homily Society,” and leave the distribution of the Scriptures to *Bible Societies* alone, but until that plan is adopted by Episcopalians in this city, we shall be happy to do all in our power to aid those which nominally unite the distribution of the Bible and Prayer Book. But let us never forget that the *American Bible Society* is emphatically a NATIONAL INSTITUTION, and claims the contributions of every American who believes in that blessed Book, the circulation of which is its grand, its only object.

REVIEW.

The Application of Christianity to the Commercial and Ordinary Affairs of Life. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. Third American Edition. Hartford, 1821. pp. 216.

THE title of this work, suggests but a very imperfect idea of its contents. Instead of a speculative or general view of the bearing which christianity may have upon the commercial and ordinary affairs of life, or an attempt to show that it has any peculiar relation to that class of human concerns in distinction from others, we are presented with a series of the most comprehensive, practical, and searching discourses upon the actions and sentiments of men wholly occupied in the business of the

* See Review of Pamphlets, &c. on Episcopal Theological Seminary, Christian Herald, Vol. VII. p. 370—373, 723, &c.

world. Our limits will not permit even a brief analysis of this novel and interesting volume. It will commend itself however to every reader as one of the happiest efforts of the piety and genius of its author. He has exerted all his powers of argument and illustration, and taxed the resources of his knowledge, both of christianity and of human nature, to demonstrate to the class of persons whom he has in view, and to fasten, and follow up to the result demanded by their immortal interests, the conviction, that they may possess the natural sympathies and the social virtues current among a trading and busy population, the qualities of kindness, friendship, affection, truth, justice, constancy, honesty, &c. &c. and yet be wholly alienated in their hearts from the Author of their being, and wholly insensible to the claims and sanctions of the Gospel. Such is his general drift. He observes in the outset, that human nature has, even among the Heathen, often been adorned by those *things which are true, honest, just, pure, lovely, and of good report*; and that these traits were acknowledged and esteemed long before the promulgation of the Gospel. But these qualities, as they may exist without the Gospel, so they neither imply the existence, nor can make good the defect of love to God, and obedience to his will. They do not in the least degree invalidate the Scripture doctrine of depravity; they do not render it at all less certain that mankind, in their natural state, are without exception wholly destitute of love to God. Yet they, doubtless, make the conviction of this truth more difficult. "Man looketh on the outward appearance." The exhibition of amiable, useful and honourable qualities, conciliates our esteem and love, and biasses our judgment; and those in whom this exhibition appears to the best advantage, whose sweetness of temper is assisted by cultivation, whose manners are polished by constant intercourse with society, and whose habits are confirmed by perpetual repetition, are of all persons most liable to mistake upon this subject. It was, therefore, well judged in Dr. Chalmers to address a particular class of persons, whose circumstances afford to human nature every natural and adventitious benefit, and in whom "sensitivity may shed forth tears, and friendship perform its services, and liberality impart of its treasure, and patriotism earn the gratitude of its country, and honour maintain itself entire and untainted, and all the softening of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgency of moral accomplishment, without the subordination of one habit, or one affection, to the will of the Almighty."

To this view of the ground he takes, we add a specimen of the manner in which he maintains it.

"The way then to assert the depravity of man, is to fasten on the radical element of depravity, and to show how deeply it lies incorporated with his moral constitution. It is not by an utterance of rash and sweeping totality to refuse him the possession of what is kind in sympathy, or dignified in principle; for this were in the face of all observation. It is to charge him direct with his utter disloyalty to God. It is to convict him of treason against the Majesty of Heaven. It is to press home upon him the impiety of not caring about God. It is to tell him that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go round among all that humanity has to offer in the shape of fair, and amiable, and engaging, and to prove how deeply humanity has revolted against that Being who has done so much to beautify and exalt her. It is to prove that the carnal mind, under all its varied complexions of harshness or of delicacy, is enmity against God. God's controversy with our species is not

that the glow of honour or of humanity is never felt among them. It is that none of them understandeth, and none of them seeketh after God. It is that He is disregarded and disobeyed. It is thus that man taketh his way in life as much at random as if there were no God. In this lies the principle of rebellion against God, which will leave without a plea and without an argument those in whom it continues unsubdued."

Those traits of character which are most esteemed among persons engaged in commercial affairs, the author denominates "the mercantile virtues." To these he awards all the praise which they can challenge, and, in the progress of the work, he thoroughly sifts the character to which they belong. The titles of the several discourses are as follow:—I. On the mercantile virtues which may exist without the influence of christianity. II. The influence of christianity in aiding and augmenting the mercantile virtues. III. The power of selfishness in promoting the honesties of mercantile intercourse. IV. The guilt of dishonesty not to be estimated by the success of it. V. On the great christian law of reciprocity between man and man. VI. On the dissipation of large cities. VII. On the vitiating influence of the higher upon the lower orders of society. VIII. On the love of money.

We would earnestly recommend the perusal of this volume to all our readers, but especially to those engaged in commercial affairs. They will find it not merely eloquent and interesting, but highly instructive. Its lessons respect the life that now is as well as that which is to come, and are such as no man can safely disregard. They embrace what most concerns us as rational and accountable beings, and hold up a faithful mirror in which we may read our prospects.

Intelligence.

UNITED STATES.—THE JEWS.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

At p. 570, we noticed the arrival of Mr. Jadownisky, and published an account of his baptism and union with the Christian Church at Frankfort, in Germany. We now commence the publication of the documents which he laid before the directors of the society, with an address, prepared by a committee of the board to the Christian public.

Count von der Recke to the Rev. Mr. Frey.

BELOVED BROTHER IN CHRIST—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the Gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend; please to conduct and direct the important concern of his mission, which he will lay before you.

Oh ! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor, persecuted, and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me ; and through the same I feel myself cordially united.

And remain, &c. &c.

Your friend and brother,

ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

Count von der Recke to the Hon. Elias Boudinot.

BELoved BROTHER IN CHRIST—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel ; and you will perceive by my address to your Society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh ! I beseech you, for Christ's sake, do not reject my humble application. Let not, dear Sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Saviour Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

Address to the Board by Count von der Recke.

[Translated by the Rev. Mr. Schaeffer.]

BELoved BRETHREN IN CHRIST JESUS !

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than 1800 years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your Society : that you had founded an Asylum for the wandering people of promise.

For some years past I have also been constrained by the love of Christ, to labour among the Jews, and, though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God ! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me : " Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion ? "

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Christians, many had their bark of faith wrecked, and they sunk again into their former indifference toward the state of their souls. Should these unfortunate persons, however, be delivered from this ocean abounding with dangerous shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where, if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances and our limited sphere allowed, into our own dwellings, and into the Asylum for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of Colony, in which Agriculture and Manufactures should assist each other; connected with this, there should be an Institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the Almighty aid of God, I have determined to found such a colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz : the establishment of an institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore, in consequence of your public call, I turn to you, my dear brethren in the Lord ! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for ma-

nufactures ; and promote by an energetic support, a labour of love, which, without your aiding arm would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work, for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which properly ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadownisky, a faithful brother of the house of Israel, who will attend to your counsel in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know for which branches, whether for agriculture, arts, or manufactures, I should principally and chiefly prepare my pupils ; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy, Jadownisky, to your faithful fraternal love and care, and again repeat my urgent prayer : O, brethren, beloved brethren in Christ, let me not entreat you in vain for help ; with ardent desire I await the evidences of your love !

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy Spirit, guide and bless your steps for the enlightening of Israel, who are buried in the night and shadow of death.

Unto all the dear members of your society, to whom I extend with cordial affection the hand of a brother, in the mutual exertion toward one and the same holy object, the spreading of the kingdom of Christ on earth—I wish from the fulness of my soul, God's rich, exceedingly abundant grace, Spirit, and peace !

Through Jesus' grace and blood, your faithful Brother,
ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

FASTING AND PRAYER.

Therefore also now, saith the LORD, Turn ye even to me, with all your hearts, and with *fasting*, and with weeping, and with mourning : And rend your hearts, and not your garments, and turn unto the LORD your God. JOEL.

BOTH reason and Scripture teach us that there is a manifest propriety in the observance of occasional fasts, both public and private. When we have fallen into grievous sins, when we feel or fear the remarkable judgments of a righteous God, when we have extraordinary need of some special mercy and assistance ; it well becomes us, by fasting and prayer, to bewail our manifold, and our *particular* sins before God ; to implore his forgiveness, to pray that his judgments may be turned away or removed, and to entreat him to bestow his gracious favour and help.

We are led to this remark, partly because at this time some of the

churches set apart a number of days, to be observed as a season of fasting; but more particularly from the circumstance, that the Pastor and Elders of the Brick Presbyterian Church invited the other churches of that denomination, in this city, to unite with them in observing last Tuesday as a day of fasting and prayer. The meeting was opened in the Brick Church at eleven o'clock A. M. and continued about six hours. Nearly, or quite all the Presbyterian ministers, and a very large assembly were present. The exercises, which were in the highest degree solemn and appropriate, consisted of singing, prayers, reading portions of Scripture, relations of the state of the churches, and short addresses.

Meetings of this kind, for the express purpose of humiliation, and prayer for the out-pouring of the Holy Spirit on our churches, and a general revival of pure and undefiled religion in our city, commend themselves to every Christian; and if engaged in with right feelings, ardent prayer, unwavering faith, and followed with the like exercises in our closets, and with zealous and persevering labour, there is no reason why the blessing of God may not be expected to follow. It will rejoice the hearts of Christians in other places, to learn that there is an increasing spirit of prayer among Christians in this city for DIVINE INFLUENCES; and that there is a more general seriousness and attention to religion in many of our congregations, and in several of them there are a considerable number of awakened souls, and some who have recently obtained a comfortable hope, and are rejoicing in the salvation of the Lord Jesus Christ. At present we do not deem it expedient to give any particulars, but hope that what we have here mentioned, may have its intended effect; to induce what other Christians to follow the excellent example of those churches which have turned aside from the cares and business of the world to aim at promoting the glory of God in seeking the salvation of their own souls, and in using the means for the salvation of others.

REVIVAL OF RELIGION.

Extract of a letter from a Clergyman of the Methodist Church in Savannah, to the Editor of the Southern Intelligencer, dated Jan. 21, 1822.

"As relates to the revival in this city, I can with pleasure remark, that it has been such an one, as perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added one hundred and eighty-three members to our church, many of whom are promising young men and women, from whom we have much reason to expect a permanent support to the cause of Christ in this place."

The American Society for promoting the Civilization and General Improvement of the Indian Tribes within the United States.—A society bearing the above designation has been recently formed at the city of Washington under auspices which promise much for the general improvement of our red brethren. The list of officers comprises the ex-presidents of the United States, the V. P. of do., the heads of departments, judges of the supreme court of the United States, the governors of the several states and territories, indian agents, the presidents and professors of the universities and colleges in the United States, and a number of distinguished clergymen and laymen not comprised in the above list.

Civilization of the Indians.—The Secretary of War has laid before Congress a Report of the expenditures made under the act to provide for the civilization of the Indian tribes: from which it appears, that from the 12th of February, 1820, to the 24th of December, 1821, both inclusive, the aggregate sum paid for the civilization of the Indian tribes, was \$16,605 80. Of this sum, \$13,989 80 have been applied through the different missionary establishments of the Moravians—the A. B. C. for Foreign Missions—the United Foreign Missionary Society—the Baptist Missionary Societies—and the Synod of S. Carolina and Georgia. For Indian youth at the Mission School in Cornwall, \$14338; and the Baptist Mission School at Great Crossings, Ken. \$400; and the sum of \$778 has been paid for the Rev. Dr. Morse's visit of observation and inspection.)

CIVIL RETROSPECT,

For February, 1822.

FOREIGN.

By arrivals from Europe, during this month, we are informed that Ireland and Spain are in a state of great disturbance.

Ireland.—The disorders in Ireland exist chiefly in the southern part of that kingdom; but although partial in extent, they are very great in degree. Very frequent murders of a most ferocious character have occurred; in one instance, a house was set on fire and a numerous family and servants forced to perish in the conflagration. Indeed no apprehensions have existed which are at all adequate to the reality. In order, however, by seeming to do something, to attract the attention of the people to the good intentions of government, a change has been made in the persons filling the chief offices of government. We have never heard any complaint of the measures of the late incumbents, one of whom, Mr. Grant, the Secretary of State, has sustained a very high character for political and moral worth, and been a friend to liberal measures with the Catholics. The new Viceroy is the Marquis Wellesley, an Irishman by birth, an advocate of toleration to the Catholics, and celebrated for his abilities and conduct while Governor General of India. It will give us great satisfaction, to hear of the restoration of tranquillity in a country to which we owe many very estimable men, and for which we feel a very strong sympathy.

Spain.—Spain is in a state of almost absolute anarchy: the king is little regarded; the Cortes without authority; the ministry hated by the people; the military, in various parts of the country, assuming the control; and some cities and provinces reported to be in a state of actual revolt: all these things are evidences of a revolution in its passage: and if there appeared any right side in this general controversy, our hopes of the success of that, might qualify our views of the evils: but we know of no reason why we should hope success to one side, rather than another.

France.—In France, a change of ministry, against the wishes of the king, has lately been effected by the state of majorities in the House of Deputies elected by the people; and promises to lead to important results, both in the domestic and foreign policy of France. The ex-ministry were of the moderate party, one extreme being the *ultra royalists*, who were supposed to desire the restoration of affairs to the modes existing before the Revolution, and the other being the *liberales*, charged with desiring to favour the principles of the revolution and late government, if not to unsettle the present government. Of these parties, the *ultra royalists* are said to have most influence from their wealth, the *liberales* to be favoured by the populace and the discontented, and the moderate, to be in chief favour with the king. These last have for some time been losing ground in the Chamber of Deputies, and at length, by a union of the two extremes, the majority was found adverse to them, and their leaders consequently resigned the ministry. The motive of the union of the

ultras and liberales was, as we learn, a common opposition to the ministry, and a wish on the part of the liberales to tempt the ultras by the possession of power to manifest the extent of their principles and plans, hoping by this means to unite the country against them, and thus to secure the ascendancy to themselves as the leaders of this opposition. The immediate occasion of the resignation of the ministry, was the voting an address to the king, intimating a dissatisfaction at his indifference to foreign politics, and evincing, as is generally supposed, a wish for his taking some part in favour of the Greeks in the conferences of the European cabinets. We do not, however, think there is any reason to expect that the tranquillity of that country will be immediately disturbed.

The experiment now progressing in France, of giving to a people circumstanced like the French, a representation and voice in the government, is one of great importance and deep interest. Previous to the revolution, the government of France was a despotism, exercised by a system of base intrigue, and limited almost solely by the utter impossibility of further exactions, or of longer endurance: its religion was the Roman Catholic, not disgraced it is true by an Inquisition, but yet manifesting, as in the massacre of St. Bartholomew's in ancient times, and the revocation of the edict of Nantz, and the consequent persecution and banishments of the Protestants, that spirit of persecution and bigotry (we speak as *protestants to protestants*) of which the history of that sect affords so many examples. At the period of the revolution, the despotism, from its want of resources and weakness, had become as contemptible as it was odious: and the national religion, exposed to the wit, talents and learning of sneering sceptics and malicious infidels, and its ministers filled with a secular ambition, and love of pleasure, had become as feeble as the government. The morals of the country, in the mean time, had become almost wholly obliterated: libertinism of the most profligate kind had become common, and, by blows at domestic happiness, and the government of the family circle, had eradicated those principles of order so entirely dependent upon them, and so necessary to the support of all good government. The revolution then took place, with its factious dissensions, and its civil and foreign wars, gave a loose to every wicked passion, overspread the country with crimes, and covered it with sorrow and terror. From this, the step to a military despotism was short, and the government was placed in the hands of a man whose abilities established tranquillity, but whose ambition and love of war converted every thing to military purposes. The institutions for education, and the forms of religion, which he introduced and restored, the new order of nobility which he founded, and every other establishment under his government, tended to render every feeling and habit of the French warlike only; and no other principles seem to have had influence on the people, than a passion for military glory. How unfit such a preparation was for a government in any degree representative, in any degree depending on the good principles of the people at large, is sufficiently obvious, and was abundantly proved by the disturbances in the earlier period of the government of the restored king. By the aid of foreign troops, however, tranquillity was maintained, and the new government has now acquired some degree of stability. The continuance of peace has tended in some degree to wean the French from their military ardour, and to give them a taste for the arts of peace. The toleration of the protestant religion, the diffusion of general education, and the pacific course which the government of that country will probably pursue, will, we hope, give rise to the operation of better principles; and could we see the tenets of the protestant faith more generally prevalent, and hear of the influence of examples like those of Fenelon and Pascal, on the minds of the community, we should be sanguine in our hope of seeing that country assume a high rank among the nations of Christendom. And from the vivacity and intelligence of the French people, from the sad experience they have had of the ill effects of infidelity and superstition, as well as of anarchy and despotism, we hope that they may learn to place their religious institutions on the basis of a general diffusion of the Bible, as the only source of morality and piety, and to rest their civil establishments on the sure foundation of that religion, whose commands are to "fear God," and "honour the king," as well as to love our neighbour as ourselves, and on the general prevalence of education, and good principles in the people. Then shall France rise to an elevation second to none, become pleasing to the eye of God, and appear more glorious to the view of man, than when exulting in her most splendid victories.

DOMESTIC.

We have no domestic news to communicate to our readers this month.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

(Continued from page 604.)

REV. Mr. Marks, Vicar of Great Missenden.—“ My Lord, Ladies, and Gentlemen,—I should gladly have kept in the back-ground, but am urged forward. I am sure the Report which has been read has exceeded all my expectations. I had, indeed, heard a great deal of good intelligence which had been wafted over the hills among my humble cottagers, but the Report has exceeded all that I could have formed an idea of. Your Committee wish me to say a little about old times, and I trust your lordship will excuse the egotism that will appear in so doing. We have heard of great things done by this Society; such things as, when at sea, we could have formed no idea of. I went to sea a poor thoughtless, careless youth, ignorant of my privileges at home, my mercies at sea, and of God my Maker; I went through many dangers and difficulties, and was laid on a bed of sickness in a foreign hospital, when without God, and without Christ, and without hope in the world. I trust I know a little what it is now to have a hope beyond the grave, and have for some years past. When it pleased God to show me my need of a Redeemer, I was a commissioned officer, and in looking round among the crew of 640 men, I saw no form of religion, no attention to the Sabbath, no kind of divine worship, nor had there been for six years. I had much conversation on the subject with my captain, (now an admiral,) and proposed writing for some Bibles and Tracts; these were granted, and the men began to read them. By and by it was proposed, as we had no chaplain, that Marks should turn parson. I consented, and read or explained to them as well as I could. In a short time, a few poor men got together in a part of the ship called the wing; it was a retired part, and we had a screen round us, and in a short time about 30 or 40 men manifested a great change in life and conduct; one of whom had been proverbial for drunkenness and profanity of every description. He had a little superiority over many of his shipmates in point of education, which only served to make him more wicked; he was the diverting magpie or monkey of the ship, and had always something witty and wicked to say, and he was the ringleader in every kind of iniquity. Among various little plans for doing good to the sailors and moralizing the crew, we had collected a little library, and some of the books were carried up to the round-top as landsmen call it, and Richard (I decline mentioning his surname) being there on a watch, he opened the chest and found a book, which was “ Doddridge's Rise and Progress of Religion.”

Richard gave me the account of it himself. "I began to read, (said he,) and, though glad at first to find a book there, I soon began to dislike it; the more I read, the less I liked it; but I could not put it back. I got very uneasy, and was in hopes that when 12 o'clock came, and I went down, I should get better. Twelve o'clock at length came, and down went Richard: but what he had read in his book still followed him. He made a very scanty dinner, and (what he had never done before) left his grog behind him, and went to the top again to this book; and from that day to the time I left the ship, that young man was an exemplary character. It was soon noised abroad among the crew that Richard was become religious. The greater part would not believe it; some of them had heard of what they called Methodism before, but none of them believed that he was likely to become a Methodist. Some went and talked to him, and he told them the truth of the matter; others laughed at him, but he took no notice of it. Some took him some grog, which they knew would have been a great temptation to him, but he refused it; they swore if he did not drink it, they would throw it in his face: they knew the former spirit of the man, and that he would have knocked the first man down that had attempted it; but now he took it patiently, and made no resistance. There was one circumstance connected with his conversion, which shows what the power of grace can do. There is, in the articles of war, a clause which enacts, That if any officer, seaman, or marine, shall be guilty of using profane oaths, he shall be punished. I had been, I believe, ten years at sea, and I had never seen a person punished for swearing; but one day this poor unhappy fellow had made use of such a torrent of execrations and dreadful oaths, that the captain, overhearing it, ordered him to be tied up, and he had a dozen lashes; and it was not above a month after this, that "Doddridge's Rise and Progress" did more for this poor fellow than his dozen lashes could do; they had made his back sore, they could do no more; but this led him to Christ for salvation, and changed the lion to a lamb. Could it ever have been thought in that day, that societies, for the express benefit of seamen would have been formed in this city, with noble admirals at their head, the Christians of all denominations supporting them? But you see what great things God hath done for us, and we have encouragement to hope that God will go on, and do yet greater things than these. When I left the navy, it was because I found my constitution broken down, and I felt unable to attend to duty as I wished to do; I therefore thought it my duty to move in a more retired sphere of life: but I left it with great regret, and it is the joy of my heart, and the happiness of my life, to come here to day, *and do or say any thing for poor Jack*. There is a gentleman here, I will not tell you his name, who, when we had our meetings in the wing of his Majesty's ship Conqueror, was then a midshipman, and sometimes he would come and listen to what was going on, or take a peep at us, and then run away lest we should infect him; but since then he has been so infected, some how or another, that he is here to-day, and an active member of your committee. But I will not take up your time further than to propose the resolution."

Rev. J. Irons, after some introductory remarks, observed, "We have heard that one of the flags has been so often used that it is nearly worn out; but I am sure it will not be suffered to continue so, but another will be provided for this purpose; and I hope to hear that this is the

case with all the flags in a short time. There is something very powerful in prayer, and particularly in the prayers of seamen; and though I have not been at many of the prayer meetings, yet I think if all here had seen and heard only as much of them as I have, they would go again on the first opportunity; and I would recommend all our friends here to go and hear the fervour with which they pray, and pour out their hearts before God, and you will feel more for poor sailors than from any arguments whatever. Look to this as God's work, and then consider that you have two or three ways of supporting it; 1st, by your personal influence; 2dly, by your property; and 3dly, by your fervent prayers; and it is my earnest desire and prayer that you may all have the honour of taking part of this important work, and feel the pleasure of it echoing back to your own bosoms, and redounding to your own happiness." (*Applause.*)

Rev. Mr. *Brown*, of South Ockenden, observed, "There were such signs in the commencement of this business of the Divine presence, as to compel surrounding ministers to say, 'This is the finger of God.' What else could induce a few poor sailors to supplicate on the boards of a vessel, the grace and mercy of Jesus Christ for themselves, and then pray to God that he would extend his work and communicate his grace to other sailors, and make them as happy they were? (*Applause.*) Yes, it is the finger of God, my Lord; it has been evident, and is still evident that it is so; it has fallen to my lot to go round the coast to a certain extent, and wherever I have been I have discovered the finger of God. I was called lately to visit a part of our kingdom where the men are notorious for their intrepidity, but I am sorry to add also for their depravity. The boatmen of Deal, my Lord, have often launched their boats in the midst of danger to save their fellow creatures; but, when sinking beneath the waves themselves, it has been with oaths and curses on their lips. A minister there said to me, sir, we are delighted at the progress of your society; we should like to see something of it at Deal; but we fear it is in vain to attempt it; we know too much of the boatmen of Deal to suppose that any thing would induce them to enter a place of worship. I said, let us make the experiment, and leave it to the Divine Being, who has promised that the hand of Jesus shall be 'planted in the sea.' The attempt, my Lord, was made, and to my great delight, and to the disappointment of the minister, no less than 150 of these poor boatmen, some of whom had never been in a place of worship for 10, 15, or 20 years, were present on that occasion. Among them there was one who had been particularly notorious: he came to the place, and strolled up the aisle; first he smiled at the idea of a sailor like himself preaching the Gospel; but it pleased God to soften his heart; the tears rolled down his cheeks, and he was seen with the sleeve of his jacket wiping first one eye and then the other. This is the finger of God; the man that had never been melted to sorrow while he saw his fellow creatures sinking in the waves, under the sound of the preaching of the Gospel of the blessed Saviour, was melted to contrition, and he went away, saying it was good to be there. We had a second service in that place, and I was pleased to see, in passing the place of worship, half an hour before the commencement of the service, that a crowd was assembled before it; and as the gates were not opened, they were leaping over the iron pallisades to get a station where they might hear the

tidings of redemption. We had 200 of them in the place of worship, and not less than 150 were without, anxious to get in. Such appearances as these, and the labours of persons employed for this society, and the prayers of its friends, and the sailors wrestling with God on its behalf, these are the pledges of its security and its success. Our worthy brother has alluded to the prayers of these men, and if all our friends had heard them, they would have left the place with the same impression as I have often done, of the truth of an observation once made to me, that if we would learn to pray we must hear the sailors pray. The seamen of our country have been much neglected, and, for my part, I can find no excuse for the Christian world for this conduct. One reason may perhaps have been, that it was supposed sailors were too bad to be converted. This was thought at Deal, and we know the same was surmised in another seaport town. It was said, 'the watermen of this place are too bad to be brought to attend in any place of worship;' but the experiment was tried, and a prayer meeting held; and one of the most abandoned characters there was found sitting and weeping, and, when he went away and again mixed with his fellow watermen, it was not to the neglect of the house of God. When the watermen saw the change, they said to him, W——, what is the matter with you; you could once drink, sing, and swear with us; what has betaken you, are you mad? 'Mad!' said the good man, 'Look at me; once I had not a shilling in my pocket; once I was a curse to my family, and saw them pining in want and misery; but now I have money in my pocket, my family are clothed and fed, and whoever neglects the house of God, I'll be found there:' and he has done so ever since. It is evident divine grace can soften the heart of a sailor as well as a landsman. The blood of Jesus Christ cleanses from all sin, and when God arises to work, who is there, on land or water, that can stop his progress, and prevent his blessing? (*Applause.*) The seamen are not only brought to a knowledge of the truth themselves, but they are anxious to circulate it. I have a letter in my hand from a captain, who is in the habit of sailing round the coast, enclosing £2 for this society, which I will now read. (The letter was read.)

"I have often thought, my Lord in walking through the streets of London, since I left the navy, and knowing the hardihood of these brave men in the time of battle, and seeing them now in distress, and saying, sir, Jack has not a shot left in the locker—not a copper to get a bit of bread; I have often thought, this is indeed a pitiable scene; but we see a more dreadful sight than this—we see their souls at stake, and I am happy to say that Christians are coming forward to put shots in their lockers, not to support their bodies only, but to benefit their souls. I have received £2 and 6d. from Essex, and the neighbourhood of South Ockenden, and Avely. Some time ago a society was formed at Dover, and I had the honour of addressing a multitude in the inner harbour there. We had between 7 and 800 persons in the open air, many of whom had not heard the Gospel for many years, and, on their behalf, I have to present £5 as a shot for the locker of their brother seamen. (*Applause.*) Who then would not join in moving this resolution, and in exclaiming that the hand of God is in this work; that he is stirring up the minds of Christians, and exciting them to this work? and if I had no other proof of it, the company before me is amply sufficient. What else could

have drawn together such a vast multitude as this to feel for sailors—to benefit sailors—to pray for sailors? This is the Lord's doing, and it is marvellous in our eyes." (*Great applause.*)

THE WHALEMEN.

Extract of a Letter from a Minister in Nantucket, Ms. to the Editor.

A TRACT Society has been formed *vi et armis* in this place, which is succeeding admirably. Our Marine Bible Society lives in spite of apathy and violence. But the means of these Societies are unequal to the wants of our own people. Of our 2000 seamen, probably not one tenth have as yet a Testament or a Tract. Ships are returning from triennial voyages without having had either on board. A much respected Captain lately assured me that he went to sea from this place twenty-nine years, during which "he commanded and visited a vast number of ships without ever seeing a Bible or Testament on board." Among the seamen employed in the Cod Fishery, a most happy change has been effected within eight years. The proportion of praying souls among them, is equal to that among the same number of farmers in any favoured section of Connecticut. *Several large and lovely churches* have recently been gathered principally from among these. On board our whale ships, several revivals have been effected by the reading of Tracts; but the moral condition of whalemén is very different from that of the class above mentioned. Here are 4000 of them from this and the neighbouring ports, most of whom are constantly cruising in the Pacific Ocean. I am attempting to excite the *good* people in these ports, to establish a marine circulating library for their whalemén. What think you of the plan? These seamen receive a good school education; live at sea from the fifteenth to the fiftieth year of their age, except passing a few weeks or months once every three years, in this, or a neighbouring port. While on a voyage, they might perform every duty, and read one half or two thirds of the time, and exchange books frequently with other ships. They long for books; and such as they have are of the *worst kind*. They are destined to impress a character upon a large seafaring community, and to exert a powerful influence upon every mission to the south sea islands, and to the coasts of America. They are the men who will qualify many natives from all these places to aid or oppose missionaries. How important then, that such books and publications should be circulated among them as are calculated to enlist them in the service of Christ. There are between 8 and 10,000 Englishmen and Americans cruising in the south seas; among whom, the Seaman's Magazine might be generally and somewhat directly circulated *via* Nantucket. Nothing could be to them more acceptable or useful. Were some numbers forwarded to me for gratuitous distribution, perhaps I might dispose of them to the advantage of our whalemén, and ultimately to that of the publisher.

Our whalemén (if any men) can procure the expulsion of the missionaries from the south sea islands; and unless something is done to conciliate them, it will be to me a cause of more lamentation than surprise,

to hear that some of them have attempted it. Many Captains are well acquainted with the language and chiefs of these islands; and able to influence their councils. I feel it to be of importance that the cause of missions should be plead among seamen. For this we have no work, unless it is the Christian Herald, that is suitable.

NEW-YORK MARINE BIBLE SOCIETY.

Circular Address to Captains of Vessels.

SIR,—The object of the New-York Marine Bible Society, is to furnish every Seaman, sailing from this port, with the word of God. In endeavouring to accomplish this object, they look to Masters of vessels, more than to all others, for encouragement and help.

They request you, therefore, to aid their exertions, by taking a conscientious care that your vessel is provided with two or more Bibles, to lend on every voyage, to those of the crew who may be found destitute, after leaving port. And that you will exert yourself, that no Seaman may leave your vessel, without being provided with a Bible of his own. The price of a Bible is only seventy-five cents; a sum which your Seamen, we trust, will be ready to spare on their safe and joyful return to their country and homes; a sum which they will never regret, if they read and receive the Everlasting Gospel. The Managers also request, that you will, as occasion may offer, mention to your officers and men, the object of the Society; and if possible, engage their generous hearts in the good work of circulating the Bible among all Seamen, and through the world. Seventy-five cents paid annually will make them members, and ten dollars paid at one time, will make them members for life.

The Managers ask not your aid as a favour to themselves, but as a means of producing among Seamen a Christian reformation. They beg you to consider how much you owe to the Saviour of the world, and to show your love and gratitude to him, by your Christian kindness to the immortal beings placed under your care.

JONATHAN LITTLE, *President.*

P. S. The Distributing Committee, are Capt. Christopher Prince, 19 Maiden-lane; Capt. Nathaniel L'Hommedieu, 34 Old-slip; Mr. Anson G. Phelps, 179 Front-street; Mr. Walter Nexsen, 180 Front-street.

The Society's Depository, is at 59 Fulton-street, where, of the above Committee, Bibles may be obtained, and moneys may be paid.

NEW-YORK BETHEL UNION.

PRAYER MEETINGS IN BOARDING-HOUSES.

*Extracts from the Reports of the Bethel Committee.**

February 6th, 1822.—At Mr. B——'s, No. 275 Water-street, at 7 P. M. The room was filled with seamen and a few of the neighbours.

* The Chairmen of the several Committees are requested to send reports of their meetings to No. 128 Broadway, as soon after the meeting is held as possible, in order to have them recorded.

Singing, Prayer, reading the Scriptures, and exhortations, occupied the evening; and some seemed to feel the powerful influences of the Divine presence. Mr. B. was almost constrained to cry out for mercy; he requested that some of the committee would come and converse with him about his soul, and said he would have another meeting in his house whenever the committee could make it convenient.

Friday, 8th—Meeting at No. 243 Water-street. The Rev. Mr. Chase conducted the exercises: a larger number of seamen present than usual.

Tuesday, 12th—At Mr. W——'s, No. 317 Water-street, 7 P. M. The room was soon filled with seamen; every one brought a solemn countenance. A prayer was offered up to Almighty God for the object for which we had met; bearing on our hearts, at the same time, twelve Seamen present, who were to sail the next morning in the ship Constitution for Liverpool. We never saw more order, attention, and solemnity. The 107th Psalm was read, followed by an exhortation. We had three prayers, three exhortations, and sung the whole of the above psalm. About thirty seamen present, and not one left the room until we finished our exercises. We then left some Tracts, reports of the Bethel Union, and circulars of the Marine Bible Society.

Friday, 15th—At No. 243 Water-street. Mr. Chase read a portion of scripture, and made some remarks. A seaman engaged in prayer. Two seamen from different vessels, applied for Bibles, saying there was none on board their vessels for the use of the men. They were directed to the committee of the Marine Bible Society.

Tuesday, 19th—At No. 65 Front-street. Prayer by Captain Prince. The exercises of the evening were, reading the scriptures, exhortation, praise, and three prayers.

There were ten or twelve seamen present; among the number, was one in bed in the same room, who had fallen overboard in the afternoon; and from the account given us, he had sunk two or three times; when taken out of the water, appeared nearly dead. They brought him to this house: he was recovering as we assembled. What a providence was this, that a man so near changing worlds, should be carried to a sailor boarding-house, where a prayer meeting was held; and as he was recovering, to see around his bed strangers, and to hear them supplicating the Father of Mercies for his recovering, and his soul's salvation. He appeared sensible, solemn and attentive. Who knows what the fruits of this evening may be? They were generally attentive, orderly, and some appeared very serious; particularly, three seamen just arrived from London. One of them had attended the Bethel meeting in England. They appeared desirous to attend the prayer meetings, and the Mariner's Church; which we expect they will do while in port.

Tuesday, 26th—The committee met at No. 318 Water-street. About thirty seamen, and six or seven females were present; all of which, except one man who appeared intoxicated, behaved with the greatest decorum. Three of the brethren engaged in prayer. The Rev. John Ellis, and one of the brethren, delivered short addresses from the 1st Psalm; which appeared to be well received. Some Tracts were left for distribution, and an appointment made for Tuesday evening next, at No. 275 Water-street.

MARINER'S CHURCH.

ON Sabbath, the 10th ult. the Mariner's Church in Charleston, S. C. was first opened for the service of our heavenly Father. An eloquent and appropriate sermon was preached by the Rev. Dr. Palmer, from Psalm cxlii. 4th verse—"No man cared for my soul." The first part of the discourse went to show how this useful class of our fellow citizens had been neglected in their moral and religious improvement; that neither the public servants of God, nor private Christians, appeared to care for the souls of sailors. The second part pointed out the evidences, that there was a change of sentiment going on both in this city and other parts of the world—that people begin to care for the souls of sailors—Marine Bible Societies, Port Societies, and the Church we then occupied, were evidences that the wandering sailor had a friend. But the Doctor pointed out one thing still wanting in Charleston, to protect the poor sailor from the imposition of the artful and the contagion of the vicious—a *Boarding-house*, kept by a pious person.—(*Southern Intelligencer*.)

TO the TREASURER of the NEW-YORK MARINE BIBLE SOCIETY.

SIR,—Some time last summer, I was addressed by a sailor earnestly desiring a *Bible*, as the ship was then expected to sail in an hour. It being on a Sunday, I could not direct him to your society, but gave him one you had furnished to the Port Society for distribution. I thought no more of it, until a few days ago a sailor called me by name, and showed me the Bible I had given him. This morning Captain Gifford, of the ship *Otho*, stopped me in the street to give me a *dollar*, which *Henry Green*, one of his crew, paid him out of his voyage, to be given to me for the Bible. This was voluntary on his part, and as the money belongs to the Marine Bible Society, I enclose it.

Yours, &c.

January 22d, 1822.

G. P. S.

THE following paraphrase of a well known hymn, was written by the Rev. T. H. Gallaudet, on his passage to Liverpool some years since, on board the ship *Mexico*. P.

Guide us, O! thou great Jehovah,
Wanderer's on the mighty deep;
From the storm, and raging tempest,
Deign our floating bark to keep;
Lord of Heaven!
Bid the breeze propitious blow:
Be our safeguard thro' the night-watch,
And our guardian all the day,
To our destin'd port in safety,
Give us fleet and gladsome way;
Strong Deliv'rer!
Be thou still our strength and shield.
And when life's short voyage is over,
In the haven of the blest,
May we, guided by thy Spirit,
Find an everlasting rest;
Father, hear us!
For the great Redeemer's sake.

The Christian Herald.

VOL. VIII.

SATURDAY, MARCH 16, 1822.

No. XXI.

Miscellany.

MEMOIRS OF JOHN BECK,

The late venerable Greenland Missionary, who served in that Mission forty-three years.

(Translated from the German for the Christian Herald.)

(Concluded from page 613.)

HAVING been at Breslau on several occasions, and knowing that some of the Lutheran persuasion lived there, we shaped our course thither. But after having travelled several days without any thing to eat, hunger at last compelled us to beg a piece of bread of some good people. It so happened that we entered Schweinbraten, a Prussian village, not far from the city of Streele, where a farmer, whose wife was a native of Rosnitz, received us in a very humane manner. After several days continuance there, we were informed, that people of religious sentiments, such as we manifested, lived at a place called Herrnhuth, in Upper Lusatia. From that moment, we had no rest in our minds, but longed to see Herrnhuth, because we beheld ourselves surrounded by corruptions, and expected there to find what we were in quest of, viz.: a body of people who loved the Saviour supremely, and each other cordially.

But as my youngest sister, Elizabeth, had before my imprisonment entreated me not to be unmindful of her, if ever the Lord should bring me to some of his children, and because the Lord had also made me instrumental in her conversion, I once more retraced my steps, a fortnight after our elopement from prison, in order to fetch her away. Being arrived at the village of Pummerswiz, distant about five miles from my parental home, where our late brother Frederick Martin then was, I met with Matthew Freundlich, a brother from Herrnhuth, who gave me a circumstantial account of the Brethren at that place, and directed me which course to take, in order to arrive there. Here I likewise learned, that after I had left the prison, my father had been put into confinement for several days, but that he had since been set at liberty. From this place I departed at night, and brought out my sister without the knowledge of my parents, although the whole family slept in the same apartment. Calling her softly by name through the window, she merely replied: "Do you not observe any watchmen around the house? Only go into the garden, and I shall be there immediately." She accordingly

ly left the chamber in her night dress, and on coming up to me, she said, "This is a miracle wrought by God. He has sent his angel before you, who has protected you; for, ever since your elopement, government have placed centries every night around our house, who were commissioned to deliver you up, either dead or alive, in case you should make your appearance." We travelled under the gracious protection of our dear Saviour, without money or passport, barefooted and in mean clothing, and although we were obliged to sleep almost every night in the open air, and often lost our way in the woods, in dark and rainy nights, we yet arrived with a cheerful heart at Herrnhuth, May 31, 1732, which was the day before Whitsuntide.

The brethren and sisters received us with much cordiality and affection, and although at that time scarcely any business was doing, they furnished us notwithstanding with an abundant supply of temporal and spiritual food, for which we were truly grateful. Being present for the first time at a meeting which Count Zinzendorf held for the young men, he asked me, what had induced me to come hither. I replied, "that I desired to be wholly devoted to our Saviour, and to rejoice in His love." He then said: "If that be your sole desire, you may gratify it here." Now I felt like being at home; and although at this time no work could be got at Herrnhuth, but we had to go to Lobau and other places in quest of it, still I was very loath to miss *one* opportunity for hearing the word of God, and therefore used to go late in the evening to Herrnhuth, and return early in the morning to my daily labour. In this manner, I procured a comfortable living, and was enabled to purchase clothes, so as to be a burden to none, and to owe no man any thing, but to love one another.

When on January 19, 1733, the first three brethren went as missionaries to Greenland, Christian David, one of them, said to me at parting, "Suffer yourself to be prepared by our Saviour for his service, since in a twelvemonth you are to follow us, for at Herrnhuth you will not stay." These words made a deep impression upon me; and when, in autumn, letters arrived from Greenland, I received one from brother Matthew Stach, stating his wish that I might join them in the ensuing spring. The board of elders, seeing this letter, soon after determined upon my going to Greenland next season. In the fall of the year, I once more travelled to my native country, and brought out from thence brother John Hadwig, and my eldest sister, Anne, who each had testified a great desire to emigrate. Having taken an affectionate leave of my parents, I returned to Herrnhuth, once more experiencing the wonderful and gracious protection of our Saviour, so that we passed on unmolested.

Towards the close of this year, Count Zinzendorf said to me, in a meeting of the brethren: "So, you are going to Greenland? Indeed, you look much like a Greenlander!" I replied, "I am the Lord's, let Him do with me as seemeth good in His sight!" And when afterwards he announced my resolution to the congregation, he said among other things, "Who should have expected to see such a people assembled here in this wilderness?" "Who should have conceived the notion of sending the Gospel from this spot, among the negroes and other Heathen?" &c.

* Referring to Herrnhuth, which but 10 years before was a wild, uncultivated, marshy tract of land.

and concluded by saying, "Who should have thought, that our brother Beck, who has just warmed himself a little at the fire of the congregation, should so soon repair to Greenland?"

Accordingly, on the 10th of March, 1734, I left Herrnhuth for Greenland, in company with our late Brother Frederick Bohmish; and although we encountered many difficulties at Copenhagen, yet the Lord helped us, so that we were enabled to set sail in a small vessel, destined for the colony at Christian's-haab. There being but three sailors on board, we had to take our turns in doing duty upon deck. Being safely arrived at Christian's-haab, we aided Christian David and other brethren in establishing this colony on a more permanent footing. Having despatched our business there, we finally sailed in another ship for Gothaab, where we arrived on the 19th of August, to the great joy of our brethren at New Herrnhuth. From that period to the present time, I have been enabled, by the grace of my adorable Redeemer, to continue in his service among the poor souls, in this dreary region of the globe.

Lord Jesus receive
The thanks I can give :
O, that to Thy praise
Each blood drop within
Me, were hallow'd always.

Lichtenfels, Greenland, May 6, 1775.

JOHN BECK.

It is greatly to be regretted, that our late brother could not be prevailed upon to continue the narrative of the remarkable incidents of his long, laborious, and useful life. When urged to do so, he would reply: "I have but very little to add; our dear Saviour has brought me, a poor sinner, thus far, supported me amidst all my weakness, and done greater things for me, than I could ever think or hope for. As for the rest, you find a correct statement in Crantz's history of this mission, how I fared from year to year; and if my fellow labourers wish to mention any further particulars, they are able to do so, from the long acquaintance they have had with me."

The translator here takes the liberty of inserting an extract from David Crantz's history of the Greenland Mission, to which the venerable Beck refers. In this extract, the reader will find an account of the first success which the preaching of the gospel to the Greenland Heathen was attended with, after five years apparently fruitless toil and labour. A brief account of the leading events of the remainder of brother Beck's life, and his happy death, from a manuscript now in the translator's possession, will conclude these memoirs.

Extract from the diary of the Greenland missionaries in 1738. (Vol. I. p. 490. German Original.)

On the 2d of June we had a visit from many Greenlanders, living towards the south, who passed by our habitation. John Beck was just then engaged in making a fair copy of the translation of the four gospels. The Heathen, who entered the house, were curious to know the contents of the book. He read a portion of it, and took occasion from this, to enter into a discourse with them. He asked them, whether they had each an immortal soul? They replied in the affirmative. He further inquired: Where their souls would go, when their bodies died?

Some said, upwards, and others, downwards. Having rectified their ideas on this head, he next asked them: Who had made heaven and earth, mankind and all visible things? They said, they did not know, neither had they ever heard; but they supposed, some rich and great Lord. He then related to them, how God had made all things well, and man in particular; but how by their disobedience mankind had fallen, and were plunged into extreme misery and perdition; how God had mercy on us, and assumed our nature, to the end that He might suffer and die, and thereby redeem mankind. That we were required to believe in Him, if we desired to be saved. On this occasion, the Holy Spirit moved brother Beck to give them a lively representation of the sufferings and death of Jesus. He exhorted them in the most affecting manner, to consider, *how much it had cost our Saviour to ransom us*—to surrender themselves to Him, as His dearbought property, seeing that wounds, and blood, and death, were the price of our redemption; yea, that such was the agony of His soul, that it had caused His sweat to be as great drops of blood. He then read to them, from the New Testament, the history of the Saviour's sufferings and bloody sweat on Mount Olivet. Then it was that the Lord opened the heart of one, whose name was Kajarnak. He stepped up to the table and said, in a loud and entreating tone of voice: "How was that? Repeat it once more, for I too should like to be saved!"* Having never heard such expressions dropped by a *Greenlander*, brother Beck writes, "these words thrilled through my whole frame, and excited such an emotion within my breast, that I immediately, with tears in my eyes, laid before this *Greenlander* the whole history of Jesus' sufferings, and the will of God concerning our salvation." In the mean time, the other missionaries returned home from their excursions, and joyfully commenced a further delineation of the way to happiness for these Heathens. Some of them laid their hands on their mouths, as they are wont to do, when they are greatly surprised; others who did not relish the preaching, secretly left the room; others requested that we might also teach them to pray; and when we had taught them, they would repeat the words very often, that they might not escape their memories. In short, an emotion was evidently observed among them, the like of which we had never witnessed before. At parting, they promised to call again, because they wished to hear the word once more, and report it to their people.

These savages were as good as their word, and of Kajarnak in particular, it is farther stated: "He repeated his visits frequently, and finally removed to our premises. When we speak with him, he is oft-times so much affected, that tears roll down his cheeks." On the 29th of March, the year following, the missionaries had the unspeakable pleasure of baptizing him, as the first fruits of the *Greenland* nation, together with his wife, his son, and his daughter, when Kajarnak received the name of Samuel.

August 19, 1736, brother Beck was united in holy matrimony to Rosina Stach, a sister of Matthew Stach, one of his first fellow labourers. Their union was blessed with five sons and four daughters. Jacob, one of his sons,

* Should any of our readers marvel at the sudden impression, made by the simple history of our Saviour's sufferings on this blind and stupid Heathen, we would refer them to Acts ii. 28, 37, for proof, that the Gospel has more than once had the same instantaneous effect.

has been for many years past a worthy fellow labourer, and afterwards successor to his venerable father in the Greenland mission. According to the latest accounts, this son is still engaged in the service, having entered upon his 85th year. John Lewes, another son, laboured, or is still labouring, among the Esquimaux. One of his daughters was married to brother Kummer, who was a faithful servant of the Lord in the West Indies, (some of whose descendants are now living at Bethlehem, in Pennsylvania.)

He paid three several visits to his native country, at the first of which, he was ordained a deacon of the Brethren's Church, Jan. 10, 1746. In 1757, he had the pleasure of once more meeting with his old friend and former fellow prisoners, brother Martio Hadwig, who at the same time happened to be at Herrnhuth on a visit from Livonia. Here they praised and blessed the Lord with tears of gratitude, for all the proofs of His mercy, and renewed their covenant in brotherly love and affection, to serve Him all the days of their life. July 14, 1759, he returned from his last European visit to his station at New Herrnhuth, where he abode in the service of his master till 1761, when he moved to Lichtenfels.

His son Jacob renders the following account of his latter end :

March 10, 1777, he once more remembered with gratitude how great things the Lord had done for him during the lapse of 43 years, since his first departure from Herrnhuth. On the 11th, he had a severe attack of his old complaint, the cholic, from which he had suffered very much during the last 18 years of his life. On the 16th he was able to be up the whole day ; and it being prayer day, he would conduct several of the meetings, saying, when we attempted to dissuade him from the undertaking, that the Lord had many a time before supported him in his weakness, and might now cause him to return from church with his health amended. None of us expected, that on this day he would officiate for the last time. His complaint continuing longer upon him than usual, and the sensation of pain drawing more towards the heart, both we and himself saw his dissolution approaching on the evening of the 17th. He requested to be left alone in company with his wife, and then told her, that at this time he would go home to the Lord ; thanked her for all the affection she had evinced towards him during 41 years, and bid her a last farewell. On her observing, that, what she had done, she did with the greatest pleasure, and that she would be very happy to enjoy his company a few years longer, he replied : " that I well know ; but we have now been united so many years, and must for once part ; you know, that 35 years have been added to my life ; for, so many years ago, I was at the point of death. Since that time we have spent many a happy hour together." Thereupon he commended her in prayer to the Saviour, and laying his hand upon her head imparted to her his last blessing. He then sent for brother Meyer, his fellow labourer, who was just on the point of meeting the communicants. This meeting was accordingly postponed, which made the Greenland brethren and sisters suspect that their " dear Hannese," as they called him, was very low. Brother Meyer having entered, he said to him : " I am very weak, and shall probably go to my Saviour. All my concerns with Him are adjusted. He sought me and drew me to Himself out of mere love and mercy. According to my little abilities, I have had the great favour

to be engaged in His service here in Greenland ; and all I could do, I did cheerfully and readily. Still I know that I am a great debtor, and have often been to blame. But my dear Saviour has pardoned all my sins, and now I hope, according to His good pleasure, he will in mercy take me to himself." They then returned thanks to the Lord for His mercy towards them, and also to each of the others for their reciprocal affection. He next sent for all the other brethren and sisters, and bid them farewell. Then, laying himself quietly down, he prayed, "O dear Saviour! uphold my weak frame, and mitigate my pains. But ah! what are my sufferings in comparison with Thine! O, the anguish—the agony of death, which *Thou* hast endured!" His sufferings in the night from the 17th to the 18th were so severe, that he confessed he had never before spent so painful a night. He therefore prayed repeatedly, and the more fervently to the Lord, in the language of some of his favourite hymns—for instance :

Lord Jesus Christ, if Thou wert not my Saviour,
Were not Thy blood still pleading in my favour,
Where should I, poorest among all the needy,
Find succour ready!

What should I do, a sinner vile and wretched,
Were not Thy arms of love to me outstretched;
But Thou my refuge art, my consolation,
And whole salvation, &c.

In this manner, he spent the remainder of his time in the closest communion with the Saviour. We endeavoured to alleviate his sufferings by various medicines, but without effect. He grew weaker and weaker; and on the 19th, at 2 o'clock in the morning, he desired brother Meyer to give him the last benediction. Having himself uncovered his venerable head, the blessing of the Lord was pronounced upon him, while a powerful sensation of the divine presence prevailed, and the tears of the by-standers testified their emotions. Agreeably to his wish and prayer, often expressed by him, he remained in full possession of his mental faculties to the last moment of his life. At 4 o'clock, that moment at length arrived, when his beloved Friend beckoned his faithful servant, our much beloved brother and father, away, after having groaned in this tabernacle, 70 years, 9 months, and 12 days—lived 40 happy years in the married state, and spent 43 years of his life here, as a faithful servant of his Divine Master, during which period, he baptized 450 persons of the Greenland nation. His remains were deposited in the graveyard at Lichtenfels, on the 23d of March, amid countless tears of the whole congregation, and interred on the 24th of May, when service was performed in the German language.

For the Christian Herald.

PRACTICAL EDUCATION.—No. III.

THE SCHOOL BOYS.

THE quotations from the Proverbs of Solomon, in the last number, may have led some to imagine that the government, in the view of For-

munatus, consisted in freely using the rod; but nothing was more foreign to his professed sentiments and general practice.

In early life, for some years, he was an instructor of children and youth, in one of the first cities in the state of ————. During that period, he had, at least, an ordinary share of celebrity. He was considered not only as faithful, and apt to teach, but as having a talent to keep his school in order without the daily use of the rod.

He kept neither *rod* nor *ferrule* in his school, excepting the first winter. He was then in the country, and followed the example of his predecessors. In the city his government was uniform—not *severe*, but *energetic*. To the children, he used pleasantly to say, “Those of you that I can, I choose to *lead* with a *silken thread*; but those that I cannot, you may depend upon it, I shall *tie* with a *stronger cord*. It was a fixed principle with him never to use coercion till all other measures had proved unavailing; but that his school must be governed, or it was good for nothing. In his management, however, there was so much system, that, ordinarily, every scholar seemed to know his place, and to do his duty. It appeared in some respects, as though there were no government in school, and that every child, through the day, did as he pleased.

The fact was, the preceptor, though naturally sociable, rarely spake in school, unless to give necessary instruction. The *silent language* of his eyes was generally understood. He daily appointed a monitor, who carefully noted down every idle and disorderly scholar. At night it was his stated custom, just before committing himself and his pupils to God by prayer, briefly to remark upon the importance of diligence in business, and the errors to which children and youth are particularly exposed. He endeavoured to inculcate purity of morals, and soundness of principle, as the best safeguard, on all occasions, against impropriety of conduct. On Saturday, after catechising, he carefully and feelingly addressed them, upon the all-important subject of *religion*. He studied variety, and the capacities of those he addressed; and endeavoured so to find the way to their hearts, that they might carry home the benefit of the instructions.

After prayer, the monitor handed his bill to the instructor. The children immediately began to retire, according to an established order. Every one who had been noted by the monitor, was directed to step. Each then had full liberty to speak in self-defence. If he did it satisfactorily, he was soon permitted to go; but if his conduct had been very reprehensible, and especially if he appeared obstinate, he was faithfully lectured. Much pains was taken to set *sin* in an *odious* and *virtue* in an *amiable* light. This plan of operation had a very powerful effect upon the school: every child dreaded exceedingly to be stopped.

The school, which was supported by subscription, commenced with about eight scholars, and closed with about sixty, collected in general from the most respectable families. When a new member joined the school, if he was found disposed to be idle, disorderly and vicious, particular attention was daily paid to him, till he was brought into subjection. He was plainly told, that if on being acquainted with the rules and regulations of the school, he did not like them, he was fully at liberty to leave whenever his parents, or guardian, would consent; but that if he remained, he *must obey*.

One night, an *orphan*, the son of a sea captain, who had been a member of the school but a short time, became very troublesome, was stopped; upon being questioned about his conduct, he appeared uneasy, but discovered no signs of contrition. He directed his eyes toward the door, and kept edging that way. The instructor judged from his appearance that he intended to run from him, as soon as he thought it prudent to start. He therefore formed his determination what to do, should he make the attempt. He carefully watched the motions of Bob's eyes, but kept on talking, and told him, if he proved obstinate, he must be punished. Bob instantly started for the door, as though he was determined to escape the impending evil. The instructor extended one hand, and caught him by the *collar of his coat*, and raising a trap door with the other, plunged him into a cellar with a very smooth, sandy bottom, and instantly shut the door upon him. As soon as he found himself a *prisoner*, and saw that there was no escape without consent, he was apparently very humble. He said, he *never had been governed*, and had resolved he *never would be*; but that he now saw himself in the wrong, and if he might come up, he would in future conform to the rules of the school. He was unhesitatingly told that his *reformation* was the only thing sought—that there was not the least wish to injure him. The door was opened. He very gladly came up, and retired in the most respectful manner. To his honour it must be said, that he ever after kept his word. He became unusually attached to his instructor, and was very studious and orderly, to the no small joy of his *widowed mother*.

Classicus, an older pupil, at another time, was *noted* for idleness. He had been previously suspected of this fault, from the *indifferent* manner in which he recited his lessons. When he was stopped and questioned on the subject, he said he was sick. But the manner in which he had spent his time, furnished good evidence to believe that he violated the truth. His plea, however, was admitted. The instructor expressed much sympathy for him, and administered a *bitter powder*, which he was taking for the *jaundice*!

Classicus professed to feel much better, and was very urgent to go home. This was denied him, as an improper exposure in stormy weather, for one who had been so unwell. Finding resistance to avail nothing, he reluctantly submitted to his orders, and went to bed. The instructor then left him, with the *door unlocked*, and went to a house near by, and took his tea. He soon returned, and found his pupil safe. In *mind* he was somewhat *convalescent*, but by no means *well*. He was, therefore, directed to keep his bed still, and that his parents need not be concerned about him, the instructor engaged to go and see them, and to tell them *where* and *how* he was.

He immediately went with a quick step about half a mile, and found the father at the door. He stated to him, in a very respectful manner, the conduct of his son, and the measures he was taking with him, to effect a reformation—and then added, "Sir, you need not be in the least concerned about your son—I will not injure him; but if he continues in my school, he must be in subjection, and attend to his studies." His father very moderately replied, "I wish to have him reform, and to continue in the school; but B——!" (which was his real name) "*will ne-*

ver stay there alone.”* The instructor, notwithstanding, ventured to express his belief that he would, and then left him to go with some graduates at college, and attend a casuistic dispute, agreeably to previous arrangements. He was detained longer than he expected, and the bell was ringing for *nine*, when he returned to his room. He had the satisfaction, however, to find his pupil in bed, and apparently in quite a good frame of mind. He seemed to be *well*—to feel sensibly, that he had acted a shameful and criminal part, and willingly promised reformation. Here he remained till morning, when he was called up at an early hour, and directed to study his lesson in Tully’s Orations, which he had neglected the day before—then to go home and get his breakfast, and to return at the usual hour for opening the school. He readily obeyed, and afterwards was uniformly *respectful, orderly and studious*.

Not long after he had completed his education, he took the tour of Europe, and, as was reported, in viewing one of its noted bridges, he suddenly fell, and was launched into eternity!

The hopes of his parents, and of his country, were instantly blasted, and his own state unalterably fixed! *The flower fadeth! In such an hour as ye think not, the Son of man cometh. As the fishes that are taken in an evil net, and the birds that are caught in a snare: so the sons of men are snared in an evil time, when it falleth suddenly upon them.*

Reflections.

I. It is of prime importance for all who are concerned in the education of children and youth, whether parents or teachers, *to govern themselves*—to act on principles; ever realizing that they are in the presence of God, and that their conduct will all be reviewed in the judgment day.

II. To be friends to their children—to seek their best, their eternal good—to be always ready to grant them any indulgence which will comport with that great object, while they perseveringly endeavour to hedge up their way to ruin.

III. To blame them for *all that is amiss*; but *severely*, only for those things which indicate *deep depravity of heart, and designed iniquity*.

IV. To treat them as reasonable creatures, and if possible to gain their consciences—to make them feel that it is not only *dangerous* but *shameful* to do wrong, and that it is highly offensive to a holy God.

V. To teach them that *all men* must *appear before the judgment seat of Christ*; there to receive, according to the things done in the body, *whether they be good, or whether they be evil*: and that those, only, will be approved, whatever be their age or character, who are found clothed with the *Redeemer’s righteousness*.

SENEX.

*Note. The father well knew that his son was a bad boy; and that he, with about half a dozen other boys, had a little before entirely broken up one classic school in the city.

For the Christian Herald.

THE BLACKS OF OUR COUNTRY DEMAND ATTENTION.

MR. EDITOR—There are many subjects, which, like the wounds of the body, cause pain every time examined, though it is no less necessary on this account, that they should be presented to the mind. It is in vain that the traveller turns away his eyes from the gathering darkness of the sky, and endeavours to forget the rising storm, by plucking the flowers which grow around his path; the storm still threatens, however much unheeded, and he must finally be aroused by its bursting. There may often exist a great public evil, which demands immediate attention; but which is surrounded with so many difficulties that all fear to approach it, till the voice, which at first only whispered to our fears, now speaks in a tone that causes every heart to quake. The remarks which are to follow are on a subject in many respects disagreeable; and if I fail to set an example of candour and moderation myself, while I ask that of the reader, I wish it might be imputed to an error in judgment, rather than to disposition.

In a former communication on this subject, I hinted at the fact, that most who live in the northern states have very incorrect views as to the condition of the blacks of our country. Some incredulously believe every tale of cruelty and outrage that is told them, and thence draw the conclusion, that our southern brethren are ministers of inhumanity; others, whose prejudices are a little warped on the opposite side, are ready to believe that our slaves are treated nearly as well as our children; while a third class bar their minds against all impressions, and take no interest in the subject. Neither of these extremes are by any means correct. The fact is, this is a subject which ought to interest every one; it is a nation's cause—a nation's sufferings—one which affects millions now living, and the latest posterity yet to be born; and no cause can more strongly appeal to the heart of humanity. We are one nation, and as such, all receive the same national judgments or blessings, however different may be our individual characters, and it is wrong for us to pour out our maledictions against the southern states, till the authority of Heaven has constituted us their judges. The present generation did not tear their slaves from Africa. The sins of their forefathers already lie heavy upon them, and if we cannot afford them relief, we ought at least to commiserate their condition, and give them our sympathies. While I acknowledge and deplore the hastiness of some of our writers on this subject, I must be allowed to speak freely on the condition of our slave population; and I wish it distinctly understood, that as the greatest proportion of negroes are placed on plantations, so my remarks will be in reference to these.

A man who has looked at slavery only from the northern states, is accustomed to view it only in a temporal light; he thinks of the condition of his fellow men whose situation deprives them of any will of their own; he imagines he hears the horn of the overseer which calls them to the field at the dawn of day, and through the dim twilight he watches the silent groups of men, and women, and children, as they empty their little cottages, which in many respects are inferior to the shelters which

protect the horses of their owners ; he sees the driver stand over them from sun to sun with the lash, and he thinks of the joyless condition of a whole life drawn out in this manner—enlivened by no new comforts—cheered by no new prospects—gladdened by no new hopes ! All this may be true ; yet it is not these privations of earthly comforts that would sicken the heart of the same man when once arrived among slaves. He would, indeed, feel on these accounts ; but it is that brutish degradation—that moral darkness—that dreamlike apathy—that death-like stupor, which envelope the immortal mind of the slave—which can awaken no hopes for this life—which can clear away no gloom from futurity—which can dispel no fears of the grave or of annihilation, and which can open no prospects of the future life to smile upon the cheerlessness of this. It is this view of the subject that causes the heart of the philanthropist to ache, when he actually sees the plantations at the south.

I wish not to be understood to mean that the blacks of this country ought now, at once, to be emancipated. They are in no manner prepared for this. That the slavery of our land has existed, is the sin of our fathers ; that it now exists, no one now living is to blame ; that it will long continue as it now exists, the God of justice will never permit. Were there not danger of wounding or irritating the feelings of some, I might produce many undisclosed facts in proof of the last position ; but I deem it unnecessary ; many of our southern friends already feel the guilt and the responsibility of keeping men in this mental bondage, and know that something ere long must be done.

I shall lay down the simple proposition, that it is our first duty to christianize our ~~slaves~~ slaves.

I. It is our duty to do this from motives of *humanity*.

The fact is too obvious to need proof, that as to moral and religious advantages, the greater part of our slaves are little or no better off than the Heathen. There may be now and then a family or plantation which is an exception ; but these exceptions are not frequent. They are destitute of the Gospel. They are generally placed on plantations which are several miles apart, and they seldom receive any religious instruction of any kind. The Bible is to them a sealed book ; for the laws and the wills of their owners effectually prevent their ever learning to read. I never met with but one or two slaves that could read in the Testament, though happily these cases are becoming less and less rare. That they are eager for moral instruction, no one can ever doubt, who has seen with what attention and feeling they hang upon the lips of the speaker who addresses them on the sublime subject of religion. I once saw two slaves, both of whom were more than 70 years of age, who walked sixteen miles after finishing their daily tasks, that they might inquire of a clergyman "about Jesus." And I shall never forget my feelings on visiting an old dying negro in the low country of the south. It was at breakfast time, while on a plantation, that a household servant entered the room, and told his master that "old Adam was just dying." In company with the owner I went to visit the negro, about forty rods from the master's house. The dying African was in a little hut not over ten feet square, built of small logs, with the interstices filled with mud ; and a small chimney at one end made of the same materials. The ground constituted the floor, and two rude little benches,

a small iron kettle, and a tin cup, were the principal furniture. The old negro lay in one corner of the hut on some dry moss, with which the country abounds, and a small child of perhaps two or three years old was sitting on the ground by his side. The other negroes were in the field. He expressed great joy and thankfulness that I had come to see him, for his mind was much troubled on some points of religion which at that moment very deeply concerned him. I listened to his questions, solved his doubts, and gave him such instruction as his case required. At first he seemed in darkness and doubt. He had occasionally heard the instructions of a pious Methodist preacher, but he needed that light and knowledge which seemed too big for his comprehension. The master stood by while I staid, and was silent. After conversing with him near an hour, all at once a new light seemed to flash upon his understanding, the character of the Saviour appeared clear and distinct, and the cloud which had mantled futurity was removed. As I left him he took my hand with the grasp of death, and partly raising himself from his bed of moss, with tears gushing from his eyes, he exclaimed, "O, massa! me much thank you—me now happy. The plain talk you give me about good book make me cry joyful—O, how good thing to know how to read book—me, old Adam, never be made read—never 'fore know all such things! I die, massa, and I bless you much, for talk so easy—O, massa! do think of other poor black man like me—they no know any such thing—they no happy like me lie!" The last words I heard as I left the cottage were—"O, good talk!" In a few hours he was dead, and the negroes buried him. Will any one smile at my weakness in that I afterwards dropt a tear over the forgotten spot where he was buried?

Our friends at the south are often commended for their hospitality and benevolence to strangers, and that too with great propriety; we would not be backward in acknowledging this; but at the same time, we must be suffered to press upon them a duty, from the performance of which, during this life, they can never be liberated; and for the consequences of neglecting which, they, in a particular manner, will be held accountable, when every bosom must be laid open before the eyes of Omnipotence. That in many cases, they are kind to their slaves, we rejoice at; but they do not feel the tremendous responsibility of owning a plantation of negroes, concerning whose eternal condition they seldom think. The negro has bodily feelings like ourselves, and he has too that immortal spirit whose eternity depends upon his probation here. Where does the owner of slaves find any hope of everlasting life, but in the Bible;—where finds he the mercy which lights up the chamber of death, but in the Bible;—where learns he that his soul is not to be crushed by the arm of death, but in the Bible;—where is he told of One who can wash him from sin, guide him through life, and finally give him immortality, but in the Bible? Yet the slave knows not the treasures of this book; he is not only degraded now, but has no rays of light from the Bible to shine upon that darkness which alone is misery.

Christian planters! it is to your consciences I now appeal, and call in the name of humanity. Can you go to Heaven only by the instructions of the Bible; and will you close this book from the mind of your slave? Is it only the word of God that prevents you from shuddering as you look into the grave, and must this be kept from your slave? Do you hope

to be admitted into the chambers of endless day, only by a knowledge of the Saviour—and will you keep this knowledge from your servants? Or did Jesus die only for us, and thus seal the eternal doom of every son of Africa? If your conscience will suffer you to live without giving your negroes the Gospel, will it soothe your troubled soul, as from the bed of death, the realities of eternity shall burst upon you?—will it ease your throbbing hearts as you present it before the awful throne of God to be judged?—or will it afford you joy when you meet your servants at the day of judgment before an assembled universe? If so, then instruct your slaves only to fear the lash—then rivet their chains of ignorance and degradation which now bind them to the condition of brutes—shut from them the Gospel which was prepared for “the poor,” and prepare yourselves to answer for the neglect when waked by the trumpet of the Arch-Angel.

I would urge the duty of immediately giving the Gospel to our slaves,

II. From motives of *policy* and *expediency*.

The vast population of blacks in this country is so rapidly increasing, that to suppose they can continue for a very long period in their present condition, is to presume what is contrary to every principle of candid judgment. In proportion to their numbers, they are increasing faster than the whites, and a time may not be very remote, when no physical strength will be able to restrain them. They want neither courage or talent, or boldness to execute any purpose which their knowledge is sufficient to form. The fact is, that they must *eventually be free*. It is in vain to hug ourselves with any delusions on this subject. Were there no God to dispense justice, or to hurl the thunders of vengeance against oppressing nations, there are other means at which they can arrive, and at which they *may* arrive. They must eventually be carried *from* our country, or they must be emancipated *here*. Even were the former of these plans determined on, it would be next to impossible to effect it in their present condition. They might be transported to Africa or to Hayti; but as their minds now are, so far are they from being able to provide for themselves, that they could only be kept in any order by the point of the bayonet. Till enlightened, and a Christian conscience was induced, they would not be able to provide for individual subsistence, and their only motive of action must be terror; for they are now regulated by no moral principle whatever. So that if we wish to transport our negroes to other countries, it is not only proper, but absolutely necessary, that we first christianize them. Then, having a conscience awakened by moral principles, and being acquainted with the religion of the Bible—and not till then, can they be carried to Africa, or wherever else it is best. But it is confidently believed that they can never be removed from our country as fast as they increase, were we to exert all our energy for this purpose. The Colonization Society is a heavy machine, but it can effect but little even confining its operations to the free blacks, who are considerably enlightened: how, then, can we christianize and in some measure educate those who are now slaves, and prepare them for transportation, even if their owners would emancipate them, as fast as they increase? We never could do it half as fast. Besides, till a slave is of much less value than at present, it is to be feared that but few owners would emancipate their slaves, could they be immediately carried out of the country. There seem, then, to be many strong

reasons for the supposition, that our slave population is not only to remain in this country, but that it is also to increase. It now remains to say, that if they remain here, it is policy to christianize them immediately.

That the mind of the African is capable of being rapidly enlightened, no one who has ever studied its character, can doubt. A very respectable gentleman in one of the southern cities, in a late letter to the writer, observes : " Miss —— has a black child, not twelve years old, under her instruction, who has committed to memory the whole of the *New Testament* ! Do you know any white child that equals this ? I know of none. This child is free, and we find generally a difference in intellect and expansion of mind between the slaves and the free blacks." Is it to be supposed that a mighty population of blacks, who are as high in the scale of being as ourselves, and who are rapidly increasing, can long continue easy in the ignorance which now envelopes them ?—I know it is a motto openly avowed by some of our southern brethren, that " the more ignorance, the better slave, and the greater safety ! " This may not only be flatly denied, but experience abundantly proves the contrary to be true. Without fear of contradiction, I assert, that it has been owing to the timely discoveries of Christian slaves, that the lives of whole neighbourhoods have been preserved, when rebellions have been raised ; and that every such rebellion in the southern states that has ever been made known, has been discovered by those whose consciences were enlightened by the Gospel ; and I need not say, that during the last war there was ample need of such slaves about us, even if we went only on the principle of safety. " The more ignorance the greater safety ! " Alas, and dare we rely upon this barrier as a protection from every storm that may arise ! And so the Gospel of Jesus—the word of God, is to put a dagger into the hand of the slave—the religion of Heaven is to teach our servants to cut our throats ! Or perhaps the slaves of America are an exception to the command " preach the Gospel to every creature "—or perhaps St. Paul's instructions to servants would only serve as a standard of rebellion in our land ! No—it is our duty to teach them the word of God—it is for our safety to do this—the Gospel was designed for such—the eternal God has commanded this—and woe to that short-sighted, that hard-hearted, that cruel policy, which dares withhold from them the Gospel of glory, under the pretence that our safety demands this.

I would urge the situation of our blacks in a moral view upon those who can easily do much for their melioration ; but I know not how to do this. They are an unhappy race of beings, and it would seem as if all were willing to despair of ever bettering their condition. Our churches never mention them as subjects for whom they ought to pray ;—owners of slaves feel not for their moral degradation ;—missionaries of the cross overlook this as a field of labour, though it is certainly large, and one in which their utmost zeal might find scope, and where the hand of benevolence would often be bedewed with many tears of gratitude. Here let piety engage her warmest feelings to pour the consolations of everlasting life into those bosoms which have long been the habitations of ignorance and despair : here let zeal concentrate its powers, and wipe away the guilt which has so long hung over us for neglecting this duty. Do any possess that love which has so often kindled the fires of martyrdom

—that philanthropy which has so often flown on the wings of love to carry the glad tidings of salvation to the destitute—that hope which points to the eternal mansions of rest and peace :—O, let them consider and pity the moral situation of our blacks. This duty must not be neglected ; the groans of near two millions daily ascend to the God of vengeance, who will ever hear the cries of the suffering, and who will make bare his arm for their defence. Our slaves are children of one common parent, and must be treated as such—they have passions like ourselves, and must feel in like manner—they are immortal beings, and must be used as such ; and if neglected, they have a God of justice to whom they will appeal.

CLEMENTIA.

REVIEW.

A REVIEW of Dr. Emmons's Theory of God's Agency on Mankind ; addressed to the Congregational Clergy of New-England. Also, a Refutation of the Views entertained by the Advocates of that Theory, respecting the necessity of the Moral Evil existing in the Universe to a display of the Divine Glory.—New-York : JOHN SAYRE. 1821, pp. 388, 8vo.

WE are led to notice this work, not by any predilection for controversial theology, but by a strong conviction that it is calculated to do much good, and that it merits the warmest recommendation. Whoever refutes an error which had been embraced and inculcated as a part of Divine Revelation, and thereby releases the truth from supposed objections, and presents it in its proper consistency and strength, renders a service to religion, and deserves the acknowledgments of her friends. Such a service the author, we conceive, has performed in this work, and we therefore beg leave to commend it to the attention of our readers.

The two capital tenets against which his reasonings are directed, are, assuredly, erroneous, and his endeavours to confute them we hesitate not to say are completely successful. The "Theory of God's Agency," which is the subject of the "Review," is contained in two volumes of sermons published by Dr. Emmons several years ago. Our author presents a statement of this theory, and the arguments advanced in support of it ; exhibits his reasons for regarding it as erroneous ; and points out the evils likely to result from its being taught as a part of revealed religion.

In regard to his statement of the "Theory," we have only to remark, that it appears to be perfectly just. The conclusions drawn from the language of the sermons are legitimate and correct ; and the following grand doctrine of the "Theory" is clearly deduced, namely, "that God creates all the actions of men both holy and sinful," just as he gave being to the world, and formed Adam from the dust. The several positions by which this most extraordinary doctrine is, in the sermons of Dr. Emmons, attempted to be sustained, or which stand connected with it as deductions, are : that mankind are totally destitute of the power of acting, as matter is of the power of motion ;—that God is the only Being who possesses active power ;—that the quality of the human con-

stitution, which is vulgarly called a power of acting, is nothing more than a capacity of having the effects which we call human actions created in it;—that the human mind is as inert in its nature as matter is, and as passive in all its actions as matter is in its motions;—that when the same objects are placed as motives before the mind of a saint and a sinner, and one has perceptions and feelings respecting them different from those of the other, that difference does not arise from any thing whatever in them, but is created by the Almighty, according to his pleasure, just as the difference between any two material objects is owing to the sovereign exercise of his creative power.

The principal point from which Dr. E. reasons in *favour of his theory*, is “the absolute dependence of mankind.” He assumes that if mankind were the efficient causes of their actions, the Supreme Being could not govern them in such a manner as to execute his purposes;—that were active power lodged in their constitution, it would make them at once independent and even omnipotent agents. He infers from their being dependent agents, that they are totally destitute of the power of acting; and therefore concludes that God is the efficient cause of their actions, and that the differences in their actions arise solely from the differences in his creating volitions. Besides this main argument, he alleges some considerations from the Scriptures, all of which, however, depend for their validity on the soundness of the argument above stated, as our author satisfactorily shows.

Some of our readers may, perhaps, think it enough for us to have given this outline of Dr. Emmons’s Theory of Divine Agency relative to human actions. But those who are aware what talents have been employed in defending these opinions, what plausibility has been thrown around them, how they have been wrought up and seemingly amalgamated with what is most lovely and excellent in Christian truth and piety, and how widely they have been diffused, and what mischief they have done, will be inclined to know what method has been taken to confute and overthrow them. Our author first endeavours to refute the assumption, *that were such power lodged in the human constitution, as to render mankind the efficient causes of their actions, it would render them omnipotent agents*; by showing, from the dictates of reason and common sense, and from the Scriptures, that there may be degrees in power as well as in any other attribute or quality, and that God has actually communicated power to men without rendering them omnipotent. He then assails the assumption, *that if the power by which the actions of mankind are exerted belonged to their constitution, they would be independent or ungovernable agents*; by showing that their being the efficient causes of their actions, is consistent with being subjected in the exercise of their power of acting, to the government of God. The dependence of mankind he considers as twofold;—their dependence as existences and as agents. As existences they are dependent on God to uphold them in being with all the powers and faculties belonging to their constitution. As agents they are dependent on Him for the mode in which they exercise their power; that is, He lays the foundation for their acting in the manner in which they do act, either by the properties which he incorporates in their constitution, by the circumstances in which he places them, by exerting a direct influence on them, or by part or all of these means united. The manner in which this dependence takes place

is, 1st. By their constitution being such that they never exert their power except under the influence of motives—2d. By its being such that it depends on God, immediately or remotely, what motives shall be presented to their minds—and, 3d. By its being such that it depends, in like manner, on God, what influence shall be exerted on them by the motives placed before their minds.

We regret that we cannot do more justice to the author's elucidation of the dependence of human agents. His views, though spread perhaps over a wider surface than was necessary, and not always expressed with entire perspicuity, will, we apprehend, appear to impartial readers not only to be correct in themselves, and conclusive as to the erroneousness of Dr. Emmons's "Theory;" but we trust also, that they will be found to lend no inconsiderable aid towards removing the obscurity which has hitherto rested upon this subject, by showing the consistency between the dependence and activity of men. We should feel justified in drawing particular attention to the originality and talent displayed in this part of the discussion. We are indebted to it for apprehensions more consistent and satisfactory than we possessed before, and for principles and hints which have, we think, enabled us to resolve a number of difficulties which we had deemed impracticable. But whether the view given by the author, of the mode in which God governs the actions of mankind, be perfectly coincident with fact or not, we do not hesitate to pronounce that he has thoroughly demolished the "Theory" of Dr. Emmons. In proving that were mankind invested with such power as to be the efficient causes of their actions, God could still govern them in all their actions—(and we do not see how his reasoning on this point can be subverted)—he has shown the position, on which the "Theory" rests, to be erroneous, namely, *that mankind must be utterly destitute of power to act, in order to be dependent in their actions.* If it be possible for the omnipotent and all-wise Jehovah to govern, in the exercise of their power, creatures invested with power to act, then all the assumptions and reasonings employed to establish Dr. Emmons's "Theory," are entirely nugatory; for they all proceed upon the supposition that it is not possible—that power from its nature *cannot* be governed—that there neither is nor can be any such thing, properly speaking, as a *government* in the universe—and that, therefore, God does and must create every action and effect, as well as every creature that exists.

After thus laying the axe at the root of Dr. Emmons's system, and replying to its various auxiliary arguments, all of which, indeed, must stand or fall with the original assumption, our author urges a variety of considerations against this extraordinary "Theory"—as, that it is inconsistent with the moral agency of men; that it is inconsistent with the Scripture doctrine of the influence of the Holy Spirit being a peculiarity of the work of Redemption; that it is inconsistent with the Scripture account of the influence of Satan's agency on mankind; that it exhibits the Supreme Being as the only agent in the universe. To all this some remarks are added on the hurtful consequences which the system opposed is calculated to produce.

Of this part of the work we can only add, that we esteem it not merely an unanswerable, but a very reasonable confutation of the opinions

and dogmas examined in it; opinions and dogmas which, though chiefly prevalent in New England, have, we fear, to a considerable extent, been transplanted into this section of the country.

Intelligence.

POLYNESIA.—TAHEITE.

SOME interesting intelligence from the establishment at the Georgian Islands, under the care of the London Missionary Society, was given at p. 594—596, to which we shall now add several particulars from the London Missionary Chronicle. From Mr. Cook's Journal we extract the following accounts:

Happy Death of a Converted Native.

Mount Hope, June 26, 1820. This afternoon we buried *Fanaurai*, a member of our communion. He bore his illness with great patience, and was generally in a happy frame of mind. He appeared to be quite delivered from the fear of death, and longed to be dissolved, that he might be with Christ. I had many pleasing conversations with him during his confinement, and particularly the evening before he died, when he assured me, in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependence was upon his death. His conduct has been humble and irreproachable during more than two years that we have intimately known him. His funeral was attended by all the baptized, and many others, as well as our family.

July 23. Mr. Tessier died, after a short illness. His end was peace. The brethren, Bicknell, Crook, and Bourne, witnessed his last moments, and attended his funeral on the 24th. Mr. Bicknell delivered a funeral discourse.

Mr. Bicknell was taken ill almost immediately after; and in about a fortnight, on Monday, August 7, expired, aged 54 years. He has left a widow and four children, two boys and two girls; the eldest, a boy about eight, and the youngest, a boy about four. By his own desire, his body was removed to Eimeo for interment.

August 19. A Paumotu man, who is a candidate for baptism, came to my study door to-day, apparently much dejected, and wished to talk with me about the state of his soul. His conversation was very satisfactory. His child-like humility, his simple and correct account of the way of salvation, and the apparent sincerity of his manner, struck me very forcibly. I took him by the hand, and recognised him as a fellow heir of the kingdom; and then returned to my closet, overwhelmed with a sense of the love of God to these poor people, and his great condescension in employing such instruments as we are.

“These are the joys he lets us know
In fields and villages below.”

27th. Met all the communicants in the chapel, and baptized some persons. Set apart eight deacons, with the concurrence of the people. Read and expounded Acts vi. 1—8

29th. Much pleased with the attention of the Paumotu people; eight men and five women were nominated as candidates for baptism. They informed me that a company of about 100 are soon to join them from *Papara*, for the sake of religious instruction.

Sept. 2d. Every day of this week, one or two families have been with me in my study, with each individual of whom I had spiritual conversation, and found the exercises pleasing and profitable.

3d. *Lord's Day*. In the afternoon the children (about 150) were catechised by one of our deacons. It gave me much pleasure to hear him break the questions into lesser parts, to exercise the understandings of the young ones.

10th. *Lord's Day*. At the common chapel, the king and royal family being present, after prayer, a suitable discourse; Mr. Crook baptized the *Infant Prince*, who was named *Tearitaria*, and the *Queen*, his mother, who was named *Taaroa-vahine*. Mr. Nott baptized *Aimata*, the king's daughter, and *Pomare-vahine*, the queen's sister, calling her *Taaroamaiturai*. Mr. Nott then preached on Luke iii. 8. "Bring forth fruits worthy of repentance." About 1000 persons were present.

24. Mr. Crook having paid a visit to *Papara*, (the late Mr. Bicknell's station,) administered the Lord's Supper to about 32 persons. The rest of the congregation, nearly 1000, being present. Mr. C. says, "I felt affected at the solemn scene, and perceived the tears stealing from the eyes of some of the communicants."

25th. Six deacons were proposed to be chosen.

28th. The queen, as well as her sister, have engaged themselves as teachers in the adult and children's schools, and have been very diligent.

29th. Got a correct list of the schools, and found they consisted of 139 men, 83 women, 97 boys, and 63 girls—Total 382, besides those of *Papara*, 32. Took down the names of the children of those four united churches, 126 in number, and directed them to bring them for baptism on Sabbath day next.

Oct. 1. At sun-rise upwards of 1000 people were assembled in the place of worship. *Tati*, (a converted chief,) as the father of the family, commenced the service in a grand, yet truly humble manner. Mr. C. preached. *Teharo* (another converted native) concluded by prayer.

Nov. 19. (*At Papeurini*.) *Lord's Day*. After the labours of the day, Mr. C. being fatigued, retired to rest. But about midnight he was awakened by hearing *Tati* and some of the people who were in the same house, conversing on the offices of Christ, the subject on which Mr. C. had been preaching. "They appeared (says Mr. C.) to take such a lively interest in the subject, that after listening to them for some time, I arose and joined them. This gave a fresh impulse to the conversation, and it assumed such a pleasing form, that I felt quite enraptured. Although the cocks were crowing, and none of the people had slept, they were unwilling to depart. Each seemed convinced that we should soon see the glory of God, and that our sole business, during the little time we remain here, should be to honour him by doing his will, and benefitting our fellow-creatures.

Anniversary of the Taheitan Auxiliary Missionary Society.

On Wednesday, the 9th of May, the brethren met at *Papara* to attend the anniversary of the Auxiliary Missionary Society. *Pomare* received them kindly; he had 150

soldiers drawn up in order with muskets and fixed bayonets. A congregation of between 5 and 6000 assembled about the middle pulpit of the great chapel. Religious service was performed in the morning and in the evening.

The people assembled again on Thursday, with the judges, officers of the Society, &c. and the brethren engaged in prayer and addressed the society. Tati, Otouore, Ahuriro, and Heto, severally took part in the exhortations and discussions of the occasion, proposing various plans for forwarding the objects of the society.

• EIMEO.

Extracts from the Quarterly Reports.

Nov. 1820. Two of our valuable seniors, the Brothers Tessier and Bicknell, were called from the field of labour and of honour, in the short space of a fortnight, to enjoy their rest and reward. By this stroke a station is broken up, a large field left for cultivation, and an infant church left without a pastor.

We have added, at different times, to our little church, since our last accounts, forty, and restored one to communion who had been suspended for false speaking. We have baptized, since that time, ninety-four adults; also their children.

We have the translation of the Books of Joshua and Judges in hand, which will probably be some time before it be accomplished.

May the Lord the Spirit give efficacy to our attempts for the welfare of the world, and the glory of God. So that the "light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven days." Then Sin and Satan, with the seat of their throne Idolatry, shall shrink into the shade before their glorious beams.

Feb. 1821. Our school has increased and flourished much more since our last, than formerly. Our congregation is much the same.

On Wednesday, Jan. 10, we solemnly set apart to the office of Deacon, by fasting, prayer, and imposition of hands, the following six persons, viz. Patii,* Horoiruu, Vara, Mara, Ahuriro, and Teururaa, who had been some time previously nominated, and who are men possessing some intelligence and zeal, and who appear likely to prove useful in their office.

The people are making improvements in fencing, planting, &c. &c.

Anniversary of the Eimeo Auxiliary Society.

On Wednesday and Thursday, May 9th and 10th, 1821, we held the Anniversary of the Eimeoan Branch of the Taheitian Auxiliary Missionary Society in the chapel royal Varare. The services commenced on Wednesday morning at sun-rise, by a prayer meeting. At 10 o'clock the bell (or rather, iron-hoop, for that is our bell,) rang for pub-

* The first mentioned, Patii, is the priest of this district, (Papetoi,) who publicly burned his gods on embracing christianity; he has been some time employed as catechist.

Horoiruu and Ahuriro offered their services last May to go as assistants to any missionaries who might be stationed at any of the neighbouring islands. It is most probable that they will now be sent without a missionary to Raiavai (High Island) to teach the inhabitants to read, and what else they are capable of.

lic worship; when most of the inhabitants of the Island collected in the chapel. Brother Henry commenced the solemn and delightful service by singing, reading, and prayer. Brother P. addressed the people, from Luke xiii. 29. "And they shall come," &c. and concluded.

In the evening the congregation assembled again, when Brother H. preached from Isaiah lxii. 2. "and the Gentiles shall see thy righteousness, and all kings thy glory."

Thursday, about eleven o'clock, the members of the Society assembled for business. Taau, our president on the last Anniversary, was called to the chair, and opened the meeting by a short encouraging address, and called upon Brother H. to engage in prayer. Prayer being ended, Brother H., after making some suitable remarks, moved, That the Secretary read the Report; which was seconded in a spirited manner by Maamaa,* one of the governors. The Secretary (Patii) then read the report, from which it appeared, that the subscriptions were less than last year, amounting to only 1155 bamboos of oil, 284 little baskets of cotton, 88 pigs, and 2 bales of arrowroot. Yet this was more than, from existing circumstances, we had anticipated. After the report, various resolutions were moved, and seconded, by Brothers P., Vara, Patii, Mare, Tetuecho, Tearua, Horoiruu, Ahurido, Teururaau, Tapuni, Trrahoi, &c. &c. accompanied with speeches,† which at once warmed our hearts and excited our gratitude to God, who has done so much for these people, in making known to them his truth, and which has had such an effect upon them in improving their intellectual powers. The meeting was concluded with prayer by Brother P.; and each one returned to his tent, pleased with what he had witnessed, and expressing thankfulness for the enjoyment he had experienced. We were much pleased to see so evident an improvement in the outward appearance of the people; most of the women having very decent bonnets, made in the straw-bonnet fashion, of Purou bark, plaited or sword grass, or some other plant or grass. The men also have got hats, like the common straw hats, of the same materials, which make a very decent and respectable appearance.

Funeral of Mr. Bicknell.

Mr. Platt, in another letter, thus writes :—We have lately lost two of our veterans (Bicknell and Tessier)—a gloomy dispensation indeed—cut off in the midst of apparent usefulness—a large congregation—a thronged school—a large population, looking up to them as their spiritual guides—left destitute †† and Mrs. Bicknell left a widow with five children.

The people were very much grieved at the loss of their teacher, (Mr. Tessier,) but when Mr. Bicknell became dangerously ill, many of them could hardly tear themselves from the house. They began to think themselves chargeable with some great crime, for which God thus visited them. And when the ordinance of the Lord's Supper was administered by Mr. H. on the Sabbath before his death, there was scarcely a dry eye in the place.

* Formerly a prophet of Oro.

† Two of the members of the church offered their services as assistant missionaries to the islands south of us. Their names are Tohi and Toma.

‡ Another Missionary has since settled at Papara.

When his corpse was about to be removed to Eimeo, all the people followed it to the water side ; and when they could follow it no further, they stood and gazed and wept, till the boat was far off at sea.

The corpse was brought hither on the morning of our Missionary Prayer Meeting ; after which, our people went to fetch the body, which was carried by members of the church, and followed by a great number of people. After the interment, the people, of their own accord, paved the grave over neatly with stones, and strewed on the top white coral, which has an agreeable appearance.

UNITED STATES—THE JEWS.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF
THE JEWS.

PETER A. JAY, ESQ. No. 63, Broadway, TREASURER.

(Concluded from page 629.)

ADDRESS TO THE BOARD BY MR. JADOWNISKY.

[Translated by the Rev. Dr. Milledoler.]

This is a document of much interest, and does great credit to the piety and talents of its author. It has been published in a pamphlet with the other papers alluded to in our last, as having been laid before the Society ; and we recommend the whole to an attentive perusal. We shall present to our readers some of the leading arguments, and most important facts, which they present in behalf of "those of the circumcision."

The letters published in our last, have introduced Mr. Jadownisky and the object of his mission, and therefore we shall pass over the introductory part of his address, to the propositions, in the discussion of which he exhibits the principal "difficulties that exist abroad in relation to the conversion of the Jews," and proposes various means of counteraction, and endeavours to show—

"1. That the founding of a Christian Hebrew colony, which may perhaps best be done in America, is the most effectual measure that can be devised to promote the eternal welfare of that people, and to lay the foundation of their national conversion.

"2. That a colony founded in America, if it shall not be seriously injured in its commencement, will need a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into truth, as well as those who have embraced the truth, shall by previous, and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America.

"3. That there are such important advantages connected with the station contemplated, or rather establishing by the Count in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes contemplated."

Mr. Jadownisky commences his observations on the "*first proposition*" with a sketch of the history of former labours for the conversion of the Jews, and notices the successful exertions of the Rev. Professor Colenberg, who established a Jewish Institution at Halle, in Germany, in 1728.

He printed and circulated the Gospels of Matthew and Luke, with other suitable tracts, in German, and German Hebrew ; and we have the testimony of Stephen Shulze, who was employed among the Jews as a missionary from 1733 to 1756, in Europe, Asia, and Africa, that by reading these writings many were brought to serious reflection, and some made a "public profession of Christianity." They were driven

by persecution from their Jewish brethren to other countries where they were unknown, and these writings "were bought by their persecuting brethren and committed to the flames."

The interest which Christians begin to take in our day, shows that many think it a duty to care for the state of the Jews.

"This," says Mr. J. "has been especially manifested by the Society organized through the indefatigable labours of the Rev. Mr. Frey, about twelve years ago in London, which, possessed of greater means than Collenberg, has not only re-printed and circulated his gospels and tracts, but thousands of copies of the whole of the New Testament, with additional tracts, in Hebrew, Hebrew German, and Hebrew Polish."

He next enumerates some of the most distinguished converts from Judaism to the Christian faith, and Societies for the conversion of the Jews, (whose labours are already recorded in the present and preceding volumes of our work,) and with much truth remarks, that "hindrances to propagating the gospel among the Jews, are unspeakably greater than the facilities. The former are seldom learned from the public prints, and therefore deserve the more particular attention, for if we wait for that information from the public prints, it may be received when it is too late."

Of the difficulties and hindrances here alluded to, we can quote but one instance, although Mr. J. mentions a number of which he had been an eye-witness.

"On my way to this country, I met in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament was brought to reflection. For a whole year he paid stolen visits (for he then lived with his parents) to a Christian minister of the place, to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptised, that sacred rite was administered. He is now without bread, and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circumstances, pays occasional attention to his wants."

And further :

"Independent of difficulties of the above description, the Jews themselves, on the other hand, are concerned to destroy every rising germ of Christian knowledge. They abuse and vilify, not only in societies and in public prints, those who go out from among them, but associate to buy up and commit to the flames, all writings of every description, prepared and circulated among them for their illumination and conversion."

Mr. Jadownisky closes this part of his address with affectionately and strongly urging the establishment of a colony for converted Jews in this country, as the best safeguard against these difficulties, and as the most likely means of hastening a national conversion of the Jews.

The "*second proposition*" contemplates the establishment of a preparatory school on the old continent, as necessary for training those who are to emigrate, and observing their growth in grace and true Christian knowledge.

"Convinced of this, Count von der Recke was induced to purchase, for the sum of 20,000 rix dollars, a tract of land of about 40 acres, with buildings formerly used as a Monastery, the whole encompassed by a wall, and to devote, and to commence preparing it for such a station. Into this asylum Israelites that desire a knowledge of the truth can be received—can obtain instruction from a minister provided for that purpose, and according to their disposition and talents can be instructed in Agriculture, in the Mechanic arts, or in Manufactures, or can enter upon preparatory studies to become teachers of schools or ministers of the Gospel.

"The Asylum, under the name of the Society of Friends to Man, for the reception of forsaken orphans, and the children of criminals," it is contended in the "*third proposition*," will afford greater advantages than any other station which is likely to be proposed.

This institution was erected more than two years ago by Count von der Recke, and its operations have been much facilitated by an act of the King of Prussia, whereby the letters of the Society are franked through every part of his dominions.

"Now as the conversion of the Jews forms a part of the labours of the Society of the Friends of Man, it will easily be perceived that the station of Count von der Recke will in this respect have a very great advantage; and he himself, descended from one of the most illustrious families in Germany, will be a faithful labourer in this vineyard of the Lord. Having studied economy, and prepared himself for such an undertaking, he will not merely commit to others, but constantly superintend himself, this most interesting establishment.

"The application of the Count to you, brethren, is entirely reasonable—He does not ask contributions for a series of years, but that present help which will enable him fairly to bring this work into operation. On this subject I will use his own words,—“In great undertakings in Germany, much must be done before patronage can be induced.” Aid the Count, brethren, only so far, that he may bring his plan into operation, and there is no doubt but that when manufactories are established, agriculture and the arts are cultivated, and converted Jews are engaged in prayer and in labour at this station, that abundant help for its continuance and support will flow in from every part of Europe.”

We have room only in this place to add the following

Remark by the Translator.

[Count von der Recke is an unmarried man, of one of the first families in Germany, and only 27 years of age. How soon has he learned that solid glory consists in serving God by doing good! How entirely has he laid his greatness at the foot of the Cross! What a noble example to the youth of our country, and especially to those who have either obtained large fortunes by their personal industry, or inherited large patrimonies from their ancestors. Go, generous youth! go and do likewise!]

Address to the Christian Public by a Committee of the Board.

This Society was instituted in 1819, and incorporated by the Legislature of this state in March, 1820. Its Constitution and objects have been published in our last volume. A few extracts from this address must close our notice of this institution for the present.

"The Directors of the American Society for meliorating the condition of the Jews, have great pleasure in presenting these documents to the public, confident that their christian fellow-citizens will also have pleasure in perusing them. Long, very long, has the house of Israel been in bondage among the nations; but a time of release has been promised of God, has been hoped for both by them and by us, and is now certainly at hand. The signs of *that* time have appeared, and are every year becoming more distinctly visible. Apathy to the miseries of the circumcision is no longer universal; and contempt for the person of a Jew ceases from the bosom of the Christian."

Allusion is next made to the prejudices of the Jews, and the former unwillingness of the Christian Church to extend its blessings to them; and also, to the recent labours of many individuals and societies, and proceeds:

"The benevolent Adelberdt, Count von der Recke, von Vollmarstein, is endeavouring to effect the colonisation of evangelized Israelites, in the vicinity of the Rhine, with design to co-operate with the American Society for meliorating the condition of the Jews. From him we received as his envoy a Christian of the circumcision, Mr. Jadownisky, who is now under our own eye, prosecuting his studies. Mr. Jadownisky is a young man of promising endowments. Born and educated a Jew, he has not read Moses and the Prophets in vain. His occupation as a teacher, gave him opportunity of extending his acquaintance among Christians, and of

studying the great question concerning Jesus of Nazareth, "Art thou he that should come, or do we look for another?" Persuaded that Jesus is the Christ, he by the grace of God received the word with gladness, and was baptized in the month of April, 1821.

"The accompanying documents explain the nature of his mission to America; and his own address to the Society is proof of his talents. He is now 22 years of age, and is ardently pursuing studies to qualify him for the ministry of the gospel, as a messenger of mercy to the house of his Fathers. The Board have undertaken, in hopes of aid from the Christian public, to provide for the maintenance and education of this gentleman for the work to which he is devoted."

We invite the particular attention of our readers to the following.

"The object of the Society, is to invite and receive from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a colony, and to furnish them with ordinances and employment." Hitherto the Directors have been without funds to effect a settlement, and without colonists to occupy under their care. Little has been done except creating a capacity for receiving donations from the benevolent, and for employing them, when circumstances called for actual exertion. The time for exertion is now arrived; and the means also begin to appear. The late excellent President of the Society, Elias Boudinot, whose praise is in the Churches, has bequeathed 4000 acres of land as the site of the colony, in Warren county, state of Pennsylvania, or \$1000, to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not yet decided on the alternative. An English gentleman, too, Mr. George Conquest, lately deceased in this city, has with great Christian liberality bequeathed for the benefit of the Society, the sum of two hundred pounds sterling, 889 dollars. We still stand in immediate need of funds; and to your contributions we confidently look for a supply.

The current expenses of Mr. Jadownisky must be defrayed. We are well assured, also, that colonists will offer themselves, of the description and upon the terms which the constitution contemplates, so soon as the Society is prepared to give them a suitable residence in our free and happy land. Therefore this appeal, accompanied with a request to the benevolent, to organize auxiliary Societies, in the different towns and counties of the several states of this great and growing commonwealth."

UNION PRAYER MEETING.

THE *fifteenth* monthly Union Prayer Meeting was held in the *Mariner's Church*, on Tuesday, the 5th inst. The Rev. William M'Murray, of the Dutch Reformed Church, presided, and opened the meeting with prayer, and followed the reading of the seventh chapter of Matthew, with a short and appropriate address. The Rev. Messrs. Maclay, Heyer, and Ludlow, took a part in the exercises; and Mr. M'Murray read accounts of revivals of religion in various places, a summary of which will be found below. The meeting was well attended, and fourteen ministers of different denominations were present. The whole exercises were solemn and impressive, and all appeared to feel the importance of earnest, constant, united prayer, for the out-pouring of the Holy Spirit on the churches and congregations in our city, which is the *express object* of the meeting.

The next *semi-monthly* union prayer meeting was appointed to be held in the Associate Reformed Church in Pearl-street, near Broadway, on Wednesday evening, the 20th inst. at 7 o'clock. The Rev. Mr. Phillips, Pastor of that church, will preside. The Rev. Clergy are particularly invited to attend, and take their seats in the pews near the pulpit.

REVIVALS OF RELIGION.

CHRISTIANS in this city are much encouraged by the favourable appearances of several congregations.

The Holy Spirit, in answer to prayer, has come amongst us "to reprove of sin, of righteousness, and of judgment," and many are "pricked in their hearts." If Christians will labour zealously and pray fervently, greater blessings may be expected, for God has promised to give his Holy Spirit to them that ask Him.

It is not deemed expedient to give any further account of the work of grace here in its present stage, but we shall improve the earliest proper opportunity to record such instances of Divine mercy as may tend to animate and encourage Christians.

From *New-Haven* "the influences of the Holy Spirit are not wholly withdrawn.—Some who have remained secure till this time, are making the important inquiry, and in one of the neighbouring villages several have been brought," they trust, to the knowledge of the truth.

(*To be Continued.*)

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The Theological Seminary formerly established at New-Haven, Connecticut, has been united with the school established in this state, and on Monday evening last the Seminary was opened under the new organization. The exercise took place in Trinity church, which, at an early hour, was filled with a most respectable assembly. Divine Service was celebrated by the Rev. JAMES MILNOR, D. D. Rector of St. George's church. The Right Rev. Bishop HOBART delivered an eloquent and appropriate address, and the whole exercises were truly interesting and deeply solemn.

A collection was taken up to aid indigent students in the prosecution of their studies. There are about twenty-five students now connected with the seminary.

MISSIONS OF THE UNITED BRETHREN,

(*Commonly called Moravians.*)

THE following contributions are acknowledged with much gratitude, by the agent of the department of the general mission concerns of the United Brethren, as having been received from 1st of January to 31st of Dec. 1821. in aid of said missions.

A gentleman in the State of Maine, for the benefit of the widows of the Moravian Mission in Greenland, by N. Willis,	\$ 5 00
From a poor's box at a boarding-house, at Litchfield, Connecticut, for the poor widows and orphans in Greenland,	5 00
T., for the Mission in Greenland,	2 00
Miss Eunice B. Whitney, of Boston, collected in a nursery,	52 34
Mr. Edward Probyn, 3—A Lady, 3,	6 00
Rev. Philo. P. Stewart,	2 00
The Female auxiliary Missionary Society of Bethlehem, Penn.	300 00

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.—They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

(Continued from page 697.)

Rev. C. Hyatt, said, "I agree that attention enough was not given to them, and let any thinking man inquire the reason, and he will find one great reason was, there was not accommodation for them in our places of worship, and no *Christians found to lead them there*, but rather a disposition to push the sailor out again, if he did go in. I speak matter of fact, and it is well known to be so. My public labours have been confined now for nearly 20 years to Ratcliff-highway, where I have seen much of these men. I have marked their character; but I am sorry to add, that many of these years passed without my paying that attention to them that I ought to have done. I hope to obtain forgiveness for it from the God I serve, and that my future conduct will discover my repentance for the past. We all feel anxious that something should be done for seamen in the congregations in the neighbourhood where I reside. I am sure this meeting will forgive me, if I say, I rejoice in the *success* of this Society, and the Port of London Society also: we are not rivals, but friends and brethren. I am happy to hear this Society has so far succeeded, and I wish it may succeed more and more. (*Applause.*)

Mr. Smith has said that seamen are not much acquainted with *isms*, such as Calvinism, and Armenianism.* I believe this to be the fact, they are better acquainted with Rheumatism; but if they do not know what these are, they know what Christianity is, and they know how to do justly, to love mercy, and to walk humbly with God: and if ever this Society, or the Port of London Society, attempt to turn these men into any party or sectarian spirit, to baptism, independency, or presbyterianism, or any other, it will be in vain to expect any success or any happiness from their efforts. A sailor is an open, generous, noble-spirited man; talk to him of any sects or opinions, he is at a loss, he is confined; but point him to christianity, he finds himself at home, and he opens his heart to receive it; from the time a British seaman enters a place of worship, he begins to appear better than he did before. I have observed in my congregation, for near two years, a man of colour, with a blue jacket very much worn. I had watched this man, and, whenever the

* The following anecdote had just been related.

"Two sailors were some time since conversing together about two strange terms, concerning which persons had been wrangling. "Jack," said one very innocently, "What is the meaning of Calvinism and Armenianism?" Jack very gravely replied, "Tom, I'll tell you; they are the French names of two ropes that come down from the fore-top-mast cross trees, and lead down by the catharpins alongside the futtock shrouds, and make fast abaft the foremast on the forecastle."

ship was in port, he was sure to attend. I inquired if any person knew any thing about him, but no one seemed to have spoken with him, or to know any thing more of him than by seeing him there. I determined to speak to him myself, and it happened very happily that the very day I had made up my mind to speak to him, his old jacket was laid aside, and he had a new coat, a blue one, as they are fond of blue; it is almost impossible to turn a sailor from his colours; true blue is what he delights in. (*Applause.*) After asking this man a few questions about his attendance, I said, "you appear very respectable to-day; you have a good coat on your back." "Yes, Sir," said he, "and I owe every thing to religion and to you." I asked him, as he appeared so respectable, what situation he was in; he informed me he was a cook, which is not a very high station; but this man, from attention to religion, is not only improved in other respects, but his religion has benefitted him in his apparel and his deportment altogether. A man came to me, whom I perceived to be a sea-faring man, while we were erecting our place of worship, stating that he was glad to see we were about to erect that place, and regretting he could not be at the opening of it, as he was going to the East Indies. He took a note out of his pocket, I saw it was a 5*l.* note, and was about to give it to the cause. I said to him, "Can you spare this?" he said, "Yes, I think I can. I am Captain of a little vessel, and I have reason to be thankful that, instead of spending my money in a useless way as I once did, I have been taught better, and I am now saving the money, instead of wasting it, and I think I can very well spare 5*l.* to this good object." I mention this to show that seamen are generous men, and when they receive good they will return it again.

R. H. Marten, Esq. The idea of ship preaching I first received from a friend at my left hand, (pointing to the Rev. G. C. Smith.) I was pleased with the thought; and from the time I had the first conversation with him, it pleased God to put it into my heart, and I could not go to sleep upon it, nor rest till it was accomplished; and we have now seen the accomplishment of that great promise, which our friend Mr. Marks preached from yesterday. The times of the Fathers were not greater than ours; they never had the honour of seeing a gallant Admiral, as we do here, at the head of an Institution, formed for conveying the glad tidings of salvation to poor seamen: and when we perceive that God has touched the hearts of the noble of the land, and that the same spirit is pervading the hearts of every rank and class of mankind, then we see that religion is what God said it should be; like the dew it penetrates every heart, and every pore, and does good every where. (*Applause.*)

I never before had the honour of hearing one preach who had been a Lieutenant, but when I heard him yesterday, I felt I lived in those times which ought to call my mind to give God immortal thanks for what he has done, not only in England, but in other places; that such efforts are making for the conversion of sailors; that their hearts are so opened and disposed to hear the Gospel; and that they receive it as it were with open arms, and are saying, "Come, and we will receive you." (*Applause.*)

I consider that I have put my hand to the plough, and I cannot look back: it cannot be done by my efforts, or by those of my colleagues, but by the finger of God alone; and I think from what we see, this time

can be called little less than the time of miracles not yet ceased ; but let us remember, that every kind of privilege we have imposes on us a corresponding obligation : it is not merely to hear that we assemble on these occasions, but when we come, and look, and know, and learn, what is doing, and what is to be done, we are to go back and practise it. We are all bound to do what we can : it is now, my Lord, if I may use a phrase with which you are well acquainted, "*our watch upon deck.*" Let us take care we don't go to sleep upon our watch ; for if we do, those, who know more of maritime law than I do, can tell what would be the consequence ; and if we are not punished for it here, he who has his eyes continually upon us, will punish us hereafter ; but let us take care of trusting to our own strength, let us wait patiently, and work diligently, but not be precipitate ; he that runs himself out of breath cannot get to the end of his journey. Let us wait till we have the early and the latter rain ; and, if our lives should be spared, we shall see greater things than these ; and if our lives should be cut short, and shorter than perhaps we have any expectation, let us remember, that it is not he that has been most successful, but he that has been most faithful, that shall be approved by our Master. If any one have but a talent, only half a talent or a quarter of a talent, it cannot be withheld with impunity. It ought to be employed for God's honour and man's eternal felicity.

Rev. Mr. Smith.—"Before the resolution is seconded, I beg to state, that we are favoured on this occasion with the company of an American Chief, whom I beg leave to introduce to you. The gentleman now before you is the son of one who was eminently a friend of the Bible, and the Indians of the Colonies of North America. He has come on business of the tribe of Mohawk Indians, and he is here to-night to see what we are about. When he goes back he will have a noble fund of information for his countrymen."

The American Chief.—"My Lord, from the connection of my late father with this country, I gained in my youth a little acquaintance with the English language. We reside on the great river Erie, and we have many seamen on our lakes. As I was coming to this country, supported only by a plank from the deep below us, I could not but think how vain and how insufficient were the efforts of man without the blessing of God ! I am happy to be present on this occasion, where you are labouring to promote the happiness, not only of British seamen, but of the seamen of every country, and I sincerely hope that Almighty God will grant you success."—(*Great applause.*)

For the Seaman's Magazine.

MARINE SOCIETY.

The Fifty-second Annual Meeting of the Marine Society of the City and State of New-York, was held on Monday evening the 14th Feb. at Mitchell's Hotel, in Fulton-street. The Meeting having been opened, Capt. JAMES LOVETT, from the Standing Committee, presented the following

REPORT.

Your Committee, to whose management the concerns of this Society for the past year have been intrusted, beg leave to state, that by the aid

of the funds of this humane institution, they have been enabled to contribute to the relief of seventy indigent widows of deceased members, many of whom have young and helpless children, who must otherwise have suffered great privation and distress. That number still remains on the list, on annual donations. The funds of the Society amount to a little more than \$30,000, which is well secured by mortgages. In the offering this Report to the Society, the Committee cannot avoid taking a review of the past, and calling their attention to the future. This institution was incorporated in the year 1770, and was intended solely to relieve the wants of the suffering widows and fatherless children of deceased members. Up to the year 1796, the amount expended in donations was \$14,185—from that time, until 1821, the amount was \$63,143, to which may be added, the sum of \$1,685, disbursed for the education of the children of deceased members, between the years of 1808 and 1812, making a total of \$79,013, which has been applied in the most judicious manner, and in a way most congenial to every heart that “feels for others’ wo.”

This Society was intended as a permanent charitable fund, and it is with regret that your Committee are compelled to state, that its resources are declining, whilst deserving objects for its relief are increasing. At the same time, however, they indulge the most sanguine hope, that this fact being known, will stimulate its generous members to renew their exertions; not only by punctually paying their quarterly dues, but by inducing others to unite with them in this noble cause of charity. It is presumed that every respectable shipmaster, at least those who have families, will at once enrol his name as a member, when he is reminded that an institution exists, which will secure to the partner of his joys and the children of his love, a refuge from want and distress, in the event of his misfortune and death, to both of which, his calling so imminently exposes him. If they should never need it, he will have the consolation of knowing that his charity will be faithfully applied, to relieve the families of those who, like himself, have encountered the dangers of the sea, and like him been exposed to the peltings of the pitiless storm. But if, on the contrary, he should be wrecked by wayward fortune, and those dependent on him be deprived of their support, to know that his wife and children are not to be wholly destitute, must afford him unspeakable consolation, even in the hour of death. It is also to be hoped, that an appeal to our respectable and wealthy merchants, would not prove unavailing. Although they can derive no pecuniary benefit from the institution, yet when it is considered that it is for the advantage of the helpless families of those whose labours have been spent, and whose lives perhaps been lost in their service, it is natural to expect they will feel no small degree of solicitude on the subject, and be induced to follow the example of the great Father of his Country, who early became an honorary member of this Society. Your Committee feel confident, that by adopting the means recommended, they cannot fail of success; and they look forward with pleasing anticipation to the time when this Society, by an increase of its funds, shall be enabled not only to alleviate the bodily sufferings of the Widow and the Orphan, but to instruct the minds of the latter, so as to render them useful members of the human family. In behalf of the Committee,

JAMES LOVETT, Chairman.

CHRISTOPHER PRINCE, Secretary.

LIVERPOOL BETHEL UNION.—REPORTS.

AN interesting case lately occurred.—One of the Bethel friends, seeing the door open of a house of ill fame in the neighbourhood, looked in, and saw there, sitting by the fire, a young man, an American. He said, if the youth was not particularly engaged, he would wish to speak to him. The young man came to the door. The friend then observed, "We have at hand in the next street a meeting for sailors, and should be glad of your company." "A meeting! what to do?" "For prayer: will you go, shipmate? it will do you more good than stopping here." After some hesitation, he said, "to be sure, I ought not to be here in such a place as this; God has been very good to me, for I was washed overboard in a gale of wind in the passage from America to this port, and was preserved from death by a miracle. I ought not to forget to be grateful for such mercy; but, this girl! oh, this girl, she got hold of me, and was hurrying me to destruction. I ought to thank God for his mercies." He then burst from the girl, turned a deaf ear to her invitations, locked his arm within the arm of our Bethel friend, stowed himself away in the Bethel prayer meeting, and appeared much affected at the solemn service, and thankful that he had escaped the snare.

Thursday, Oct. 25.—Some of the Bethel Members, in passing through a street, where were many abandoned characters, and seeing a door open, looked in. Several young females were there, and three or four seamen, whom they had allured into their nursery of misery and guilt. The members addressed them thus, "If none of you are particularly engaged this evening, there is a Sailors' meeting just at hand, and we should be glad of your company." The same invitation was given to the girls. One excused herself by not having shoes. Another had no apron; she was advised to borrow one; she went up stairs and brought down a piece of coarse cloth and tied it before her. Thus equipped, she and another of the women entered the prayer-meeting with the Bethel friends. They behaved with the greatest seriousness and decorum, and returned home, but not with the same depraved feelings they brought with them. The next evening some Bethel friends called at the same house, when one of the girls stated that her sister, who had accompanied her to the prayer-meeting, was so affected and alarmed that she would no longer remain with them, but had returned home to her friends. She was entreated to inform them where her friends resided, but she would not: she appeared in great confusion, conscious, as it was supposed, that she had been the guilty instrument in prevailing upon her sister to forsake the home of her parents and join with her in the works of iniquity.

N. B. Upon later inquiry, the above conjecture appears correct, and it has been satisfactorily ascertained that a change has been effected in the life and conversation of the girl who had returned to her parents.

Oct. 29.—Two sailors waited upon a member of the Bethel companies to be informed of the evenings and places where the Bethel prayer-meetings would be held. They were asked if they had just arrived in port.—"No, sir, we have been here these two weeks; we do not expect to go to sea immediately, having no employment; and we conceive it will be more comfortable to spend our evenings at a prayer-meeting than in a pot-house. We were unacquainted with these meetings before last

week : being with a shipmate in a public-house drinking, a person came in and said there was a sailor's prayer-meeting in the next street. We sat talking about this meeting while drinking our ale ; at last, we agreed to go, and spend half an hour there instead of calling for more drink ; and, I assure you, sir, we found ourselves greatly melted with the good prayers the kind people were making for sailors. We also had Tracts given us. We could scarce close our eyes that night for thinking of it. We never before thought what sinful creatures we were. We purpose going all weathers to any part of the town." On turning to go away they said, " May a sailor's blessing rest upon you all."

The Committee for Boarding and Lodging-houses have to state, that they have continued to visit, by District Visitors, the houses selected by them, the housekeepers of which continue to follow up the views of the Society, by promoting among Seamen their attendance at places of worship on the Sabbath, and by encouraging the reading of the Scriptures in their houses.

Your Committee have arranged and distributed Libraries in all the houses in which Seamen are at present, and others are ready for distribution when required. They have made the Bible, Testament, and a volume of Tracts, the ground-work of each Library, and for the present satisfy themselves with giving one book for each Seaman, intending to increase them when found necessary.

MARINE BIBLE SOCIETY.

Donations, &c. received from January 1, to March 7, 1822.

From Capt. Alexander I. Cartwright,	2 00
Seaman on board ship Otho,	1 00
From donation boxes on board following vessels :	
Brig Phoebe-Ann, Holmes,	1 71
Ditto,	2 56
Steam-Boat Fulton, Law,	2 12
Ditto, Connecticut, Bunker,	1 6
Donation at the Depository,	28
John Stevens, <i>ann. subscription</i> ,	1 00
Joseph Otis, do.	5 00
March 7, 1822.	\$ 16 73

TO READERS AND CORRESPONDENTS.

WE have received a communication from "*The Editors of the Reformer*," with two numbers of that work ; but this number of the Herald had proceeded so far through the press, that we have room only to say, that unless those persons who commenced the attack on Mr. Ward and the Serampore Mission will come forward in their own names, we do not think it worth our while to take any further notice of the subject, as the statement of Messrs. Bethune and Colgate, in our opinion, remains unanswered. There are some things, however, in the communications of the Editors of the Reformer on which we may remark, but if they are really desirous to seek the truth, we would recommend them to accept the proposition of B. and C. to refer the subject to commissioners.

The Christian Herald.

VOL. VIII.

SATURDAY, APRIL 6, 1822.

No. XXII.

Miscellany.

BIOGRAPHY OF JOHN PLANTA,

WRITTEN BY HIMSELF.

(Translated from the German for the Christian Herald.)

I WAS born at Jonkioping, in Sweden, December 5, 1721. My parents endeavoured to give their children a good education. For this purpose, the family were assembled every morning and evening to prayers, when the servants also were required to attend. After prayers, my mother made it a constant practice, to repeat passages to us from the Scriptures, particularly such as treated of the life, sufferings, and death of our Saviour, and of the persecutions which his disciples had to endure for His name's sake. On such an occasion, I once inquired what had been the reward of the disciples of Jesus for all this? She then replied: "They have been richly rewarded; for they are now inexpressibly happy in his heavenly kingdom." With eyes full of tears, I said: "Oh, dear mother! I wish I had lived at the time our Lord was upon earth; I should willingly have served Him as faithfully, and suffered for His sake." My mother replied: "O, my child! had you lived at that time, you had perhaps been among the number of those that cried, crucify, crucify Him!"—"Ah, no, said I; that I should not have done; I would have loved Him fervently!" Upon this she gave me her blessing, and prayed to our Saviour to make me His property, and to screen me all my life against sin and the temptations of this present evil world, till I should be with Him in his heavenly Kingdom. "There," she added, "will all such, as have loved the Saviour here, and faithfully cleaved to him, enjoy eternal happiness with His disciples." This made a deep impression upon my mind, and then it was, as far as I can remember, that, for the first time, I felt a tender love to the Saviour, and in process of time, I often prayed to Him, that He would enable me to become and remain a true child of God.

At the age of about four years, I experienced a remarkable preservation of my life. I ran out of our house with a spoon in my hand to the Wetter-lake, which was not far distant. Here I seated myself on the extreme edge of a broad board which was fastened over the water. I threw up the water with the spoon into the air, and observed with delight, the drops falling down like pearls. A woman, who was just draw-

ing water from the lake, called to me, to be on my guard ; upon which I replied, I should not fall in. But scarcely had she returned to her house, when she heard me plunging into the water. She hastened back to the lake, jumped in after me, and with much ado succeeded in laying hold of my hair, and drawing me out. Thinking I was dead, she carried me to my parents, who with the whole family were absorbed in the deepest grief. Meanwhile I was put into a warm bed, and after some time revived, and was completely restored.

My father departed this life during my minority. My mother was desirous that I should become a preacher of the Gospel, which was much according to my own inclination ; yet at last she suffered herself to be persuaded by her relations to put me under the care of a famous surgeon and apothecary at Gothenburg.

At an early period, the consciousness of my lost condition, and the desire to become a child of God, had been stirred up in my mind ; whereby I was restrained from many sinful practices. Yet, notwithstanding this, I often acted contrary to my good resolutions ; and repentance and repetition of sin followed each other in succession. In the 13th year of my life, I approached with fear and trembling for the first time to the Lord's table ; yet, while enjoying this heavenly banquet, I felt inexpressibly happy.

Such was the state of my mind when I came to Gothenburg. At first, I had the good will of the people of the house, where I entered as an apprentice, and this continued to be the case so long as I sided with them. But the great concern I laboured under, to be saved, soon turned the scales against me, and caused me a good deal of vexation. Whenever I could, I retired into solitude, forsook all worldly amusements, and employed the little time left at my disposal, in pouring out my heart before God. Many a time I rose from my bed, even on nights that were bitter cold, and prayed on my knees, that God would grant me the full assurance that I was forgiven. I prayed from the bottom of my heart, but felt no comfort. I then thought, that my sorrow on account of my sin was not yet sufficiently pungent. I represented King David to myself as a pattern, who testifies concerning himself : " I am weary with my groaning ; all the night make I my bed to swim ; I water my couch with my tears." I wanted to imitate him, but my endeavour was in vain. I did not doubt the all-sufficiency of the Redeemer's sacrifice ; but I conceived I ought to bear still more tokens of a penitent sinner about me, ere I could be pardoned. I now became a zealot for the law—often reproached others with their sins, and by my strange conduct, drew upon myself hatred and oppression. Still I bore all cheerfully, and did my opponents every kind office that lay in my power. Two fellow inmates of the house were come to the same conviction, that they must undergo a change, if ever they should be saved. One of them, by his doubts, occasioned a great deal of grief to me ; he imagined he dared no longer hope for pardon, for this reason fell into a deep state of melancholy, and even had thoughts of taking away his life. I tried all in my power to cheer him, principally because I dreaded the reproach he would bring upon the Gospel by such a step. Once, however, he signified to me his full determination to execute his design. This threw me into an indescribable anguish ; and although I had at that very time some pressing business to attend to, I notwithstanding abruptly left the company, went

into the cellar, knelt down, and prayed most fervently, but with great confidence, to my Lord, that he would mercifully preserve the life of this poor man. I received the inward assurance, that my prayer was heard; and filled with grateful emotions, I cheerfully returned to my business, which I pursued till midnight. I then once more grew uneasy, went in quest of the unhappy man to a secluded spot, and there discovered him, thanking God for his preservation. He now informed me, that being just on the point of laying violent hands upon himself, he had dropped down as one lamed, and but just now he had again received the use of his limbs and speech. I spoke kindly to him, and exhorted him to seek refuge with Jesus; then I took him to my room, and prayed with him. From that time, his condition was gradually meliorated.

The other person under conviction was the cook. The Lord called her off by a sudden death. She was much beloved by our mistress and her mother. The latter fainted away, when she was apprized of her sudden departure; I was requested to comfort the old lady, although at other times they ridiculed my piety. As soon as she came to herself again, she asked my pardon for having been the occasion of the mortification I had experienced. I replied: "I know of nothing, that I should have to forgive you, for by that very conduct you benefited me, because that drove me to the Saviour. However, you must pray to Him, who hears the prayers of all penitent sinners." She did so, and her hatred against me was changed into cordiality and kindness.

About this time, I heard a sermon, in which my state was so clearly delineated, as though I had unfolded my whole heart to the preacher. He said, that some people believed God would then only have mercy upon them, when they had attained to a high degree of sorrow and anguish, and could shed tears of contrition day and night; "but," added he, "this is a mistake; for on *our* part there is *no merit*; Jesus Christ alone, by his life, suffering, and death, has become the author of our salvation, and whosoever lays hold on His merits, the same shall obtain mercy and forgiveness of sins." "Dear Friend," he continued, "whosoever thou be, and wheresoever thou be sitting or standing in this house of God, come with me by faith to Golgotha—look at the cross of Christ, the innocent Lamb of God—view his wounds, his crown of thorns, and all his sufferings. All this He suffered for *thy sake*!" Then it was, that with holy rapture I could believe that my Saviour had made a sufficient atonement for me, yea, truly *for me*; and in the same moment all the grief vanished which had oppressed my mind, and my heart was filled with such joy and happiness as I cannot describe. I now no longer heard what the preacher further said—but in silent joy I thanked my Saviour, who gave the assurance to my soul, that he had pardoned all my sins. I felt as one born again; yet this sensation lasted but a day and a half; when some person abused me, and thereby excited my ill-will against him. Tortured by the fear of having forfeited, by my irascibility, the grace received, I disclosed my sorrowful case to a minister. He comforted me in these words: "Dear Friend! the Apostle Peter, on one occasion, asked the Lord Jesus, how often he should forgive his brother—whether seven times would answer? The Lord replied: '*I say unto thee, not seven times, but seventy times seven.*' If then our Lord commands a sinful man to forgive his brother so often; what will

not He, who is the fountain of all goodness, grace, and mercy, do himself, when a poor penitent sinner asks his forgiveness!"—At the same time he taught me, that after every false step, we should take our refuge to our merciful Lord and Saviour, and address ourselves with all our wants to Him. This afforded me much consolation, and I was greatly delighted to have so good and so gracious a Lord. I also followed the minister's advice, and always fared well in pursuing this plan.

During the time that I had to suffer so much from external oppression, I felt an ardent desire to contract an acquaintance with a true child of God, and I often prayed that He would favour me in this particular. One day, while walking about, and weeping in a solitary spot, I perceived a hill, on the top of which there was a hollow. Here, thought I, is a place, where I may pour out my heart undisturbed before the Lord. I gratefully seized the opportunity, knelt down and prayed fervently to the Lord, in particular for a friend, who should be of my mind, and with whom I might hold religious converse. While I was praying two men passed on their way near the summit of the hill, heard me speak, and one of them came quite up to where I was, and found me engaged in prayer. He knew me, as on account of my business, I was known to many, with whom I was not acquainted. These two men, with others in the city, were in fellowship with the Brethren's Church, and they related this incident to their associates. 'One of them, a gardener, who often brought us medicinal herbs, the next time he called conversed longer with me than usual, and invited me to visit him. I thanked him, but assured him, that I had no time to spare for visiting. In the sequel I became more intimate with him, and was agreeably surprised to find him a true child of God, and thus to see the answer to my prayer. Quite overjoyed, I fell on his neck, and now hesitated no longer to promise to pay him a visit that very day. He gave me a ticket of admittance, that the porter of the garden where he lived, in the environs of the city, might suffer me to enter. It was Sunday, after Divine Service, and I walked on a broad footpath across a large field towards the garden, when I perceived a coach stopping in the road, and a gentleman and his footman alighting from it. They stepped over the hedge, and directed their course towards me. I might easily have effected my escape, but I stood still where I was, thinking that possibly I might be on forbidden ground. The idea never occurred to me, that I was to be robbed here, and by such people. Having come up with me, the apparent gentleman immediately tore my cloak from off my body, and gave it to his footman, accosting me in a surly manner: "Who gave you permission to walk here?" I modestly replied, it was through ignorance that I was walking on forbidden ground, and begged his pardon. At the same time, I unbuttoned my coat, intending to surrender that too, because the words of our Lord occurred to my mind: "If any man take away thy coat, let him have thy cloak also." His indignation then abated, and on my asking permission to return, he said, "since you have gone so far, you may proceed." He would not take my coat, but kept the cloak, and so we parted. Having presented my ticket at the garden, I entered the house, and found a large company assembled there. "Here," thought I, "there is but an assembly of worldly minded people!" I hastily shut the door, and returned dejected into the garden. My friend followed me, and inquired of me, why I would not stay with them. I replied, that it seem-

ed that I had been mistaken with respect to him—for, if he were a child of God, I thought he would not entertain *such* company. He replied : “ but what will you say, when I assure you that all these people are likewise children of God ?—Come and see.”—I replied : “ I did not think there would be so many children of God in the whole world.” On entering the room, I asked with surprise, whether all present were indeed children of God. In a friendly tone, I was answered in the affirmative. With tears of joy, I exclaimed : “ Then I am not deserving to be in your company !” In the mean time they bade me be seated, and were proceeding to read accounts from the Brethren’s Church. I inquired : “ Is there to the present day such a church in existence, as the primitive apostolic churches were ?” They said, “ Yes, indeed.” “ Well, then, it is my wish to live in such a congregation.” “ If it be God’s will,” they replied, “ that this shall come to pass, He will provide ways and means.” Here commenced my acquaintance with the Brethren, and since that conversation took place, I longed for the fulfilment of my wishes.

A considerable time after my years of apprenticeship had elapsed, it so happened, that the king visited the city of Gothenburgh. His physician boarded at our house, and through his instrumentality, a station in the royal apothecary’s office at Stockholm was presented to me. I accepted of it the more readily, knowing that at Stockholm I should likewise have an opportunity of cherishing social intercourse with such as were of one mind with me. Although I had a very profitable station there, still my desire to live in a congregation of the Brethren in Germany always increased. In conformity, however, to the advice of the Brethren at Stockholm, I continued several years in this service. But in 1747 my desire grew so strong, that I was forced to give way to it. I therefore left Stockholm abruptly, and travelled to Herrnhaag. At first, some difficulties arose respecting my stay there, till I got into some business. Being among other avocations, charged with attending upon the sick, I at one time accompanied a brother to Barby, who was not yet quite restored. The night preceding our arrival at Eisenach, we both had a similar dream, viz. : that he fell out of the wagon ; only with respect to the issue of the accident, his dream was different, and more distressing than mine. At all events, we recommended ourselves to the gracious protection of God. Having continued our journey, early in the morning, I got out to warm myself by walking. But our dreams occurring to me, I stepped up closer to the wagon. At that very moment the wheel passed over a stone, and my companion was thrown out. I caught him in my arms, exactly as we had dreamed it would happen, but I was thrown down with him. This probably prevented the wheel from passing over him, and his receiving injury, as he had dreamt that he would.

Having spent several years in England, during which time I entered the married state, and was called to serve the Brethren’s mission in the island of Jamaica. Jan. 2, 1759, we set sail, but were compelled to come to an anchor in the Downs for a fortnight, and afterwards to run into the harbour of Kinsale, on the coast of Ireland. The captain, perceiving we should have a long voyage, recommended our laying in a larger stock of provisions. On entering a store for this purpose with my wife, the proprietors asked us, where we were bound to ? Being informed, they exclaimed : “ God forbid ! You don’t seem to suit for Jamaica ; for indifferent

characters only go there !” They advised us seriously, to desist from our intention, and to stay with them ; they would give us board and lodging, and I, being a physician, might soon have a run of custom. But if we preferred returning to England, they would grant us a free passage in their own ship, which would sail in a few days. We thanked them for their kindness to us, though strangers, and declared, that we were determined to pursue our voyage. They inquired, what had induced us to take this step ? I told them that I intended to practice medicine in Jamaica, but that my chief design in going there, was to preach the Gospel to the negro slaves. “ If that be the case,” they replied, “ then go in the name of God, for that is a *good* work, and we should be sorry to dissuade you from it.”

Being safely arrived with our brethren and sisters in Jamaica, after a voyage of more than 14 weeks, I soon entered upon the business devolving upon me in the work of the mission, as well as in attending upon the patients to whom I was called. It was truly my delight, to be permitted to serve my dear Saviour in both capacities, and to *Him* my warmest gratitude is due, that he enabled me to do it—that he comforted me in every distress, and gave me fresh vigour when I became enfeebled in body or mind. It frequently happened, that I had to ride out at night, to visit my patients, and this at times so exhausted me, that I was ready to faint. My good Saviour, however, assisted me so faithfully, among these and other trying circumstances, that I do not remember ever to have been dissatisfied with my lot.

During the time of the negro insurrection, when many white people were murdered, I never on my excursions took any kind of fire-arms with me ; I depended altogether upon the protection of my Lord, and he always brought me safely home. One day, going to see some patients, I passed through a very woody and mountainous country, and refreshed my mind while riding on at a slow pace, by singing. The negro who accompanied me, probably perceiving some danger, suddenly rode up to me, and said : “ Massa, I hope you be in good spirits ?” In fact, I was not aware of the impending danger. A number of runaway slaves, who now formed a band of robbers, were pursuing an officer, just before us, and he arrived but a short time before me on the plantation whither I was bending my course, quite exhausted with fear and fatigue. On my arrival, the military who were drawn up in order there, asked me, how I had escaped the robbers ; and when I assured them I had seen none, they could hardly believe me ; for they had seen the robbers enter the woods, from whence I had come.

On another occasion, I sought for shelter against the rain in an old, uninhabited building, that stood on a rising ground. A gang of robbers had just left the house, and the last of them only ran out, when I entered it. They were panic struck on seeing a number of slaves, that had been taken prisoners, led up the hill. I had to pay a visit to Colonel Armstrong, who, with his family, was anxiously looking out for me from the great square in front of their house, fearing that I had fallen into the hands of the robbers. Their joy at seeing me safely among them, was much increased on learning, that the rebels had done a great deal of mischief in the neighbourhood. Colonel Armstrong endeavoured to persuade me to stay with him that night. But I declined his generous offer, and returned that same evening to my home on Eden plantation. My

wife had likewise sustained no injury, although a company of rebels had passed by our house in my absence. On the whole, our house, although it was situated on a solitary eminence, and distant from the nearest house a mile and a half, was screened by the protecting arm of our faithful Lord against every attack. Thus far our late brother brought down his own narrative.

Having served the Jamaica mission 20 years, he returned to England, and took up his residence at Ockbrook. Here too he continued to assist in the clerical duties of this congregation, and to practise the healing art, so long as his circumstances would permit. Being bereft of his partner in 1793, his daughter took upon herself the domestic concerns of the family, and waited upon her aged father, which she continued to do with true filial piety for *twenty* years. But towards the last, she grew feeble, and began to feel that she was no longer competent for these services of love and duty. Apprising her aged father of the circumstance, he clasped his hands, and exclaimed: "Well, dear Saviour! then take me first to Thyself!" His prayer was granted. He fell asleep as a weary traveller, in the 94th year of his age (in the year 1815;) and four days later his daughter followed him into a blessed eternity. Their bodies were consigned to the silent tomb, both on the same day.

For the Christian Herald.

THE SUMMER EVENING DREAM.

THERE are moments in the life of every one, whose soul is not completely enshrouded in selfishness, when the situation of others cannot but rouse the attention and call up the deepest feelings of the heart. The wants, the woes, and the sorrows of our fellow beings, must at times turn aside the attention so commonly engrossed by the insignificant self, and make us feel, that even our sympathies and commiserations are needed, and that a part of the field of humanity is to be trodden by us. We are naturally so inclined to listen to the whispers of selfishness, that it is only now and then that the miseries of others break in upon us, as the mighty water-spout bursts before the vision of the astonished mariner, and immediately disappears and is forgotten.

Toward the close of the last summer, I was led by a friend through one of our largest cities, to view its situation, its greatness, or whatever else would tend to gratify the curiosity or afford instruction to the visiter. Without ceremony, we wandered wherever our fancy guided;—beheld many superb buildings, adorned by the fingers of art—the costly magnificence of pride—and the small and filthy cells of hopeless poverty;—we gazed at those whom we beheld charioted in splendour, and stared at the thoughtless visage of the hooting chimney-sweep. We saw much wealth—many abusing it—many needing it—many grasping after it, and all desiring it.

After rambling all day through the crowded streets, I was glad to find myself alone, just at eve, on a gentle elevation without, and above the city, calmly sitting under the shade of a beautiful evergreen. The soft stillness of a summer's eve was now sighing over me, and I gazed at the city below, as at a spot from which I was every way separated. The

business of the day was now over—the streets were thronged with the multitudes, who after the toils of the day, were retiring to their respective abodes—the rumblings of the noisy carts were ceasing, and it seemed as if the pulse of the population were about ceasing to beat. The shades of evening soon began to spread over the city, and its murmurs were becoming less and less distinct, as it faded in dimness from my eyes; and during the sleep into which I fell, the following picture passed before my vision.

I thought myself still sitting in the same spot, and in broad daylight, once more threw my eyes upon the city before me. I could now not only see each of the busy population, but seemed also to possess a clear knowledge of the motives from which each individual acted. The streets were once more crowded to excess, and each pushed his way onward, as if his life depended upon his own exertions. All classes were busy, and all laboured with a zeal that would have honoured the best of causes. At one place, I saw a group of merchants pacing the place of exchange with agitated steps. Here and there among them, I noticed a face that seemed calm and placid; but looking at the heart, I perceived this was only a mask assumed to deceive his creditors, and that this person was about to be ruined. Here too was another merchant, who seemed to move with an uncommon share of self-complacency, and for a moment, I thought he must be happy; but another glance convinced me that this could not be; for he was one of those who can smile at misery—whose hand can wring the bosom of poverty—whose heart is corroded with covetousness—whose love is concentrated upon his gold—and who adores no power but his riches.

On turning to another part of the city, I saw a collection of men, who, by their vociferations and noisy revelry, I knew must be sailors. These had many times been in danger, and when they saw immediate destruction opening before them, they cried to their Maker, and were relieved. Often in their distress had they prayed to the Ruler of the waves, and were preserved; and they were now calling down the vengeance of that same power by their oaths and blasphemy; and it seemed as if the men who had often seen the greatest displays of the power of the Almighty, were eager to be foremost in awaking the sleeping wrath of Heaven. They had often sailed over the beds of the deep, and on the mountain waves rode out the mightiest storms—for the arm of God upheld them; but they had forgotten these mercies, and they rejoiced to place themselves in the grade of brutes. Gayety was, indeed, written on their foreheads, but the "way of peace" was to them wholly unknown. They were fast drowning the last whispers of conscience, and they will then be lulled to sleep, to wake no more, till they wake pillowed beneath the waves of everlasting despair!

It would be tedious to enumerate the various abominations practised by the inhabitants of this city,—the sight of which must have moistened any eye—must have sickened any heart. I saw thousands before me who were seeking for self-gratification with the same eagerness that man should seek for immortality. Some bowed before riches, which were soon to take wings and fly away—some prided themselves on elegant houses built by fraud—some on richness of dress which covered aching hearts—some were governed by passions too low for brutes—all were grasping at the shadows of time—all were treading on forbid-

den ground ! Had this been a city in a Heathen land, I should not have wondered ;—but it was not ;—it was illumined by the light of Heaven. The Bible lay before them unopened, till they might have written their own condemnations in the dust which covered it. In short, they were all gone astray ;—and there seemed no wickedness too foul for practice—no contempt of Heaven too open ;—the streams of sin were thickening, as they rolled through every street, and it appeared as if the mass of pollution was too great ever to be removed !

My attention was now drawn to another scene. The patience of Heaven was exhausted, and He, whose is vengeance, was about to bestow recompense. On a sudden a dark black cloud began to gather over the city, and I now supposed the breath of the Eternal would soon destroy a place so wicked. But it was surprising to witness the conduct of the citizens as they beheld this storm of wrath gathering over them. They sung—they danced—they invented amusements of every sort to lull them to rest, though they knew they were treading on the confines of destruction. The cloud of vengeance had now nearly overspread the whole city, and enveloped most of it in total darkness. These slow-curling clouds of blackness, now torn asunder by burstings of thunders—now riven by intense flashes of lightning, plainly showed that the wrath of the Almighty was fully roused, which in a moment might place thousands of immortal beings in a world of misery.

Trembling with anxiety, I gazed, and expected every moment to see the bursting of this storm, and to hear the last groans of a city buried in ruins. But I was disappointed ;—for a few men, whom I had not before observed, retired into a secret corner, and there prayed to God that he would avert his threatening wrath. These were a small company of pilgrims who had been so mingled with the world, as almost to have forgotten their real characters. Their first business was to repent of their own sins—to mourn over their short-comings in duty—and to humble themselves before their incensed Maker. They then prayed in the name of the Saviour of sinners, both for themselves and for their city—and their Father heard their supplications. The clouds of darkness now began to be dispersed, and mercy once more took the place of judgment. The murky sky once more became serene and beautiful. Not only so, but as the storm cleared away, the Dove of Heaven flew on the wings of love, and carried salvation to the city. The bells were now ringing, and the multitudes rushed to the courts of God—some with songs of eternal joy—others with hearts of contrition. Oaths and blasphemy were exchanged for praises and thanksgivings. Every heart became a temple for the Holy Ghost, and all gathered round one common altar, and the offerings of every heart mingled and rose to Heaven in one united column. Misery and wretchedness fled from the city, and the shouts of redeeming love took the place of the cries of wo and despair.

" This," thought I, " this is a *revival of religion*—a *revival of religion* !"—and I awoke ! The beauties of the evening were all spread around me. The Heavens were clear and sparkling—the oars at a distance broke the still surface of the water which lay just below me—the city of which I had been thinking was glimmering with lights, and still sending out a confused murmur—the silvery moon was shedding her richest rays on the smooth river, and thus turning it into a stream of li-

quid silver ;—and who will accuse me of weakness for kneeling upon the soft grass before I left this delightful spot?

Y. C.

PRESBYTERIAN CHURCH IN NEW-ORLEANS.

To the Editor of the Christian Herald.

SIR—I have waited in vain for some able pen, guided by the spirit of Christian charity, to make an appeal to the public in behalf of the destitute church in New-Orleans. It is well known that fears are entertained of its being sold and converted into a theatre. And will Christians calmly look on and submit to such awful profanation? Will they not rather rise, in the strength of true piety, and rescue by their donations the sanctuary of the Most High? Philadelphia has set them a noble example—an example truly worthy of imitation, by taking up collections in her churches to aid the little band of disciples in New-Orleans who are making exertions to retain their place of worship, and are sighing to hear the voice of a gospel minister, while they are mourning the desolations of Zion, and wandering as sheep without a shepherd. And must they still remain thus destitute? Are there no young men of superior talents and ardent piety, who, blessed with the spirit of the Martyr Larned, will take their lives in their hands, and go forth to preach the glad tidings of salvation to the thousands who are swiftly rushing down the broad way of perdition. Oh, why will no one stand forth the advocate of *this* cause?—Where are the devoted ones—the fruits of the late revivals?—Where the Mills' and Brainerd's and Martyn's of America? Have they *all* gone to their rest?—if so, a mantle of mourning may well shroud the destiny of New-Orleans;—if so, ye people of God, ye must continue to sigh and lament, and go mourning to your graves, encompassed by sin, and sorrow, and calamity. But let us hope better things; let us hope that some one or *two* will no longer remain deaf to the cry of the perishing, but animated by a holy hope, and cheered by the blessed anticipation of winning souls to Christ, will put on the *whole* armour of God, (for they will need it *all*; see Ephesians, vi. 18.) and go forth conquering and to conquer in the name of the Lord Jesus.

Is there not too much apathy among Christians on this subject? Oh, may the Spirit of the Most High be poured out in copious effusions; then they will awake and rejoice to assist in upbuilding Zion.

SYDNEY.

For the Christian Herald.

PLAN FOR A FREE CHURCH.

SEVERAL Episcopalians, residing in the vicinity of Corlaer's Hook, taking into consideration the neglected situation of the neighbourhood, in respect especially of Episcopal places of worship, or rather the entire destitution of the eastern part of the city, have resolved on endea-

vouring to supply the want, by the adoption of something like the following plan :

The object is, to build and endow a church, of which none of the pews shall be either sold or rented ; but shall, without reserve, be free for all who shall be induced to attend.

It shall be Episcopal in its organization, ministry, and worship.

The mode proposed for effecting the object is the following :—A certain number of individuals will procure the ground, and commence and carry on the building on their own responsibility, at least till it be inclosed ; when the work is thus commenced, and the public thus convinced of their determination to proceed, agents to be appointed, will solicit contributions from their fellow citizens and fellow Christians, for the double object of defraying the expenses incurred, of completing the work, and providing for the establishment a permanent support.

After defraying the expenses of building, whatever money shall remain on hand, shall, upon the congregation's being organized according to law, be conveyed to the vestry in legal form, conditioned that the establishment shall for ever remain sacred to the purposes for which it was commenced, that is, a *Free Episcopal Church*. It shall also be a condition, that (after the expenses of building and endowment are obtained) on the first Sunday in every quarter, commencing with the new year, or in case of necessity, on some other day to be appointed, the entire collections shall be appropriated to the purpose of establishing a fund for raising other establishments on the same plan, in succession ; that is, the sums collected at such times, shall be vested in the Savings Bank, or some other similar institution, to accumulate, and afford funds from time to time for building and endowing additional Free Churches.

In order to carry this plan into effect, the services of a clergyman of their church are secured, who will labour gratuitously for a sufficient time to give the object a fair experiment, but who is determined to reap no personal benefit from the eventual success of the design.

Agents will shortly be appointed to call on the inhabitants, but no payment of subscriptions will be called for until the building be enclosed.

The above plan has met with the hearty approbation and recommendation of the Bishop and Clergy.

For the Christian Herald.

TRINITY CHURCH-YARD, OR THE FIELD OF DEATH.

It requires no time for imagination to call up unseen realities, or to transport itself to past and future ages ; and faith can rest upon things unseen, and upon the most distant futurity, as intently and as firmly, as sight, upon present things and passing events. It is profitable in the highest sense, amidst the cares and bustle and hopes of this world, to indulge, not a wild, wandering imagination ; but a sacred and scriptural imagination which calls up in authorised forms those unseen realities, which bear an awful relation to our present condition. Who that will do this can have his mind engrossed and enslaved by " things seen and temporal." While he mingles with unseen and future realities, and

dwells upon the hidden scenery which Revelation discovers, he feels the sacredness and the responsibilities of his passing hour. Born but yesterday, and living for a day, I need not bury my soul in the present and the visible. There are other realities, in which I am infinitely more concerned. I love to recall the imagery of ages past, which history and Scripture warrant, and to throw myself into the midst of that untried futurity of which inspiration portrays the instructive and awful scenery.

Often when walking the streets of our great and busy city, do I turn away my mind from the passing scenes, and lose myself in the vivid conception of the unnoticed realities which have a present existence—of the revealed realities, which I conceive are yet to have existence on the very ground we now tread upon—and never with deeper interest than upon Trinity Church-yard, that “*FIELD OF DEATH*,” situated at the very confluence of the business and pleasure of our city.* From what a commanding position, and with what a ghastly aspect, thought I, does Death look down upon the great arena† of our city’s business : How he seems with his hundred thousand victims to block up the very avenue of our wealth, our speculations, and our commerce; and what a chilling frown meets the expecting and the successful speculator, as he strives to pass by unheeding and unheeded. Did they see the frown of Death—did they see his heaps of long slain victims, piled rudely upon heaps, what an appalling thrill and dread would come upon the throng who give all their activity and earnestness, to the gettings of this fleeting hour. How are their eyes holden that they see Him not!—Was it for nought that He who directs the destinies of our citizens, whose Providence concurs with the gracious invitation of his word to lay hold on eternal life, should have placed on such a commanding eminence, Death’s crowded field! Oh, was it for nought that the parade, and fashion, and pride, which glory in the vanishing realities of the moment, must all pass the Field of Death?—that vanity must strut and vapour its fleeting hour, that giddy thoughtless folly should all day long tread on the border of the Field of Death?

How silent is this crowded field! Was ever crowd so still! They utter no complaints, they teach no lesson, save with the silent eloquence of Death. Once they were moved by our motives, and mingled in the affairs of men:—but now how silent! The rattle of the crowded streets disturbs them not. The anxieties, and hopes, and desires, which hold the passing throng of living mortals in eager pursuit, and which mingle with the air from a multitude of tongues, as all day long the ceaseless procession of “a proud and gay and gain devoted city” passes on, disturb not the breathless silence of the Field of Death.—If the sun shine, or the Heavens blacken; if summer cover their habitation with the green grass and the flowering shrub, and gently wave the foliage of its elms and willows with its southern breeze; or if winter strip away the vegetation of the Field of Death, and overspread it with an icy covering, howling among the surrounding tenements of the living, around the

* “It is ascertained that more than 100,000 persons have been interred in Trinity Church-yard alone; and it has long been impossible to inter one, without disintering another.”

† Wall-street.

Death environed church, and across the graves—this mighty congregation heed it not :—The Sabbath, with its symphony of prayer and praise, seeming to disenthral the Death-field of its terrors ; the week day, with its jar, and noise, and confusion—are alike to them. Along the avenues of business and pleasure they cast no anxious looks. Who owns the real estate ; who manages the banks ; whose richly laden ships come safely into port ; who rolls in splendour, and who rules the state—they ask not, care not. Gathered from the east and from the west, the children of two continents and many islands here sleep together. The rich and the poor, the honourable and the base, crowd each other in their narrow house—moulder and mix their earthy frames together. They lie unnoticing, but not unnoticed. He, who sustained their living frames, watches their sleeping dust. The fair and garnished habitation here lies in ruins. But the immortal tenants stay not in this Field of Death. It is sown with the bodies, not with the spirits of men. They live, but where ? Oh, who can tell me where ? Live they in the bliss of Heaven, or in the pains of Hell ?

We know not where. Yet we believe, that to every ruined habitation, there is in some untried region, a living but absent spirit. As many bodies moulder sown in earth, so many spirits live, awaiting the day of their reunion. Immortal spirits wait to reoccupy their long deserted habitations, and often cast a look through the distance to those mouldering ruins, once so precious, now so vile, and yet again to be restored by the power of God.

When the walls of Trinity shall have been many times rebuilt, and have served a thousand generations as the temple of earthly worship ; when many ages more shall have rolled over the sleeping thousands of this crowded Death-field ; when the vacant squares of our wide extended city shall be each a garden of the dead ; when many millions shall have slept with us and with our fathers, and mingled quietly with the dust of the Island of our habitation ; when, after many ages of the reign of Jesus, countless millions await a glorious resurrection, and Satan for a little season beguiles again the sons of men :—

THEN, on such a morning as I now behold, when the sun is mounting towards his midday height, tracing his track, trodden from the foundation of the world, and seen as he has been seen in the splendour of an unclouded morn by the countless millions of the human race—when busy crowds are careering their way along our avenues of business and pleasure, and their hearts are beating high with hopes of long life and large inheritance :

THEN, shall the heavens thicken with a mighty cloud, and in the twinkling of an eye a trump shall sound, arresting in the street and in the house, on land and on sea, the thousands of our city, and the millions of our world—and every eye from pole to pole shall in an instant turn to gaze upon the portentous signs of an abused or received Redeemer in the air : Then shall the hidden dust ascend a great and living congregation from the Field of Death, a spectacle to an amazed city, mingling in the rising ruins of the whole family of man—A momentary prelude to the ascension of the living and the conflagration of the world.

Reader—thou wilt shortly be a tenant in a Field of Death—In the day of thy souls reunion to its mouldered body, mayest thou hear thy Saviour say, “ Enter thou into the joy of thy Lord.”

Intelligence.**CONTINENT.—Jews Society.****EXTRACT OF A LETTER FROM MR. M'CAUL.**

We have great satisfaction in being able to lay before our readers an interesting letter, just received from Mr. M'Caul.

Warsaw, Dec. 5, 1821.

MY DEAR SIR—I can scarcely collect my thoughts to write to you, I have been so overjoyed with the events of the last ten days. In the first place, I anticipated much trouble in getting the books out of the custom-house, on account of my not having an invoice to present to the Censor. I waited on M. ———, and informed him of this circumstance, and requested that he would himself give me an order. This he was kind enough to do, and in less than an hour after I had the books in my lodging. What made this so important was, that last week was the last of the fair, and immediately after the termination of the fair, most of the strange Jews leave Warsaw.

Tuesday morning I went into the fair with seven Tracts in my pocket, to make a beginning. I offered one to a Jew; I then walked on a little; in about ten minutes I returned to the same place. The Jew was standing reading, surrounded by many others; so soon as he saw me, he said, That's the gentleman. The Jews immediately left him, and came to me, asking for Tracts; in a moment the remaining six were disposed of. Wednesday morning, I returned to the fair, having seventeen Tracts. I had not the trouble of offering one, as the Jews immediately recognized me, and came to me of themselves. Thursday morning I disposed of 24 in the same way. Friday, I went twice. The moment I was perceived, I was completely mobbed by Jews soliciting books:—then I gave away 45. I had taken the precaution each day of telling my address to every one who asked for a Tract. This had the desired effect. Saturday, being their Sabbath, they began to come about eight o'clock, and my lodging was literally full until after dark. Sunday the same; Monday still more so; yesterday not quite so much, and to-day still less; however, I have no reason to complain, as, since Monday se'nnight, I have distributed 868 Tracts; and since last Saturday, about 400 Jews, men, women, and children, have called on me for books. Many of these were teachers, and solicited Tracts for the use of their schools, and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them, as what a Jew buys, he values more than what is given him. I have sold a few, some for two florins, Polish, i. e. about a shilling, some for four florins.

The persons who mostly ask for Testaments, are teachers, and these are in general the poorest in the Jewish community; for Teacher, means nothing more than a petty Schoolmaster, who teaches ten or a dozen aged children to read out of a ragged Talmud. To some persons,

who could give a good account of the Tracts, I lent Testaments. A Jew from Conski, a town sixteen German miles from here, came to me this evening to buy a Testament. He received two Tracts, one was that containing the passages relating to the Messiah, out of the Old Testament, compared with the passages out of the New Testament, showing their accomplishment. He said, this Tract pleased him very much; that he had always been accustomed to read the Prophets, and had never been able to get over those passages; that, therefore, he wished to have a New Testament to satisfy his mind. He also told me, that at ——— there is a Society consisting of ten Jews, who meet together to seek the truth; that they meet in secret for fear of the Jews. According to his account, all the Jews about Cracow are much more enlightened than those of Warsaw, and if Becker approves of it when he comes, I think it would be well for one of us to visit. ——— and ———. The winter is a little inconvenient to travel, but it is by far the best time to distribute books, as the nights are long, and the Jews do not work much after dark.

Out of all the persons who came to my lodging, only one person behaved rudely. He was an old man: he called me and the authors of the Tracts, all the abusive names possible. I did not answer him, so when he had concluded his harangue, he went away. Yesterday morning, somebody came before the windows, and tore a Tract. These two are the only unpleasant circumstances that have occurred. The rabbi at ———, whom I mentioned as having refused a Testament, has, after all, been reading one. A young man who had studied under him, bought one for three florins, and immediately set off to read it with the rabbi. The latter sent him back to me to say, That Jesus might be the Son of God, but he could not be the Messiah, as he was not the Son of David, not having a human Father.

I am, your's, &c.

A. M'CAUL.

To Rev. C. S. Hawtrey.

POLYNESIA.—MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.

Woahoo, July 6, 1821.

REV. AND VERY DEAR SIR,

OUR unchanging Benefactor is now kindly offering us another opportunity to communicate with you. The ship *Alexander*, Capt. Comberford, which left Boston last October, for Columbia River, arrived here yesterday, and will sail for America to-morrow, by the way of Canton. By the last conveyance, Capt. Lewis, of the ship *Arab*, we wrote you in our joint letter, of the general prosperity of our schools; of the removal of brother Thurston from Kirooah and settlement at this place;—of the defection and excision of Dr. Holman; of the erection of our framed house;—and gave some intimation of a contemplated visit to the Society Isles, by the special and gratuitous favour of king Tamoree.

It is now about three months since he began to contemplate that en-

terprise, and he seems steadily to aim at it, as an object noble and truly desirable. He is disposed to fit and man, and send at his own expense, one of his new fine brigs lying at Wymai bay without employment, in perfect trim for a voyage, and well furnished with the substantial provisions for such a voyage. He wishes to open a friendly correspondence with Pomare—to inquire how he and the missionaries do, and how they live, and to give us the opportunity to see them, that we may be more useful to him and his nation. He wishes also to procure seeds, plants, shrubs, &c. from the variety and exuberance which those isles afford.

Reasons for such a Voyage.

We desire to cherish in Tamoree so noble a spirit. We desire to draw in the salutary influence of Pomare at this time, to encourage the rulers of these islands to acknowledge Jehovah as their God, and Jesus Christ as their Saviour. We desire to see our missionary brethren there; to make ourselves minutely acquainted with the whole economy of their establishment; to avail ourselves of their personal advice from long experience; to see the state of their schools and church; the modes of instruction and of worship adopted among the people; to learn what laws, customs, arts, &c. they have recommended, or would recommend; to obtain copies of all their elementary books, translations, &c.; to consult them especially respecting the most convenient characters for writing, and printing this language; and to be refreshed by our brethren there, in our distant pilgrimage in this western world. These are facilities for our work which we should hope to obtain—facilities of which we now feel the most pressing need, and without which we believe many of our plans must be less wisely concerted; many of our measures less decided; and our labours more tedious and unsuccessful, our steps more tardy and hesitating, in many parts of the great work of “laying the foundations broad and lasting” in this new and interesting place,—where the temple of the Lord Jehovah must rise in order and beauty, fitly framed together, holy, and filled with his glory.

Nor can we say, that an ardent desire to rejoice with our brethren there over the late downfall of idols, and the signal triumphs of the cross in those favoured isles;—to refresh them with good news from a far land;—and to preach among our fellow-labourers there and the natives converted to Christianity;—has had no influence on our minds, in looking at the question of expediency, as to sending one or more of our number to them at this time.

Remembering the desire of our patrons, that we might enjoy the benefit of a personal interview with those honoured servants of the Lord Jesus, should Providence put it in our power, we have presumed upon their approbation of the intended visit, in view of what we consider to be weighty reasons in its favour, provided no material objections are opposed to it. Now we apprehend *no increase of expense to our patrons*; *no loss of time*, as our schools can be well conducted in the mean while, and the business of acquiring this language will not be retarded; *no loss of influence with this people*, who have heard a good account of the improvements at Otaheite, and desire to see the same here; *no sacrifice of health*, as it is the opinion of those deemed competent to judge, that there would rather be a prospect of promoting health.

Nature of the Voyage.

We have deliberately consulted the opinion of several gentlemen acquainted with the nature of the voyage, and with the chiefs of both nations, who advise us to go, and who, from habitual acts of kindness, deserve our confidence as *friends*; such as Capt. Davis and others. They tell us that the passage is uniformly pleasant, occupying about 20 days to go, and 15 to return. Tamoree is particularly anxious that one of the brethren from that station should go, and to the mission it appears desirable that one of the missionaries should also go from this station, which Tamoree decidedly approves. It has seemed desirable to us all, that some such expedient should be tried to revive the drooping heart and sinking health of brother Ruggles, for which medicine seems to be applied in vain. He has lately come to this island to make an experiment, to consult on the subject, and to inform us, that Tamoree says his brig is ready to sail; that he has engaged a good man to take charge of her as master; and that he wishes Mr. Bingham to come down with a view to embark shortly.

Resolution to embark.

With such facts, hopes and prospects before us, we have resolved unanimously, to avail ourselves of the present opportunity of visiting the Society Islands. Brother Bingham is designated as one, and brother Ruggles as the other, should there be, on his return to Atooi, a fair prospect of benefiting his health by the contemplated visit; other wise brother Whitney would be allowed to go in his stead. Should brother R. go as one, his wife would deem it her indispensable duty to accompany him. Indeed, such is her anxiety for him, and her earnest hopes of seeing him benefited by such a measure, that she has been ready to lead the way, and to smile at the prospect of being allowed to make such an effort to save the valuable life of her husband, and to prolong his important labours among this people. Mrs. Bingham also, to second that effort, and the more perfectly to carry into effect the whole design of the enterprise, is ready, and is approved by the mission family, to accompany her husband, committing her school, meantime, to the care of Mrs. Thurston.

Within eight days the ship *Tartar* sails to Atooi, in which Mr. and Mrs. Ruggles expect to take passage, and, shortly after, Mr. and Mrs. Bingham will probably follow in the schooner *Eagle*, Capt. Cole; and at Atooi complete the needful preparations, and embark thence shortly, should the Lord permit, and smile on our path. Should he hedge up the way, or materially change the prospect, so as to make it appear unwarrantable, brother Bingham will reside a short time at that station, attending on his appropriate duties, and return to Woahoo as soon as it shall appear to be best.

Difficulties with respect to an unwritten language.

We have now given you a summary of our present views on this interesting subject. You are aware of the very great difficulty which must meet us in the commencement of our work; difficulties in acquiring and

printing an unwritten and an almost unknown tongue, without competent instructors, and without any standard of pronunciation ; as we have reason to believe, that the youths who left this country at an early age, and have received the rudiments of an education in America, have but a very imperfect knowledge of their own language, and an equally imperfect acquaintance with ours. There are difficulties, also, of fixing on a character in which to write the language, which will enable the learned of Europe to acquire a knowledge of it, and, at the same time, make this language a convenient medium of access to the English language and to the Otaheitan books. Many of our pupils will doubtless wish to become acquainted with both. We have not yet agreed upon the alphabet to be employed. We are strongly inclined to adopt, as the basis, what are termed "*the foreign sounds of the vowels*" in the Roman alphabet, and then use so many of our consonants as this language requires. Thus we should have an alphabet not very unlike that of Otaheite, and so near to that of the English as not greatly to embarrass the young Owhyhean in acquiring the English, or the American in reading this language. But we think an interview with the missionaries at Otaheite would afford great help to us in this respect, as well as in many others.

State of the Mission.

We will now undertake to give you the outline of our history for a few weeks past. We have often heretofore had occasion to speak of the wonderful preservation of our lives and health. The family has lately been afflicted with sickness; though the chastising rod has been laid on us with a gentle hand. The dysentery has threatened almost all the family. Mr. Chamberlain, and Thomas Hopoo, have been sick with it, and under the physician's care. Mrs. C. has lately been confined at the same time. An infant orphan taken into the family, bereft of its mother by death, of its nurse also by death, of its father (a white man) by desertion—nourished and cherished especially by Mrs. Loomis—died last week with a dropsy in the brain, and was decently interred by us.

Yesterday we attended the funeral services of Mr. Lovell, second officer of the American brig *Ino*, Capt. Grimes, who had been several weeks in the mission family, sinking in the last stages of consumption, and who died on the 4th instant. He was the son of Mr. Lovell of Boston, an officer of the customs in that town. From the care of the sick, disturbed rest, and apprehensions of an attack of the common complaint, Mr. Bingham omitted to preach in his turn one Sabbath: the only instance of the kind since our landing.

Through the merciful kindness of our covenant Father, the family are now comfortable; though Mr. Chamberlain is not entirely recovered.

School and School Fund.

But let us with gratitude look upon another part of the proposed outline. During this season of affliction our flourishing school has passed its 4th quarterly examination, to the great satisfaction of the family, of the American consul, and some other gentlemen present. And in our report of the orphan school, patronized by foreigners, we had occasion to acknowledge \$707 subscribed, and \$527 collected during the last

year for the support and education of orphan children; and the subscription has been augmented since to more than \$800.

Erection of a Church.

The liberal gentlemen in port, with two of the principal chiefs, have subscribed from \$400 to \$500, for the purpose of erecting a decent church for the worship of Jehovah, with the full approbation of the king and chiefs. Capt. Brown subscribes for the pulpit; Capt. S. turns 1000 feet of lumber, which we bought of him at \$50, and places to that subscription; Captains Ebbets and Davis subscribe \$40 each, and \$60 each to the school fund, besides many other favours to the family.

The house for public worship is to be built in the native style, thatched with grass, and lined with mats; but will be furnished with glass windows, good doors, with two rows of long seats separated by an aisle, besides a decent pulpit and appropriate seats for the mission family, and will accommodate about 200 people, for a few years, till a chapel can be erected still more commodious and permanent.

This we consider an important testimony from this government, as well as from the foreigners, in favour of the worship of the true God. And we would call on our patrons and helpers in our native land to help us to praise God for these gracious answers to their prayers. Some of the most interesting facts stated above, respecting the subscription for the house of worship, and the decided approbation of the king and chiefs, were communicated to us on the last Monthly Concert, and we were made to rejoice in the gracious promise, "*While they are yet speaking I will hear.*"

The success of the mission may be measured by the faith and fervency in prayer of its friends. We are cheered with the hope that it will prosper, though we are less than nothing. The work and the glory of it belong to the Heir of all things.

With cordial salutations to you, dear Sir, we are your servants for his sake.

H. BINGHAM,
A. THURSTON,
S. RUGGLES,
D. CHAMBERLAIN.
E. LOOMIS.

Rev. S. Worcester, D. D.

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

It is known to our readers, that a reinforcement of considerable magnitude is to be sent, with the leave of Providence, to the mission at the Sandwich Islands, in the course of next summer. Thousands of Christians would be very unwilling that it should be delayed, for a single month, after the proper season of the year shall have arrived. Yet, it is obvious that an adequate reinforcement cannot be made, without considerable expense. The pecuniary advances for the mission, which sailed two years and a half ago, were more than \$10,000; and there is reason to think, that the contemplated reinforcement will cost a still larger sum. At the same time, it is not to be forgotten, that the other missions

need be maintained in their regular course of operations. What remains, then, but for those who set a just value upon the object, to exert themselves that the proper means be furnished. This is not a private concern, but the concern of all Christians. If private emolument were the object, there would be no lack of adventurers. Can there be a doubt, with respect to the support which the present design will receive?

Various articles, necessary for the prosperity of the mission, will doubtless be furnished, by persons who manufacture them in their families, or their shops; or by associations of individuals, who will unite their labours for this purpose. Among the articles necessary are the following, viz.: an ox cart, a large horse-wagon, two single horse-wagons, two hand-carts; four wheel-barrows, plain articles of copper work, put up in the most compact manner, all the parts of common chairs and tables ready to be put up together; common bedsteads; a considerable number of hoes, axes, hammers, &c. of the best workmanship; the common articles of kitchen furniture; and harness for the horse-wagons mentioned above.

Articles of bedding and clothing as follows, viz.: a few dozen blankets of moderate thickness—cotton sheeting, mattresses, bed-ticks, and various kinds of thin bed-coverings. Cotton garments for children and adults, of both sexes; stationary of every kind, for the families and schools.

Donations of these various kinds will be given subject to the condition, that if too many of one sort are received, the supernumerary articles may be sent to the stations among the Indians, or exchanged for other articles more needed.

The Committee wish it to be distinctly understood, that the missionaries have nothing to do with commerce, strictly speaking; that no returns of property are ever expected in this country for articles sent out; but that these articles are designed for the use of the mission families and schools, and to be used, in barter with the natives, to procure such things as are necessary for daily consumption, in carrying on the plans of the establishment.—*Missionary Herald*.

UNITED STATES.—AMERICAN BIBLE SOCIETY.

CORRESPONDENCE.

Fulham, December 24, 1821.

REVEREND AND DEAR SIR—Enclosed I have the honour of transmitting to you a letter addressed by our venerable President to the committee of the American Bible Society, on occasion of the regretted, but neither premature, nor unexpected event, which has recently deprived them of theirs. I cannot, at the same time, refuse myself the mournful gratification of adding the humble tribute of my affectionate sympathy to that of his Lordship. It was my honoured lot to be favoured with the correspondence of the revered Dr. Boudinot, and to be distinguished, on more occasions than one, by the testimony of his esteem and regard. I was early impressed with a high sense of his character, and my admiration

of it has increased in proportion as I have observed his zeal for the propagation of Divine truth and social happiness, during more than ten years of his active occupation as a patron and promoter of Bible Societies. The exertions he made to bring about the establishment of the American Bible Society are neither unknown nor unhonoured among us. That a life so nearly exhausted at the foundation of that Society, should have been continued to witness its fifth anniversary, is a circumstance which ought at once to stimulate our gratitude, and diminish our regret. For the venerable deceased himself we have no tears to shed but those of joy. He has terminated an honourable career by a triumphant dissolution; and the Society of which he was not more the honoured President than the liberal benefactor, will preserve a memorial of his ardent piety, his generous philanthropy, and his public usefulness, to the latest posterity. I have the honour to be, Rev. and Dear Sir,

Yours, very faithfully,

JOHN OWEN,

Secretary to the British and Foreign Bible Society.

The Rev. Dr. Milnor, Sec. of }
the American Bible Soc. }

British and Foreign Bible Society, London, Dec. 17, 1821.

GENTLEMEN—In full accordance with the feelings of the Committee of the British and Foreign Bible Society, I now discharge the melancholy duty, of communicating the expression of their sympathy and condolence to their American Brethren and Fellow Labourers, on the loss which they have sustained in the lamented death of their most venerable and respected President.

On such an event they cannot but indulge the soothing reflection, that the remembrance of departed worth will long retain its influence, in promoting the interests of that holy religion which Dr. Boudinot so zealously cultivated, as well as prosperity of the Society which he so zealously laboured to advance.

I have the honour to be, Gentlemen, your most obedient humble servant,

TEIGNMOUTH,

President of the British and Foreign Bible Society.

The Committee of the Ameri- }
can Bible Society. }

AMERICAN EDUCATION SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Boston Recorder.

EXTRAVAGANCE OF BENEFICIARIES!

— College, ————

MY DEAR MRS. ———, As you have ever professed friendship towards me, I take the liberty to address you on a subject as disagreeable as it is novel. You will pardon the liberty I take in writing on this sub-

ject, and believe me, I do it with regret. I was yesterday much surprised to learn that the good people of ——— feel very disagreeable towards me, *because I have been very extravagant in my dress*. I confess, madam, I felt much hurt on hearing this from such a source, and from a source where I had hoped I had friends, and where I ever hoped to merit them. You will suffer me to make a brief statement of my clothes, and then you can judge how much reason there was for such a report. When I heard of this, I had on a *kat* that was whole; all the rest of my clothes were ragged. I have not a whole shirt in the world; I have only one sheet; I have had no more for six months past. I have but one coat, and that is ragged. My shoes and boots are worn out. I have but one garment that is decent to wear in this place. Now I mention these things only that you may see how little justice there is for accusing me of extravagance. I might go on to state further, but my health is feeble, and I must be short. I have fought for my education through fire and water, through frost and fever—I have ruined my health and endangered my life, in my struggles to assist myself; and while these very struggles seem sinking me down to an early grave, I am reproached for being *extravagant*! You will pardon me that I speak with feeling; it is a subject that comes near me. If I have appeared too well dressed to the people in ———, I am sorry, and can only say that they never saw me wear a garment that was not given to me, and if my friends think me worthy and bestow good clothes upon me, am I to blame for wearing them. You have probably learned that the Education Society have voted that their beneficiaries must give notes of hand for half the money they may receive, and that these notes must be paid within a year after the student has completed his education. As I *know* I never could pay such notes, and as my conscience will not suffer me to give such notes, I shall of course again be thrown upon the world and my own exertions. I shall renew my struggles by going into a school, and if my life is spared, I hope I may in due time be fitted for something; and if I sink under my burden, I shall sink in the path of duty. You will not, dear Mrs. ———, think I have meant any personality above. I feel perfectly friendly to all the people in ———, and ever hoped they did so to me. As for my friend and family, be assured I shall ever remember you with affection and esteem. I have been wishing to make you a short visit, but my health would not heretofore permit. I shall never dare to visit ——— again. I have been urged very strongly to go to the south for my health. But I shall not go. You will not think by what I have written that I feel myself perfect; I am an imperfect creature, and need much to humble me. My love to your brother's family, as well as to your own. I thank you for your many kindnesses towards me, and shall carry their recollections with me to the grave; and believe me I feel towards you like a Son, while with reluctance I bid you adieu.

From the Religious Intelligencer.

MISSIONARY FIELD.

MR. B. of Chesterfield, Mass. designated a few rows on one side of his potatoe field, last season, for Missionary purposes, which was thought to be, by no means, the best part of the field. A lad, in the

employ of Mr. B., knowing the little attention given to this portion of the field, but being ignorant of the design, assisted in digging the potatoes; when he came to this part of the field, he remarked that these potatoes were much larger than those in the other part of the field, and in the simplicity of his heart he said to Mr. B. "Don't you wish you had called them all Missionaries?"

APPLICATION OF THE LOCAL SYSTEM.

To the Editor of the Christian Herald.

Sunday night, March 24.

MY DEAR SIR,

I CANNOT refrain from informing you of the interesting report that was made this evening by one of the sub-committees of our Local Association, as I know you take a lively interest in the operations of the district visitors. For more than three months, a prayer meeting has been held every Sunday afternoon, in a district abounding with those unhappy women, who seem to be cut off from the benefit of any exertion for their reformation, and may be said, to be nearly "out of humanity's reach." Several of them attended the meetings very regularly; subscribed for, and received Bibles; read with avidity the Tracts we gave them, and conversed very freely with some of the female committee, on the misery of their degraded condition. Among them one was noticed as appearing very solemn during the time of worship; frequently we saw her endeavouring to conceal the tears that flowed down her cheeks. One Sunday afternoon, while singing a hymn particularly adapted to such characters, when we read the words,

"When man but flatter'd to betray,
And lur'd thee from thy home away;"

she touched another who sat by her, as if to call her attention to lines so descriptive of their own state. Many were the interesting interviews we had with this woman; at last she expressed great sorrow for her past guilt, and an ardent desire to obtain the means for procuring an honest livelihood. What was then to be done?—relief must be afforded. We applied to the late managers of the Magdalen Society for the means of providing support for her; we, to our mortification, found the funds (about \$3000) had been distributed among charitable societies in the city, three or four months before our application was made. After that the young woman was very well for several weeks; our female committee visited her, and always found her solemnly impressed with the importance of eternal things. This afternoon she was able to attend the prayer meeting, and gave a note to the committee from the physician who had attended her, and in which they were requested to call at Dr. ———. We went, and found the benevolent physician anxious to draw our attention to the situation of the very woman who had engrossed so many of our thoughts. He saw a Bible on her table when called to visit her in a very low state. Astonished at perceiving God's holy word in such a house, he asked her, whence it came, and why *she* had that book in her possession, which spoke nothing but perdition to ungodly sinners—She burst into tears, and told him all her misery.

I called to see her this evening, and was much affected by her simple tale of woe. She said her mother was a very old woman, who grieved much for her child's disgrace; the poor thing said, "It seems to be so hard that I am the only one of the family *picked off*." I thought directly of the rifle that picks off the flower of the army in the day of battle, and I wept over the ruin that had been caused by Satan's deadly aim. We shall place her to board in a retired situation with an elderly, devout, pious woman, supply her with work, and should her profession of sorrow for past guilt arise from genuine repentance, we hope to restore her to her aged mother's house, and to the family from which a fiend infernal in the form of man so cruelly seduced her.

Should this be a brand plucked from the burning, who will not bless the Lord for having put the plan of district visiting into the heart of "*Chalmers*." Our visits are continued with increasing interest. But, *we want WORK for multitudes*. To complete the plan, we must have a House of Industry in every ward.

Your's respectfully,

A VISITER.

REVIVALS OF RELIGION.

Wilmington, (Del.) March 4th, 1892.

***** "I will take up a theme which has caused joy amongst the angels in heaven, and endeavour to tell you a little more of the blessed work now going on in our Church. Our dear *****'s letter has given you the commencement and progress of the work up to the last week: since that time no abatement, but rather an increased attention is manifested. At the anxious meeting held on Friday evening, numbers appeared deeply convinced of their guilt and danger, and when those who had obtained a hope, arose to come out and sing that sweet hymn, "Loving kindness," &c. it seemed like the final separation, when the ransomed of the Lord shall lift up their heads and sing, for their redemption draweth nigh. But weeping and wailing filled the hearts of those who had not submitted to Christ, and given themselves up to his free salvation.

"These anxious meetings are peculiarly solemn, and are only attended by anxious sinners and young converts. At these meetings, an instantaneous submission is most insisted on, and inquiring souls are directed in the language of the Bible to 'repent and be converted.' They are warned against trusting to their prayers, tears, or any other self-righteous means, and come to Jesus just as they are. Many have come to the anxious meetings in deep distress, who, before they left the place, have had their feet taken from the horrible pit and miry clay, and a new song put into their mouths, even praise to 'Him who hath loved them and given himself for them.' One young female last Saturday night week attended, in a state of mind painfully oppressive. She was seated beside a friend, who was rejoicing; and when the young converts arose to sing, she slung to her friend, and begged her not to leave her. She replied, she must, and passed on. She said, at that moment, it appeared as if the final judgment were come, when the righteous were separated from the wicked; and, in an agony of mind, she abandoned all her former refuges, and as she was, as she thought, sinking to hell, she fell upon the Rock Jesus Christ, —felt herself upon a sure foundation; and immediately rushing among the happy group, she called upon them to 'rejoice with her, for she had found her Saviour.' Oh! could you see the joy of these young converts—could you listen to their prayers—could you behold them 'following Jesus in the way,' crying, 'Hosannah! blessed is he that cometh!' your heart would leap with joy, and with holy David you would exclaim, 'Great is the work!' To behold their anxiety for their impatient friends—to hear sisters pleading with sisters—brothers with brothers—parents with children—children with parents, and friends with friends, would cause the burning blush of shame, (yea, has done it,) in the face of old professors, who have, for years, been negligent of the souls of those around them.

"I called not long since to see a young person under deep concern, and found her without hope, and of course wretched; soon after we entered, she threw her arms around a careless friend sitting next her, and in the most importunate manner entreated her no longer to delay coming to a Saviour. 'Oh!' she exclaimed, 'come! do come! no longer delay; if my poor soul is lost, O, try and save yours: O, come, come to Jesus!' They are both now rejoicing, and no doubt will love each other the more tenderly for this proof of faithful affection.

"One interesting feature in this revival, is its blessed effects on the minds of our Sabbath School scholars. Several who have left school for about a year, are the happy subjects of grace; and their language in prayer is a heart-cheering evidence of the value of that blessed word, which our adorable Jehovah hath said 'shall not return unto him void.' Many of the children, both male and female, now attending in the school, are deeply serious, hold frequent prayer meetings, attend every means of grace with great diligence, assemble in little groups to talk about the things which make for their peace, and give every reason to hope that a gracious change has taken place. Do any Sabbath School Teachers want encouragement to faithful perseverance? Let them come here, and behold these little children whom the blessed Jesus himself invites, and says moreover to all who would forbid or hinder them, 'suffer them to come unto me, for of such is the kingdom of heaven.'

"Another feature worthy of notice in this revival, is the great engagedness of God's people. Like those mentioned in Scripture who 'slumbered and slept,' too many have been dozing, and their light faintly glimmering. The faithful cry of 'Watchman, what of the night?' has roused them, and coming out from the 'foolish ones who had no oil,' they have arisen and trimmed their lamps, and gone forth to meet the Bridegroom, whose coming had been attended by a triumphant train,

who now shine gloriously even in this lower sanctuary. Meetings for prayer have been very frequent; three times a day the children of God meet in spirit at the throne of grace. During the anxious meetings, professors hold prayer meetings at each others houses, to beseech the Lord still to continue the out-pouring of his Holy Spirit; and such has been the earnestness manifested, that sometimes these have continued all night; and they have wrestled with the angel of the covenant until the break of day. Yes, like Jacob they have wrestled, and like Israel prevailed: for the more prayer there has ascended, the more power has descended: and, in proportion to the engagedness of Christians has been the anxiety of sinners, bearing full demonstration to that sacred truth, 'Prove me now, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' I would not have you infer that there has been any thing contrary to what the most rigid propriety would sanction in these meetings held at night. They have been almost always small, in private houses, and the females in one house and the males in another. Should any object to them as unnecessary, we have the example of our blessed Lord, who went apart in the desert, and continued all night in prayer. And, oh! could Christians but enjoy what has been enjoyed at these seasons, they could not give sleep to their eyes, nor slumber to their eye-lids, when Zion was arising to shine, and the glory of our God was beaming brightness all around us.

"The number of anxious souls appears to be upwards of fifty; and fifty more are rejoicing in hope. The work appears as powerful now as when it first commenced; and last night our church was filled to overflowing.

"In New Castle also the work is continuing with increased power. At an anxious meeting held there last Thursday evening, upwards of 40 attended. Christians there are much engaged, and their prayer meetings are awfully solemn. Fourteen young men have formed themselves into an association for prayer, and great anxiety is manifested for their careless friends. In that place, the work at first appeared more general amongst the males; but many females are now pressing into the kingdom, and seeking to touch the hem of the garment of that Jesus, who is now, by his Word and Spirit, 'passing by.' I do not know exactly how many profess to have found hope there, but have reason to believe the Lord will bring many into the liberty of his dear children, and the song of redeeming love be heard throughout that place. There, as well as with us, the grand adversary of souls, and the enemy of the Church, is beginning to roar; and no wonder, for his kingdom is falling like lightning, though its baneful seath only strikes the guilty heads of the children of the 'father of lies.' This enemy has no power to prevail, for He who 'led captivity captive,' holds in chains the roaring lion; and his frightful noises only serve to keep the lambs of the flock closer to the Shepherd of Israel, whose rod and staff defends the sheep of his pasture.

"O, that all our churches—all our ministers—all professors of religion, would unite in supplicating for a *general revival* of religion; then would the heritage of God bloom like the myrtle, and plants of righteousness spring up like the cedars of Lebanon. Will you not, my dear brother, meet us at our hours of consecrated union, when our hearts send forth united supplications for that Zion whose prosperity is dearer to us than life? At sunrise, at twelve o'clock, and at sunset, will you bend the knee and lift up your voice, and for Zion's sake plead that her dust and ruins may be precious, her walls rebuilt, and converts be seen crowding her gates, entering her courts with joy; whilst songs of everlasting praise swell the full chorus of that never-ending Hallelujah, which saints on earth and saints above are continually chanting?—'Blessing and honour, power and glory, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.'—*Rel. Rem.*

CIVIL RETROSPECT, March, 1822.

FOREIGN.

DURING the last two months we have been receiving news of importance from South America, the sum of which is this, that the provinces of the Columbian Republic, lying along the Caribbean Sea, have expelled the Spanish European forces from all but two fortresses: the Province of Peru, in the west, has been wholly reduced by the revolutionary forces of Chili; the Brazils and Portuguese dominions are in a state of qualified independence, and Mexico has cast off with little difficulty, the yoke of its subjection to Europe; and Chili and Buenos Ayres have long been free from it: So that almost the whole of that entire continent has

thrown off the dominion of foreign government—a government which, if honestly administered, offers occasions for great abuses, and if corruptly, produces the most intolerable evils. In addition to these circumstances, we have now to add, that the President of the United States has recommended to the National Legislature the acknowledgment of the independence of the different provinces, and the measure appears to have received the assent of Congress, and the general approbation of the people of our country.

The situation of South America calls up, in the mind of a rational observer, reflections of the deepest interest and anxiety.

When we recollect the origin of these colonies, settled through avarice and conquered for the sake of mere plunder, their government ever since administered not so much for the benefit of the people of the provinces as for the aggrandizement of the favourites of a corrupt court in the mother country, and to the grievous oppression of the aborigines, and all their institutions for education, civil, moral, or religious, formed on the most bigoted models of popery, their manners corrupted, as well from the tempting facility afforded by their fertility of indulging in idleness and luxury, as from the example of the foreigners who came among them mostly because they had become unfit for the society of the mother country—when we consider these things, we confess we seem to have little reason to hope good consequences from their efforts at self-government. To the happy circumstances of our own country the condition of these provinces bears no analogy. The United States were chiefly settled by religious men, who, through a love of religious liberty, preferred the horrors of an untried wilderness to the ease and comforts of a polished country: when advanced in growth, although they felt the evils of a foreign government, yet that government was the best in the world for promoting the liberty of its subjects, and their advancement in those principles on which rational liberty can alone be based; and when finally emancipated, they had been used to self-government, were thoroughly instructed in the elements of a political and religious education, and provided with men, of great talents, moderation, and firmness, guided by disinterested love of country, and governed by a deep sense of religious obligation. In all these particulars, we fear that our South American brethren have not the same prospects of success, as had the United States at the declaration of their independence.

But we would be far from indulging mournful apprehensions, at the eventual result of the South American struggles for liberty. It is true, they are as yet far from settled in their domestic government, and filled with the workings of the leaven of their old institutions. Yet, we would remark as favourable circumstances, from which we may cherish hope (and we own, for ourselves, we do it sanguinely,) that the yoke of foreign government being thrown off, their affairs will now be managed with a view to the interests of the people of the country, and not to those of an European nation: that as commerce, which will now probably be permitted to pass freely between their provinces and the enlightened nations of Europe and North America, will, as it has almost ever done, carry in its train the blessing of liberty, and advancement of the useful arts of life; and that by the freedom of inquiry which a revolution of the kind which has taken place almost always excites, the superstition, ignorance, and bigotry, which have cast so deadly a shade over these vast regions, will be driven away. Besides, we know that all these great revolutions are the work of an Almighty Ruler, whose wisdom and goodness are alike infinite; and from the instances which have already occurred in the earth, we have reason to believe that these great overturnings, especially in the liberation of nations from foreign bondage, are the attendants of good, and are but steps in the advancement of his great and wise purposes. We also notice as an omen of great good, that among the earliest acts of the Congress of the Columbian republic, an interest is manifested for the establishment of a good system of education. These countries having now become independent, it will be practicable for foreign governments by negotiations, to do away the systematic piracies which have so long been practised under the flag of these countries, to the pollution of their own subjects and the injury of the world at large.

May we not also add, that the free intercourse with foreigners which will now take place with the people of these countries, the emigration perhaps of numbers from the United States and Great Britain, and free access for missionary enterprise, will tend to seed these vast countries with correct religious principles.

Some news of a vague character, and little to be depended on, have been received, that the war between Persia and Turkey had ceased, and that war between Russia and Turkey was still doubtful.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.—They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE PRESS GANG,

OR, WAR PROCLAIMED BY THE PRINCE OF PEACE AGAINST THE PRINCE OF DARKNESS.

By the Rev. G. C. Smith.

It is generally known that from Wapping to Blackwall, the streets, lanes, roads, and courts, are very numerous paraded by sailors. In this neighbourhood the London and the East and West India Docks are situated. The seamen returned to England in the immense number of ships that fills those docks, or preparing to leave their country in vessels outward bound, chiefly reside in those parts. All the alleys and low places are therefore plentifully supplied with depraved females, and other wretched creatures, who fatten upon the spoil of the poor thoughtless sailor. Every Sabbath day the sailors fill the streets and roads by the river side, and are easily allured to the snares of sin that are so numerous spread for them: hence the daily journals are frequently filled with accounts of sailors decoyed and plundered of all their hard earned store. It is not likely that many seamen of this description will seek for religious instruction, or that they will enter places of divine worship, when they are immediately before them. There are happily some few instances of this nature, and if accommodation were more generally provided for them in churches and chapels, and notice given to that effect, such instances would be more general. Some friends to religious exertions have long deplored the sad state of seamen who are crowding backwards and forward from Shadwell to Blackwall, and seeing them wander as sheep having no shepherd, they have determined on adopting some most decisive method of exciting attention and producing concern among the most abandoned seamen for their eternal interests.

With this view, they have entered on the most efficient plans for arresting the course and fixing the mind of the guilty sailor, and they have succeeded to an extent beyond their most sanguine expectations.

A brief view of these plans will enable any person to comprehend the nature of exertions which God has so eminently blessed. A few friends of seamen have thought the command of Christ, to go forth and kindly compel sinners to enter a place of religious worship, is still a duty imperative on his followers. They have also considered, that no persons are more capable of attracting the notice and prevailing on the minds of seamen than seamen themselves; and as there are now a goodly number of pious sailors always in the river ready to every good work, it has been deemed necessary to find out a way in which they can be most usefully employed.

[We have not room for the whole of this interesting Tract, but we presume the Tract Society will shortly publish it for general distribution among Seamen. We shall add a few extracts.]

At Stepney a house has been taken, the lower part of which was a large coal-shed, and is now fitted up for sailors' prayer meetings; it is inhabited by the leader of the prayer meetings in the Lower Poole of the Thames, and is called the Bethel Mission-House. This is the rendezvous of pious seamen, and the place where they obtain their simple and frugal repast on the Sabbath-day while they are on the business of the mission.

Here a Mariners' meeting is held every Sunday evening, at half-past seven o'clock; and as there is no prayer meeting on the Thames on Wednesday evenings, that the Floating Chapel may have every advantage, a meeting is held in the mission house, or its vicinity, on that night.

Early on Sabbath mornings several pious seamen come on shore from their ships; they assemble at the Mission-House, receive some religious tracts, and arrange their several routes for the day, each entering on the work of a missionary. Before breakfast they frequently go round to the houses of poor people, inviting them to the evening meetings. After this meal they extend their labours, and pick up what stragglers they meet with. If a sermon is to be preached, professedly to sailors, in any chapel of Shadwell or Stepney, in the mornings, they usually crowd it with the most motley groups of sailors whom they have hunted out of the worst holes and corners of these neighbourhoods. After dinner they prepare at the Mission-House for the lower roads towards the East and West India Docks. A Bethel Seamen Society, embracing all Christian denominations, having been formed at Poplar and Mill-wall, (or the Isle of Dogs, opposite Greenwich,) and Blackwall, it has been agreed that each chapel shall have afternoon service for seamen once a month, alternately, the Bethel Flag being exhibited outside the chapel to give notice of it. The business of the afternoon, therefore, is to gather up sailors for this service. Leaving Stepney early after dinner, they skirt the fields, line the roads, enter the streets, and penetrate the haunts of seamen, laying hold of every sailor they can meet with, and leading to what they call "a Sailor's Meeting," or a meeting for sailors that will do them good: thus they enter the house of God with drunkards, blasphemers, fornicators, and infidels of the very worst description. The effect produced on their minds by their sudden and unexpected transition to a place of worship is exceedingly touching, and often most powerfully effective in the conversion of their souls to God. In the chapel, where they never intended to be, a thousand thoughts rush into their minds, which, however unwelcome, they find it impossible to dismiss. Some pious father, or mother, or wife, or relative, starts up before them. Some dangers of climate, storm, or shipwreck, darts across their disturbed imaginations. Some recent debauch, with a herd of the most infamous characters in one of the worst brothels, now rushes forward with swift condemnation on the guilty conscience,* while the pious

* Or some infamous appointment made with vile persons, as that which Colonel Gardiner had arranged with a lady at midnight, when God awakened him to a sense of his depraved state, while he was waiting for the expected meeting.

Something of this kind very recently occurred. A few pious sailors with their leader were stationed at one end of Radcliff Highway, to pick up sailors for a

hymns exchanged for the lustful songs he heard the past night—the holy and tranquil deportment of the people contrasted with the boisterous shouts and disgusting indecencies lately witnessed—the solemn prayer of the devout minister compared with the horrid blasphemies with which his ears had recently been assailed—and the affecting detail of a beloved Saviour's agonies, blood-shedding, and death in Gethsemane; his resurrection, intercession, and love; his calls, invitations, and promises, to Sailors, while it is called *to-day*—These wondrous themes, connected with the freeness, the fulness, and the abundant encouragements of the Gospel of Christ, so surprise, amaze, and melt the sun-burnt and storm-beaten tar, that he labours in vain to repress his feelings. His eyes, like the arid regions of the south, are melted by the terrible monsoon of his soul. His rock-built heart yields and breaks to the surging tempest of his passions. Tears rush forth in copious streams; and, totally unprepared for such an event, he applies the sleeves and the corners of his jacket, and his coloured neck handkerchief, until they are literally wetted through with the briny flood. Thus is he *softened*, if not converted; and though no dependence can be placed on emotions so suddenly raised, and perhaps as rapidly quelled, yet he will not easily forget the scenes that occasioned them, or the violence of their impression while they lasted. Like the greatest storm, or the utmost danger to which he was ever exposed, they will leave those deeply engraven traces on his mind, that he will often insensibly recur to them, and not unfrequently brood over them with a melancholy sort of pleasure. In the stillness of the midwatch at sea, when far, far removed from land and noise, while his shipmates are sleeping round him, he will silently stand at the helm, and think of such things as these, until

“Busy meddling memory”

will revive them all afresh in his mind, the starting tear shall hide the compass from his view, and he shall be ready to fall upon his knees before the binnacle, and cry, “O that it were with me as in months past,

prayer meeting in Shadwell Market. Some were appointed as conductors to hand the sailors picked up from one to another, and others were stationed near the door of a dwelling-house as receivers. Each one had a few religious tracts in books or sheets. One of the most abandoned seamen cried out, “Hollo, here's fine work, a parcel of Jack Tars shipped in the service of the Playhouse, and lying in tiers along the street with play bills in their fists.” He was quickly accosted and invited to a sailor's meeting. “Whip me,” he cried, with most horrid oaths, “if I have got a skurrick to jingle upon a church stone.” “O,” said the inviter, “I'll frank you;” “Well then, come along Bob, here goes, gallery or pit, my boy.” In this way forty-two most shocking characters were picked up, who entered the house with unusual profanity. The service instantly commenced, as many as could fell on their knees, and the wicked sailors were confounded to see blue jackets prostrate before God, and with many tears imploring salvation for them. About the middle of the service the above swearer who had talked of “a skurrick,” sung out while one was in prayer, “Well, shipmates, good luck to you, I must be off,” and endeavoured to press his way through, but the leader was standing on the stairs and stopped him, saying, “Hollo, my lad, where are you going?” “Why,” said he, “all this is about religion, isn't it?” “Yes, but you must not go, for you may never have such another opportunity.” He then used every possible argument to prevail on him. “But,” said the sailor, “did I not promise my shipmates to go with them to the Spread Eagle, and I suppose we shall be all drunk enough to night, it wont do therefore for me to stop here.” The good man however succeeded, and he staid the whole time and was much affected.

when the candle of religion shone round about me." And should Almighty Grace breathe on his soul the heavenly gales of mercy, he will, under the conviction of the Holy Ghost, retire to his hammock when his watch is over, and, falling on his face, pathetically exclaim,

"Jesus, refuge of my soul, &c."

But should not this most desirable end be accomplished, he will, in some future storm or shipwreck, find this circumstance a savour of death unto death to him, so that God will be glorified.

A sailor once strolled into St. Paul's Church, and accidentally heard the words read, "Pray without ceasing;" and though he embarked careless of their import or authority, yet they proved instrumental in his conversion many weeks afterwards when he thought of them at sea, and subsequently settled on shore, as a most respectable, active, and useful Deacon of a Christian Church.

"This shall be known when we are dead,
And left on long record,
That *Sailors yet unborn* may read,
And *trust and praise* the Lord."

Many seamen who have been gathered on the Sunday afternoon voluntarily attend the chapel in evening, and others accompany the Sea-Missionaries to Stepney, and meet with them for prayer in the evening. On their return to Stepney they continue the impress service, and stop each sailor they meet. The Bethel Mission-House is generally crowded to excess at night, and several of the neighbours have become truly converted under the prayers of the sailors, and from being the most depraved and guilty Sabbath-breakers, are now the most eager to serve God on that day, and join in the impress to pick up sailors for divine worship wherever they can meet them; so that looking round on some who once professed zeal and boldness for the cause of Christ, but have settled down at ease in Zion, it may be truly said, "the last have become first, and the first last." How strange that Jehovah should raise up sailors, who have been so long neglected by the religious world, and make them instrumental in the conversion of landmen, and the quickenings of the church of Christ on shore, so that by their zeal they shame some and provoke many others to go and do likewise. "And Jesus lifted up his eyes to Heaven, and said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for it seemed good in thy sight." Kind and gracious Saviour, we thank thee that thou hast not forgotten thine ancient, thine early companions, the seamen. Thou dost, from the height of thy throne, as the high and lofty one who inhabiteth Eternity, look down still upon poor sailors with pity and with love. Thou hast still, by the banks of the sea, thy Johns, and Andrews, and Peters, and Thomases, whom thou art determined to make fishers of men. Lord, teach them how to cast the net; Lord, tell them where to fish; Lord, attend their labours with success; and, O Lord, dispel their fears, and encourage their hearts, by saying unto them, "*Fear not, ye shall henceforth catch men.*"

(To be concluded.)

THE WHALEMEN.

IN a late number we published a letter from our worthy correspondent at Nantucket, relative to the religious condition of the great number of men employed in the whale fishery. We have received some further information respecting them, and at present shall add the following extract.

"A revival has taken place on board one of our whale ships, immediately after sailing on a three years voyage. The Scriptures are read and prayers attended night and morning by the crew—among whom are three *Heathen youth*, who had previously belonged to our Sabbath School, and given evidence of capacity to learn and do good. One of the mates had engaged to teach them during the voyage; and I hope they will be safely returned, educated in the *Cornwall School*, and sent to carry the Gospel to their countrymen of the islands of the Pacific Ocean.

"I have been anxious for the establishment of a *Bethel Union* here, but it seems utterly impossible at present: yet, perhaps it might be effected, if your Society would forward us a *Bethel Flag*. Had I a little *help*, I could preach to hundreds at our wharfs who will not enter a church, and perhaps never have.

"If there is a missionary ground on earth it is here."

REMARKS.—If the friends of seamen in Nantucket will form a Bethel Union, we are authorised to say, the Bethel Union here will present them with a Flag if they then desire it. We feel confident that such an institution might be formed in every sea-port town on our coast. Let a meeting of the friends to the cause be called at some convenient, central place. Let Seamen and Captains be invited—have a plan of the intended union ready, and we doubt not it would be adopted at once. And further, in almost every such place *twenty-four* persons will be found ready to contribute, each *fifty cents*, and this sum would furnish them with a Flag, which is the principal expense of such a Society. There should be no delay in this business, for

DESTRUCTION COMETH UPON SEAMEN.

See what horror attends the life of the Sailor! If he is a child of God, he is ready to meet the summons—if he is out of Christ, God is to him a consuming fire! "We have had," says our London correspondent, "dreadful gales here for a long time—numbers of ships lost, and *all hands perished*. A captain of one of the Packets says, 'about *eight hundred dead bodies* were picked up on the coast of Jutland!' These are loud calls to *activity* on the part of Christians, all over the world, to promote religion among seamen."

GREENOCK BETHEL UNION.

To the Editor of the *Seaman's Magazine*.

Greenock, Scotland, Jan. 8, 1822.

THE Committee of the Society having requested that I would write you in reply, I beg to convey to you, in their name, our best thanks for your communication, and the assurance that its contents afford us unfeigned pleasure. It is very encouraging to those who are engaged in promoting the Kingdom and cause of God, that he is not permitting them to work alone. He is raising up labourers in every quarter of his vineyard—men who are actuated by the same spirit, and aiming at the same object, and bound together in the same fellowship and hope of the Gospel, though far separated from each other on earth. In the exertions of your respected societies to extend the religion of our common Lord among seamen, it is our

earnest desire, in as far as He enables us, to strengthen their hands and encourage their hearts. With this view, we send them the assurance of our cordial interest in their proceedings, and of our fervent prayers for their success. At a time that the out-pouring of the Holy Spirit is cheering your favoured country, and causing the wilderness and solitary place to rejoice, it is our hearts' desire and prayer that your seamen, through your instrumentality, may be made rich partakers of the same inestimable blessing.

I have pleasure in being able to inform you, that of late there has been a little revival in our Society of a pleasing nature. I trust the interest which has been awakened may be permanent, and be productive of good. We are not desirous of saying much with regard to any success which may have attended our exertions; but we trust the Lord has acknowledged them, and that by his grace some poor sailors have, through them, been brought to the knowledge of the truth.

Sir, very truly yours,

JOHN DENNISTON, *President of the
Seamen's Friend Society, Greenock.*

SUMMARY.

The *Union Prayer Meeting* was held on the 20th of last month in the Rev. Mr. Phillips' church. It was well attended, and the exercises were conducted in the usual manner. The *sixteenth* monthly U. P. M. was held last Tuesday in the Mariner's Church in the afternoon. The Rev. JOHN TRUAIR, minister of that church, presided. The Rev. Messrs. Chace, (of the Baptist Church,) M'Murray, Williams, and Patton, engaged in prayer. The presiding minister read Psalm cxxiv., and made a short address. The next meeting was appointed to be held in the Methodist Church in John-street on Wednesday evening, the 17th instant.

Installation—On Tuesday evening, the 2d inst. the Rev. ROBERT M'CARTER, late of Philadelphia, was installed Pastor of the Presbyterian Church and congregation in Orange-street, in this city. The Rev. Dr. Romeyn presided, and delivered the charge to the pastor. The Rev. S. N. Rowan preached the Sermon from the following words: "*Who is sufficient for these things?*" The Rev. Dr. Spring delivered the charge to the people. The exercises were solemn and interesting.

Revival of Religion in this City.—We intimated in our last number, that a work of grace was happily begun in several of our churches; and we now rejoice to add, that it still continues. We have reason to believe the Lord has heard the united prayers of his people for the *out-pouring of the Holy Spirit* on our churches and congregations, and we believe he will increase and extend this greatest of all blessings in proportion as Christians labour and pray for it.

Just as our last sheet was going to press, we received our French and English Magazines. They contain much interesting intelligence from various missionary stations, which we shall notice in our next number.

DONATIONS TO THE NEW-YORK BETHEL UNION.

Life Members.

Divie Bethune,	-	-	-	-	-	-	-	-	\$5 00
Rev. John Ellis,	-	-	-	-	-	-	-	-	5 00
William G. Hooker (<i>Middlebury, Ver.</i>) (by D. Bethune,)	-	-	-	-	-	-	-	-	5 00
Matthew Clarkson, (by L. Beecker,)	-	-	-	-	-	-	-	-	5 00
Edward Varick, do	-	-	-	-	-	-	-	-	5 00
aged Clergyman in Connecticut, (by Knowles Taylor,)	-	-	-	-	-	-	-	-	5 00
Clark, (by L. Beecker,)	-	-	-	-	-	-	-	-	5 00
Intard, (by do.)	-	-	-	-	-	-	-	-	5 00

Annual Members.

thirty-one subscribers of 50 cents each annually,	-	-	-	-	-	-	-	-	15 50
---	---	---	---	---	---	---	---	---	-------

Donations.

Charles Morrell, (by L. Beecker,)	-	-	-	-	-	-	-	-	00 50
Collection at the annual meeting in the Brick Church,	-	-	-	-	-	-	-	-	91 05

\$147 06

1822.

C. PRINCE, *Treasurer.*

The Christian Herald.

VOL. VIII.

SATURDAY, MAY 4, 1822.

No. XXIV.

Miscellany.

THOUGHTS

ON THE IMPORTANCE OF SPECIAL PRAYER FOR THE GENERAL OUT-POURING OF THE HOLY SPIRIT.

(Continued from p. 710.)

II. A second reason for this union for prayer for the general outpouring of the Holy Spirit is, THAT IT IS, IN A SPECIAL MANNER, BY HIS GRACIOUS AND POWERFUL INFLUENCE THAT THE KINGDOM OF OUR LORD JESUS CHRIST IS TO BE ESTABLISHED.

In the wonderful plan of love and mercy, devised by Almighty God for saving a ruined world, his first great promise was, to give his Son as a sacrifice for sin, that, through the merits of his atonement and perfect righteousness, "God might be just and the justifier of him who believeth in Jesus." His next promise was, for the sake of his Son, to give his Holy Spirit, to make this gift effectual. The first promise has already been fulfilled; God has given his only begotten Son, and he, by his one offering for sin, has obtained eternal redemption for all who believe in his name. For accomplishing his work, the Lord Jesus has every requisite. The divine and human natures are united in His person, and all power in heaven and in earth are given unto Him. The Holy Spirit, also, has the most abundant fulness for performing his gracious part in our salvation: for He is one in essence with the Father and the Son; He is God the Holy Ghost; He is eternal, omnipotent, omnipresent; all hearts are open to Him, and all creatures are subject to His will. When He moved upon the face of the waters, light arose out of darkness, and order out of confusion. Further: as, in the economy of our salvation, the eternal Son of God humbled himself and took upon him the form of a servant, that He might accomplish the will of His heavenly Father—so the Holy Ghost, in this divine economy, has been graciously pleased to undertake various offices for fulfilling the purposes of mercy contained in the Gospel. So that He can not only effect all things by his absolute power, as God, but he has so condescended that He can accomplish whatever is now needful for our salvation, by virtue of His gracious undertaking.

Is it needful, for instance, that a man should be born again before he can see the kingdom of God; it is His gracious office to create the soul anew, to quicken those who are dead in trespasses and sins. Or is it requisite, in order that mankind should heartily apply to the Saviour, that

they should be individually convinced of sin, of righteousness, and of judgment; or do they need a Teacher, a Guide, an Assistant in prayer, a Comforter, a Sanctifier: all these, and other offices too numerous to mention, are graciously undertaken by the Holy Spirit. The declaration of our blessed Lord to his disciples was, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will convince the *world*," not the Jews only, but the Gentiles of all descriptions, "of sin, of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall take of mine, and show it unto you." (John, xvi. 7—14.) Again when converted to the religion of our Saviour, are love, peace, gentleness, faith, goodness and meekness, essential graces of the Christian character; these are "the fruit of the Spirit;" (Galatians, v. 23.) by Him also "the love of God is shed abroad in the heart." (Romans, v. 5.) In the outward administration of the Church also is it important that ministers should be raised up, properly qualified to instruct mankind. Are wisdom, knowledge, fidelity, order necessary. "All this worketh that one and the self-same Spirit, dividing to every one severally as he will." (1 Corinth. xii. 11.) Indeed, so extensive are his gracious offices, so great is this gift which our blessed Lord has procured, and which our Heavenly Father freely bestows, for his Son's sake, that the promise of the Holy Spirit includes every blessing. Thus in St. Matthew (vii. 11.) it is said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give *good things* to them that ask Him." In the corresponding passage of St. Luke, (xi. 13.) the expression is, "give the *Holy Spirit* to them that ask Him;" as if the gift of the Holy Spirit included all good things. When, therefore, our Heavenly Father is pleased to shed forth in an abundant measure the promised blessing, nothing will be impossible. The mountains will flow down at his presence, nations will be born at once, and the earth be filled with the knowledge of the glory of the Lord, even as the waters cover the sea.

Let it be remembered also, that this power and grace of the Holy Spirit, to effect great blessings, are not theoretic notions, they have already been witnessed. It is to His divine agency that we are to trace the success of the Gospel in the first ages of the Church. When the Holy Spirit was given on the day of Pentecost, three thousand sinners were converted under one discourse. When His divine grace accompanied the preached Gospel at Antioch, nearly the whole city came together to hear the word of God. (Acts, xiii.) Without His aid the most eloquent discourse of the Apostle Paul, delivered with the greatest earnestness, and with the most tender affection, had only this effect, "*Almost* thou persuadest me to be a Christian;" (Acts, xxvi. 28.) but when the Holy Spirit acted, "the multitude were of one heart and one soul, and great grace was upon them all." (Acts, iv. 32 and 33.)

And though in later times we have not the same inspired testimony, in proof of this power and grace, yet we are not without credible historical evidence of great revivals of religion, which have evidently arisen from a remarkable effusion of this divine influence. Thus it was, at the time of the Reformation, Luther, and the other great reformers of that day, ascribe the glorious work then performed to this cause; and thus it has been, at subsequent seasons, in the seventeenth and eighteenth centuries. (See Milner's Church History and Gillie's Historical Collections.)

Such being the fact, is not this power and grace of the Holy Spirit a strong reason for a general union for prayer, that the Lord may again favour us with this unspeakable blessing? To trust principally to our own efforts instead of uniting heart and soul to call down the exertion of this Almighty energy, is like attempting to water our fields from our own little cisterns; instead of looking up to Him who "gives the early and the latter rain;" even to Him "who visits the earth and waters it, and greatly enriches it with the river of God, which is full of water." (Psalm lxxv. 9.)

O, let us entreat the Lord again "to send a plentiful rain, to confirm his inheritance when it is weary." (Psalm lxxviii. 9.)

III. A third reason for this union for prayer is, THAT THE SCRIPTURES PREDICT A DAY WHEN THE HOLY SPIRIT SHALL BE GIVEN IN A VERY ABUNDANT MANNER; AND THAT THIS BLESSING WILL BE PRECEDED BY EARNEST PRAYER.

Thus it is written in the Prophet Joel: (ii. 28, 29.) "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit." So, in the Prophet Isaiah: (xliv. 2.) "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Again, in the Prophet Zechariah: (xiv. 8.) "And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half toward the hinder sea: in summer and winter shall it be." The Prophet Ezekiel (xxxvii. xlvii.) also emblematically predicts the same blessings, in the vision of the dry bones, and in the vision of the living waters proceeding from the Sanctuary.

In all these passages of Scripture, expressions are used, which give promise of a very large effusion of divine influence. "I will pour my Spirit upon all flesh," upon every age and station; upon their sons and their daughters; the old men and the youth; the servants and the handmaids. "I will pour floods upon the dry ground;" not sending this living water in a scanty measure, but like the bursting forth of the mountain torrents which spread on every side. "In summer and in winter shall it be" a continued supply; not affected by the heat of summer, or cold of winter. "The breath came into them, and they lived and stood up upon their feet—an exceeding great army;" (Ezek. xxxvii. 10.)

not a few scattered converts, but a vast multitude, like the Eastern armies.

If it should be said that these promises have received their fulfilment in the first ages of Christianity; it is only a partial fulfilment, their complete accomplishment is yet future. It is evident that this is the case with the prophecy of Joel: for, when St. Peter referred to it, on the day of Pentecost, as then partly taking place, he stated that the promise of the Holy Ghost was "unto them and to their *children*, and to *all that are afar off*, even as many as the Lord our God shall call." (Acts, ii. 38, 39.) Evidently implying that the future posterity of the Jews and the Gentiles were included in this prediction. The same is equally true as to the prophecy in Ezekiel; (xxxvii.) for, when this prophetic vision is fulfilled, it is said that the dispersed tribes of Israel shall be reunited, that they shall be restored to their own land, and that the Messiah shall be their king: events which have not yet happened. Upon reference to the context, the same observation will appear equally applicable to the prophecies in Zechariah. They are connected with predictions evidently not yet fulfilled. We are therefore authorized by Scripture to look for a much greater effusion of the influences of the Holy Spirit than has ever yet taken place. The Gospel day, in this view, may be compared to the progress of the natural sun; it began its course clear as the morning; its progress has been mixed; shining at different times and in different places in its first splendour, and then obscured by intervening clouds; but when it reaches its meridian height every cloud will pass away, and "all flesh shall see its glory," and all shall feel its blessedness. For, wherever the river comes, to return to the Scripture emblem of the Holy Spirit, "every thing shall live whither the river cometh." (Ezek. xlvii. 9.) To desire, therefore, and confidently to hope for a general outpouring of the Holy Spirit is not an enthusiastic notion. It is to give credit to the testimony of God—to believe that what God has promised he is able to perform. And to ask Him to fulfil His promise is only to do that which he has encouraged and directed His people to do. For, where these gracious promises are made, commands and invitations to prayer abound. As the past history of the Church exemplifies, that it is in answer to prayer that the children of God have received their blessings; so their future mercies are to be granted in the same order. It has pleased God, in a very remarkable manner, to reveal this in His word. Sometimes, for instance, we meet with promises to give the spirit of prayer, as in Zechariah: (xii. 10.) "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced." Sometimes there are predictions of a lively earnestness and general excitement to the act of prayer; as in the same Prophet: (viii. 21.) "And the inhabitants of one city shall go to another, saying, Let us go speedily to *pray* before the Lord, and to seek the Lord of hosts: I will go also." Sometimes this predicted zeal is so great as to annihilate the differences which had previously subsisted amongst the believers. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God." (Jer. xxxi. 6.) Here it merits notice, that the former prejudices of the worshippers at Mount Ephraim or of Samaria, (See John, iv.) against Jerusalem, should cease. The very priests

of the Samaritan temple are ready to go up to Zion to worship, and to invite others to accompany them. O blessed emblem of that harmony which shall yet subsist among the true followers of the Saviour! "When Ephraim shall not envy Judah, nor Judah vex Ephraim!" (Isaiah, xiv. 13.) When Christians shall no longer harass each other with strifes about words, but "all shall call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.) Sometimes we find strong injunctions to unceasing prayer connected with promises to give this earnest spirit. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord keep not silence, and give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah, lxii. 6.) How remarkable is this expression, *give Him no rest*; as if our great Advocate would excite his Church to unceasing supplication, till the blessing was obtained—charging his people not to rest themselves, nor allow Heaven to rest, till their suit was granted; all wrestling in prayer, like Jacob, and saying, as with one soul, "I will not let thee go except thou bless me." (Genesis, xxxii. 26.) Such an expression is only equalled, or, rather, surpassed, by another injunction: "Ask me of things to come, concerning my sons, and concerning the work of my hands *command ye me*." (Isaiah, xlv.) *Command ye me*! As if prayer overpowered Omnipotence: or, rather, as if our heavenly Father only desired to hear the voice of his children.—That when they cried He could refuse them nothing. *Command ye me*! Sometimes, again we meet with promises to answer prayer: "Before they call I will answer; and while they are yet speaking I will hear." (Isaiah, lxv. 24.) And yet, with all these encouragements to prayer—however free the promises, and however undeserved the blessing, still without prayer, or without thus expressing our own unworthiness and our entire dependence upon the grace of God, we have no reason to expect the blessing; since, after the most gracious declarations, the Lord gives this assurance; "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." (Ezekiel, xxxvi. 37.)

Surely, if we combine these Scripture declarations, that God has promised a very abundant measure of the divine influences of his Holy Spirit, and has connected these promises with earnest supplications, they form a very strong reason for the church of Christ being united in fervent prayer.

(*To be concluded.*)

For the Christian Herald.

PRACTICAL EDUCATION—No. IV.

LETTER FROM FORTUNATUS TO HIS GRAND-DAUGHTER.

MY DEAR GRAND-DAUGHTER,

It seems to me but a short time since I heard of your birth! Now you are in your *teens*, and will, if your life is spared, directly be a young lady!

I have watched your growth and improvement, with no small share of interest. Many things, as you have advanced in age, have given

not a few scattered converts, but a vast multitude, like the Eastern armies.

If it should be said that these promises have received their fulfilment in the first ages of Christianity; it is only a partial fulfilment, their complete accomplishment is yet future. It is evident that this is the case with the prophecy of Joel: for, when St. Peter referred to it, on the day of Pentecost, as then partly taking place, he stated that the promise of the Holy Ghost was "unto them and to their *children*, and to *all that are afar off*, even as many as the Lord our God shall call." (Acts, ii. 38, 39.) Evidently implying that the future posterity of the Jews and the Gentiles were included in this prediction. The same is equally true as to the prophecy in Ezekiel; (xxxvii.) for, when this prophetic vision is fulfilled, it is said that the dispersed tribes of Israel shall be reunited, that they shall be restored to their own land, and that the Messiah shall be their king: events which have not yet happened. Upon reference to the context, the same observation will appear equally applicable to the prophecies in Zechariah. They are connected with predictions evidently not yet fulfilled. We are therefore authorized by Scripture to look for a much greater effusion of the influences of the Holy Spirit than has ever yet taken place. The Gospel day, in this view, may be compared to the progress of the natural sun; it began its course clear as the morning; its progress has been mixed; shining at different times and in different places in its first splendour, and then obscured by intervening clouds; but when it reaches its meridian height every cloud will pass away, and "all flesh shall see its glory," and all shall feel its blessedness. For, wherever the river comes, to return to the Scripture emblem of the Holy Spirit, "every thing shall live whither the river cometh." (Ezek. xlvii. 9.) To desire, therefore, and confidently to hope for a general outpouring of the Holy Spirit is not an enthusiastic notion. It is to give credit to the testimony of God—to believe that what God has promised he is able to perform. And to ask Him to fulfil His promise is only to do that which he has encouraged and directed His people to do. For, where these gracious promises are made, commands and invitations to prayer abound. As the past history of the Church exemplifies, that it is in answer to prayer that the children of God have received their blessings; so that future mercies are to be granted in the same order. It has pleased in a very remarkable manner, to reveal this in His word. For instance, we meet with promises to give the spirit of prophecy. Zechariah: (xii. 10.) "And I will pour upon the heathen, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: and they shall look upon me whom they have pierced, and they shall mourn for me, as one mourns for his only son, and shall weep bitterly over him." There are predictions of a lively earnestness and general act of prayer; as in the same Prophet: (viii. 21.) "I will cause the word of the Lord to be great, and it shall be feared in all the land: for one city shall go to another, saying, Let us go speed the Lord, and to seek the Lord of hosts: I will go also." The predicted zeal is so great as to annihilate the differences which formerly subsisted amongst the believers. "For their watchmen upon the mount Ephraim shall cry, Arise, ye that are scattered upon Zion, unto the Lord our God." (Jer. xxxi. 6.) The former prejudices of the worshippers at Jerusalem, and the former prejudices of the worshippers at Nazareth, (See John, iv.) against Jerusalem, should

of the Samaritan temple are ready to go up to Zion to worship, and to invite others to accompany them. O blessed emblem of that harmony which shall yet subsist among the true followers of the Saviour! "When Ephraim shall not envy Judah, nor Judah vex Ephraim!" (Isaiah, xiv. 13.) When Christians shall no longer harass each other with strifes about words, but "all shall call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.) Sometimes we find strong injunctions to unceasing prayer connected with promises to give this earnest spirit. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord keep not silence, and give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah, lxii. 6.) How remarkable is this expression, *give Him no rest*; as if our great Advocate would excite his Church to unceasing supplication, till the blessing was obtained—charging his people not to rest themselves, nor allow Heaven to rest, till their suit was granted; all wrestling in prayer, like Jacob, and saying, as with one soul, "I will not let thee go except thou bless me." (Genesis, xxxii. 26.) Such an expression is only equalled, or, rather, surpassed, by another injunction: "Ask me of things to come, concerning my sons, and concerning the work of my hands *command ye me*." (Isaiah, xlv.) *Command ye me*! As if prayer overpowered Omnipotence: or, rather, as if our heavenly Father only desired to hear the voice of his children.—That when they cried He could refuse them nothing. *Command ye me*! Sometimes, again we meet with promises to answer prayer: "Before they call I will answer; and whiles they are yet speaking I will hear." (Isaiah, lxi. 24.) And yet, with all these encouragements to prayer—however free the promises, and however undeserved the blessing, still without prayer, or without thus expressing our own unworthiness and our entire dependence upon the grace of God, we have no reason to expect the blessing; since, after the most gracious declarations, the Lord gives this assurance; "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." (Ezekiel, xxxvi. 37.)

Surely, if we combine these Scripture declarations, that God has promised a very abundant measure of the divine influences of his Holy Spirit, and has connected these promises with earnest supplications, they form a very strong reason for the church of Christ being united in fervent prayer.

(*To be concluded.*)

For the Christian Herald:

PRACTICAL EDUCATION—No. IV.

LETTER FROM FORTUNATUS TO HIS GRAND-DAUGHTER.

MY DEAR GRAND-DAUGHTER,

It seems to me but a short time since I heard of your birth! Now you are in your *teens*, and will, if your life is spared, directly be a young lady!

I have watched your growth and improvement, with no small share of interest. Many things, as you have advanced in age, have given

me great pleasure ; others have excited great pain, and in view of your future prospects, deep anxiety.

I surveyed you with particular attention in my late visit : and was much pleased with your personal appearance, your mental taste and your improvement in knowledge. I noticed that you read with a good degree of propriety, that your handwriting was very neat, and that your books and maps were all correctly executed. Your dress pleased me, not because you wore any thing that was rich ; but because every thing was whole and clean, and put on to the best advantage. So far for this side of the picture. The other, my dear grand-daughter, I am pained to say, has darker shades.

Though you were generally industrious, I thought you did not know fully the worth of your time. There were many little seasons in which nothing was done to any good purpose. You did not appear to realize that the direction, *gather up the fragments that nothing be lost*, might be applied to time. Your grandmother, by these kind of savings, every now and then, furnishes me with a *new pair of stockings*. Sometimes you appeared a little disposed to leave things for others to do, that evidently belonged to yourself : in violation of the following most excellent rule : *As ye would that others should do unto you, do ye also, unto them*.

Sometimes, too, you appeared rather irritable. It is true you did not say much, that indicated this ; but it was evident from your looks and actions. You did not make sufficient allowance for the want of age and experience in the young children. Your conduct towards them, was often unamiable, and looked as though you were disposed to aggravate their faults, and I could see how it injured their tempers, and lessened your own enjoyment.

I likewise noticed a want of wisdom in your treatment of the maid-servant ; though I thought her particularly *ill natured and unfaithful*. You appeared rather disposed to command her yourself, than to inform her of the pleasure of your mother, who, at that time, was confined to her room. Your conduct towards the servant, appeared more calculated to make her your enemy, than to stimulate her to duty. It is usually wiser, and especially for those who have no authority, to *lead*, than to *drive* ; it is better to *petition* than to *command*.

I must add, that I was a little dissatisfied with the manner in which you treated your dear mother. Though you appeared in general very much to love and respect her, you often manifested a strong desire to *have your own way, and to speak the last word*. When she insisted upon your doing as she thought was best, your countenance too plainly showed that you did not like to be controlled. I thought the more of this, as your mother, when she was of your age, was never allowed in a disrespectful manner, to answer her parents again. She would sometimes say, "*if you have no objections, papa, or mamma, I should like to do so, or so,*" but if *one* was offered, there the subject ended.

I supposed, my dear grand-daughter, that during your mother's long sickness, you had taken more liberty than she would have allowed in health ; and I was pained to see you make such a use of this affliction.

I have now only one thing more to add, and it grieved me more than all the rest. Your conduct gave me reason to fear that after all the attention you had paid to the cultivation of your mind, you had neglected to follow the most important direction: "*Get wisdom, get understanding.*" "*Take fast hold of instruction: let her not go: keep her; for she is thy life.*" I was afraid that with all your knowledge, you did not know God, and Jesus Christ, whom to know aright is life eternal.

I had no doubt from the manner in which you had been educated, that you read a portion of the Bible every day, that you went regularly to the house of God every Sabbath, and that when there, you neither laughed nor gazed at every body and every thing, as a great many do who think themselves fine young ladies.

Indeed I was pleased with your general deportment in the house of God; but I feared that it was merely the result of a pious education, and that you had not *the fear of God before your eyes*. The thought struck me, what if my grand-daughter, who appears to be so sensible, and generally so discreet, who is so attentive and decorous in the house of God, what if she were to die in a graceless state! where would she be? what would she do? "*without holiness no man can see the Lord!*" she would then be lost, and for ever have to lament: *the harvest is past, the summer is ended, and I am not saved!*

What can be done? She is capable of being a gem in the Redeemer's crown—of taking an active part in the service of God now, and through eternity.

What ought to be done? Tell her *favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised*. Charge her to "*seek first, the kingdom of God, and his righteousness.*" Delays are dangerous! Boast not of to-morrow! To-morrow may be too late! The divine command is, "*Remember thy Creator in the days of thy youth.*" He is worthy of your homage and your love. All your natural and acquired talents are from Him; and to Him you will have to render your account. By nature, and by practice, you are a sinner; but there is a way in which you may be pardoned, and trained up for a perfect and glorious society. From your infancy, you have been told of the Saviour, and you well know that he expressly says: "*If ye believe not that I am He, ye shall die in your sins: but to my sheep I give eternal life.*"

Remember, my dear grand-daughter, that you are made for immortality! Put on the Lord Jesus Christ. This is your duty—this is your interest. "*He that is wise, is wise for himself; but he that scorneth, he alone shall bear it.*" Listen to the voice of your aged grand-parent, whose best wishes ever attend you. He has told you some faults; but believe that he has done it for your good. His prayer is, that *your adorning may be the hidden man of the heart, which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God, is of great price.*

REFLECTIONS.

1. Children who are very promising, often have great defects of character. Their friends cannot do them a greater favour, than

affectionately to point them out, and to press upon them the importance of reformation.

2. There ought to be a careful distinction made between their intellectual and moral improvement. The mind may be highly cultivated, while the heart remains un sanctified. A young lady may see how *worlds hang on worlds*—her mind may be enriched with various knowledge, while she has no right feelings towards God her Saviour.

3. In this age, so favourable to female improvement, religion should hold the most exalted place. It should be admitted into their seminaries of learning, and daily entertained as a welcome guest. And when public and private instruction shall uniformly inculcate the *adorning of a meek and quiet spirit*, as the highest feminine accomplishment, then will the daughters of our land become "*polished stones*"—"polished after the similitude of a palace."

SENEC.

THE PRESS.—BENEFITS OF PERIODICAL RELIGIOUS PUBLICATIONS.

To the Editor of the Christian Herald.

SIR—As you have inserted in your last number an article entitled "The Press," I would take the boldness, from its favourable reception with you, and solicit admission for another on a branch of the same subject; and I feel the more assured of a favourable reception for this article, from its intention to advance your object, and promote your interests, two things which I consider inseparably connected, although perfectly distinct, and both which I should be happy to see promoted with much more spirit, both by your correspondents and your patrons.

Much as the religious public may be deemed deficient in exerting their abilities to prepare suitable matter for works like your own, they are not less so in patronizing them with their wealth, and in promoting their circulation by their influence. How truly was it said, that "the children of this world are in their generation wiser than the children of light." Let a newspaper, magazine, &c., be established with a view to promoting the objects of a party in politics, a sect in religion, a theory in science or philosophy, and how ready do we find men of influence and property to support such publications, not only with the efforts of their minds, but with the severer efforts of their pecuniary liberality: they press them upon their friends, intrude them upon strangers, praise them in the private circle, and extol them in the public assembly. But let a work be proposed whose object is catholic, without sectarian views, disdaining sectarian protection and sectarian control, whether in politics, literature, or religion, and how difficult is it to set it on foot, how laborious, how disheartening to carry it forward. In vain may you speak of the purity of its motives, the value of information coming from so impartial a source, of the benefits of producing a general feeling among the friends of truth, of the bright example it sets to the world—all is in vain, if it do not promote our objects, support our views, promote our plans. For these we are ready to spend and be spent: but for purposes which are

agreed in by others as well as ourselves, we are niggardly and heartless.

But not to press this topic farther, it may be well to notice some points in which the importance of the periodical religious press appears to be manifested. One great difficulty in operating on the minds of others is to get access to them, to engage them to admit us to their intercourse, and to listen to our arguments. Hence the benefits of religious tracts : they meet the soul in its privacy ; the print can see no blushes of shame, can betray no exclamations of remorse, can give no pain by its observation of our weaknesses and our sins : hence we are ready to peruse it with attention, when we would refuse to listen to the same truths from the mouth of even the nearest friend : we listen with more candour, with a less contentious, cavilling spirit, and with at least some fewer degrees of false pride. A tract too, may reach where oral Christian instruction or reproof cannot ; it can remain by us during the various changes of our feelings, and its truths find entrance into the heart at the very moment when a momentary softening in its obduracy may permit. Now all these advantages are possessed by the periodical work : and in addition to these, such a work is susceptible of vastly greater variety in its contents, adapting itself to a greater diversity of tastes ; spreading not only useful truths in a popular manner, but conveying the most various and interesting information. Besides, it resembles in a degree the winged seeds of the forest, spreading itself almost without any other aid than its own construction. To distribute a tract gives trouble : we must, at our own expense and labour, seek the person we would benefit, and make a gift of our intended communication. But the periodical work is regularly sought for by all its patrons, who thus are made to procure for themselves, both as to labour and expense, the benefits to be derived from its perusal. Again, such works as we speak of, by combining local information with practical instruction, are sought after with a degree of eagerness, instead of being accepted with a degree of reluctance. And the truths which they are the means of inculcating, by their being ingrafted upon circumstances within our observation, and acting upon our senses, attract far greater attention, and consequently are likely to produce greater effect, than if delivered in the form of abstract truth, or under the guise of fictitious narrative. Again, there is a class of society, very large and very important, both as regards numbers and influence, who are in a measure inaccessible to tracts ; to offer them a tract for their reproof or instruction is, in their view, to regard them as ignorant or worthy of blame, to consider yourself as wiser and better than they, and to treat them as you do the ignorant poor, to whose necessities you offer a charity. All these things stand in the way of the circulation of tracts, which, on the contrary, favour the circulation among this class, of periodical works. The magazine or newspaper they take from their own choice, from the publisher whom they consider themselves as thus favouring, and with a feeling of upright independence which, although not a virtue, is a soil in which virtues may take deep root. Instruc-

tion or reproof from these they consider as general truths, whose correctness is in a striking manner assented to by their being proposed to the world. In all these particulars we apprehend such works are superior, in a certain extent, to tracts; and when we have said this, can we pay them a much higher eulogy: is not a conclusion to that effect as strong an argument as we can offer to persuade the Christian community to awake on this subject; and may we not claim of them, that they should aid, by their example and influence, the spreading of the circulation of religious periodical publications as much from a sense of duty as they do the support of the preaching of the gospel or any other means of bringing its truths home to the heart of every creature: and may we not assure them, that in so doing, they are promoting the great interests of religion at the least expense, with the least trouble, and certainly not the least profit.

And let it be remembered, that by extending the circulation of such works, and thus widening their effects, we improve their character. Readers will make writers. Encouragement and patronage will draw forth excellence. Were the circulation of religious periodical works as extensive as literary ones, they would be far more elegant and attractive. We not only know from the nature of the thing, but from actual experience, that religion while it purifies the heart clears the understanding, makes the humour of the soul cheerful and paints the imagination with brighter colours. As instances of this, notice the works of Milton, Addison, Cowper, Young, not to avail ourselves of the example of the poets of the Old Testament. If then sufficient patronage were afforded, might we not see such works waiting in the breakfast parlours, engaging us in the drawing room, reposing on the candle stand of our bed chamber, at once attractive, instructing, delighting, and profiting. We should find our tastes formed upon models of purity as well as elegance, our sphere of profitable relaxation from severer duties and pursuits would be enlarged, the topics of social conversation made more numerous, profitable and agreeable, the religious education of the rising generation, to whom such works are very interesting, would be facilitated, and benefits of a thousand kinds would thicken around us. Some of your more sagacious readers will probably before this time have suspected, that the CHRISTIAN HERALD has been in my eye while writing the foregoing remarks. I do not doubt that their suspicions are just. And if they have further so suspected, it is further true, that one main object of this article is to engage its readers to promote the more extensive circulation of your publication, and of its coadjutors in the same design. And I should rejoice greatly if it could only have the small effect, (and surely the effort would be a very small one) to induce every subscriber to procure at least one of his friends or neighbours to subscribe with him: so small an effort would produce so great an effect as to just double the subscriptions, the influence and the usefulness of this publication. As to its excellence, I have no need to speak: it would doubtless be better, if it had more contributors, and it would have more contributors, if it had more subscribers.

I hope that you will not, through a false delicacy, Mr. Editor, suppress this article; for if you believe in the usefulness of your publication (and

if you do not you will do well to stop it) you must not neglect any means to promote its circulation; and if there be any so churlish as to think ill of you for trying to do this because it would also increase the profits (receipts perhaps I should say) of your work, I would, besides calling him a very ungenerous man, remind him of what you told us in your last preface, that as yet you had received no remuneration for your labour, and a generous spirit would not rest quiet until it had at least caused you and the public to square accounts.

For the Christian Herald.

PROFANATION OF THE SABBATH DAY.

YESTERDAY morning, from my window, I saw some persons in a little back yard adjoining my residence, at work cleaning off, digging up and raking certain spots. I immediately took some tracts and went down in the yard back of my lodging, and as I could not see through or over the partition fence, politely as I could, I asked them if they would not have the goodness to read the tracts, and at the same time threw them over. I observed by their actions afterwards that the tracts were no welcome messengers: some agitation was apparent. The work did not stop, many more appeared, and among them as I judged, the father of the children. Many singular motions and mouths, were made as they looked up at my window. I could not however but hope that some good effect would be produced. When I came home in the evening, the children at my boarding house had picked up in the yard, one of the tracts entire; part of one entitled "Serious thoughts on Eternity," together with a mock ticket for the theatre, which had been thrown from the groupe, trampling on the sabbath of the Lord this morning: and yet this same family, were before supposed to be a decent moral family.

Oh, if Christians were faithful, what latent enmity of the human heart would it bring out from those who before were considered good citizens, friends, and even well disposed to the Religion of Christ. They would then see that the refinements of education and human society, do not in the least soften the native enmity of the heart against God; that the morality of this world, is only a cover to the bitterest enemy of holiness, and that the religion of many, is like the spider's web, and finally, that it is nothing but the restraints of mere human laws, which keep men now, from the highest and most cruel persecution of those who will live godly in Christ Jesus. And shall Christians shrink from the duties which they owe to Christ? shall they try to amalgamate his religion with the spirit of this world? shall they, in one word, betray their Lord and Master and his cause, for the applause of sinful men, or for the sake of their own life? Let them renounce the Christian name, and go to their own company, for Christians they cannot be!

J. X.

— Street, Sunday, 7th April.

they should be individually convinced of sin, of righteousness, and of judgment; or do they need a Teacher, a Guide, an Assistant in prayer, a Comforter, a Sanctifier: all these, and other offices too numerous to mention, are graciously undertaken by the Holy Spirit. The declaration of our blessed Lord to his disciples was, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will convince the *world*," not the Jews only, but the Gentiles of all descriptions, "of sin, of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall take of mine, and show it unto you." (John, xvi. 7—14.) Again when converted to the religion of our Saviour, are love, peace, gentleness, faith, goodness and meekness, essential graces of the Christian character; these are "the fruit of the Spirit;" (Galatians, v. 23.) by Him also "the love of God is shed abroad in the heart." (Romans, v. 5.) In the outward administration of the Church also is it important that ministers should be raised up, properly qualified to instruct mankind. Are wisdom, knowledge, fidelity, order necessary. "All this worketh that one and the self-same Spirit, dividing to every one severally as he will." (1 Corinth. xii. 11.) Indeed, so extensive are his gracious offices, so great is this gift which our blessed Lord has procured, and which our Heavenly Father freely bestows, for his Son's sake, that the promise of the Holy Spirit includes every blessing. Thus in St. Matthew (vii. 11.) it is said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give *good things* to them that ask Him." In the corresponding passage of St. Luke, (xi. 13.) the expression is, "give the *Holy Spirit* to them that ask Him;" as if the gift of the Holy Spirit included all good things. When, therefore, our Heavenly Father is pleased to shed forth in an abundant measure the promised blessing, nothing will be impossible. The mountains will flow down at his presence, nations will be born at once, and the earth be filled with the knowledge of the glory of the Lord, even as the waters cover the sea.

Let it be remembered also, that this power and grace of the Holy Spirit, to effect great blessings, are not theoretic notions, they have already been witnessed. It is to His divine agency that we are to trace the success of the Gospel in the first ages of the Church. When the Holy Spirit was given on the day of Pentecost, three thousand sinners were converted under one discourse. When His divine grace accompanied the preached Gospel at Antioch, nearly the whole city came together to hear the word of God. (Acts, xiii.) Without His aid the most eloquent discourse of the Apostle Paul, delivered with the greatest earnestness, and with the most tender affection, had only this effect, "*Almost* thou persuadest me to be a Christian;" (Acts, xxvi. 28.) but when the Holy Spirit acted, "the multitude were of one heart and one soul, and great grace was upon them all." (Acts, iv. 32 and 33.)

And though in later times we have not the same inspired testimony, in proof of this power and grace, yet we are not without credible historical evidence of great revivals of religion, which have evidently arisen from a remarkable effusion of this divine influence. Thus it was, at the time of the Reformation, Luther, and the other great reformers of that day, ascribe the glorious work then performed to this cause; and thus it has been, at subsequent seasons, in the seventeenth and eighteenth centuries. (See Milner's Church History and Gillie's Historical Collections.)

Such being the fact, is not this power and grace of the Holy Spirit a strong reason for a general union for prayer, that the Lord may again favour us with this unspeakable blessing? To trust principally to our own efforts instead of uniting heart and soul to call down the exertion of this Almighty energy, is like attempting to water our fields from our own little cisterns; instead of looking up to Him who "gives the early and the latter rain;" even to Him "who visits the earth and waters it, and greatly enriches it with the river of God, which is full of water." (Psalm lxxv. 9.)

O, let us entreat the Lord again "to send a plentiful rain, to confirm his inheritance when it is weary." (Psalm lxxviii. 9.)

III. A third reason for this union for prayer is, THAT THE SCRIPTURES PREDICT A DAY WHEN THE HOLY SPIRIT SHALL BE GIVEN IN A VERY ABUNDANT MANNER; AND THAT THIS BLESSING WILL BE PRECEDED BY EARNEST PRAYER.

Thus it is written in the Prophet Joel: (ii. 28, 29.) "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit." So, in the Prophet Isaiah: (xliv. 2.) "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Again, in the Prophet Zechariah: (xiv. 8.) "And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half toward the hinder sea: in summer and winter shall it be." The Prophet Ezekiel (xxxvii. xlvii.) also emblematically predicts the same blessings, in the vision of the dry bones, and in the vision of the living waters proceeding from the Sanctuary.

In all these passages of Scripture, expressions are used, which give promise of a very large effusion of divine influence. "I will pour my Spirit *upon all flesh*," upon every age and station; upon their sons and their daughters; the old men and the youth; the servants and the handmaids. "I will pour *floods* upon the dry ground;" not sending this living water in a scanty measure, but like the bursting forth of the mountain torrents which spread on every side. "In summer and in winter shall it be" a continued supply; not affected by the heat of summer, or cold of winter. "The breath came into them, and they lived and stood up upon their feet—an exceeding great army:" (Ezek. xxxvii. 10.)

not a few scattered converts, but a vast multitude, like the Eastern armies.

If it should be said that these promises have received their fulfilment in the first ages of Christianity; it is only a partial fulfilment, their complete accomplishment is yet future. It is evident that this is the case with the prophecy of Joel: for, when St. Peter referred to it, on the day of Pentecost, as then partly taking place, he stated that the promise of the Holy Ghost was "unto them and to their *children*, and to *all that are afar off*, even as many as the Lord our God shall call." (Acts, ii. 38, 39.) Evidently implying that the future posterity of the Jews and the Gentiles were included in this prediction. The same is equally true as to the prophecy in Ezekiel; (xxxvii.) for, when this prophetic vision is fulfilled, it is said that the dispersed tribes of Israel shall be reunited, that they shall be restored to their own land, and that the Messiah shall be their king: events which have not yet happened. Upon reference to the context, the same observation will appear equally applicable to the prophecies in Zechariah. They are connected with predictions evidently not yet fulfilled. We are therefore authorized by Scripture to look for a much greater effusion of the influences of the Holy Spirit than has ever yet taken place. The Gospel day, in this view, may be compared to the progress of the natural sun; it began its course clear as the morning; its progress has been mixed; shining at different times and in different places in its first splendour, and then obscured by intervening clouds; but when it reaches its meridian height every cloud will pass away, and "all flesh shall see its glory," and all shall feel its blessedness. For, wherever the river comes, to return to the Scripture emblem of the Holy Spirit, "every thing shall live whither the river cometh." (Ezek. xlvii. 9.) To desire, therefore, and confidently to hope for a general outpouring of the Holy Spirit is not an enthusiastic notion. It is to give credit to the testimony of God—to believe that what God has promised he is able to perform. And to ask Him to fulfil His promise is only to do that which he has encouraged and directed His people to do. For, where these gracious promises are made, commands and invitations to prayer abound. As the past history of the Church exemplifies, that it is in answer to prayer that the children of God have received their blessings; so their future mercies are to be granted in the same order. It has pleased God, in a very remarkable manner, to reveal this in His word. Sometimes, for instance, we meet with promises to give the spirit of prayer, as in Zechariah: (xii. 10.) "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced." Sometimes there are predictions of a lively earnestness and general excitement to the act of prayer; as in the same Prophet: (viii. 21.) "And the inhabitants of one city shall go to another, saying, Let us go speedily to *pray* before the Lord, and to seek the Lord of hosts: I will go also." Sometimes this predicted zeal is so great as to annihilate the differences which had previously subsisted amongst the believers. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God." (Jer. xxxi. 6.) Here it merits notice, that the former prejudices of the worshippers at Mount Ephraim or of Samaria, (See John, iv.) against Jerusalem, should cease. The very priests

of the Samaritan temple are ready to go up to Zion to worship, and to invite others to accompany them. O blessed emblem of that harmony which shall yet subsist among the true followers of the Saviour! "When Ephraim shall not envy Judah, nor Judah vex Ephraim!" (Isaiah, xiv. 13.) When Christians shall no longer harass each other with strifes about words, but "all shall call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.) Sometimes we find strong injunctions to unceasing prayer connected with promises to give this earnest spirit. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord keep not silence, and give Him no rest, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah, lxii. 6.) How remarkable is this expression, *give Him no rest*; as if our great Advocate would excite his Church to unceasing supplication, till the blessing was obtained—charging his people not to rest themselves, nor allow Heaven to rest, till their suit was granted; all wrestling in prayer, like Jacob, and saying, as with one soul, "I will not let thee go except thou bless me." (Genesis, xxxii. 26.) Such an expression is only equalled, or, rather, surpassed, by another injunction: "Ask me of things to come, concerning my sons, and concerning the work of my hands *command ye me*." (Isaiah, xlv.) *Command ye me*! As if prayer overpowered Omnipotence: or, rather, as if our heavenly Father only desired to hear the voice of his children.—That when they cried He could refuse them nothing. *Command ye me*! Sometimes, again we meet with promises to answer prayer: "Before they call I will answer; and while they are yet speaking I will hear." (Isaiah, lxi. 1.) And yet, with all these encouragements to prayer—however free the promises, and however undeserved the blessing, still without prayer, or without thus expressing our own unworthiness and our entire dependence upon the grace of God, we have no reason to expect the blessing; since, after the most gracious declarations, the Lord gives this assurance; "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." (Ezekiel, xxxvi. 37.)

Surely, if we combine these Scripture declarations, that God has promised a very abundant measure of the divine influences of his Holy Spirit, and has connected these promises with earnest supplications, they form a very strong reason for the church of Christ being united in fervent prayer.

(*To be concluded.*)

For the Christian Herald.

PRACTICAL EDUCATION—No. IV.

LETTER FROM FORTUNATUS TO HIS GRAND-DAUGHTER.

MY DEAR GRAND-DAUGHTER,

It seems to me but a short time since I heard of your birth! Now you are in your *teens*, and will, if your life is spared, directly be a young lady!

I have watched your growth and improvement, with no small share of interest. Many things, as you have advanced in age, have given

Sextus V., Clement VIII., Julius III., Urban VIII. and Innocent XI. have all interdicted the perusal of the Bible by the laity; and we regret to add, that Pius VII. has imitated their example, not recollecting that Gregory the Great, who bore the mitre before him, said that 'people of the least information can read and understand the Bible,'* and that St. Peter, whose successor he pretends to be, wrote epistles to the Christians of his time, undoubtedly intending that they should be read.'"

Intelligence.

POLYNESIA.—TAHITE.

A Letter from Poihai, Secretary to the Tahitian Auxiliary Missionary Society, to the Directors of the London Missionary Society.

(Translation.)

Matavai, Tahite, June, 15, 1821.

DEAR FRIENDS—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but branches. It was you that sent Missionaries among us to instruct us; and behold; we have obtained a knowledge of that salvation which is in Jesus; and on this account we have contributed our property for the extension of the word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz. oil, arrow-root, cotton and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the *Hope*, 80 tons, from us the Tahitian Auxiliary to you the Parent Society, to assist you; and we wish that our Contributions may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the Treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree, that the butt-end is the most solid part, the small end is soft and sappy. To the small-end we may be compared, and you to the butt-end.† Do not cease, therefore, to afford us instruction in the things of God, and inform us also

* Lib. xx. ch. i.

† N. B. The same word which in the Tahitian language means *solid*, or *heavy* when applied to a *tree*, &c. means *wis*, *mature in judgment*, when applied to persons. Also the same word which signifies *soft*, or *sappy*, when applied to a *tree* means *immature in knowledge*, *unwise* or *possessing little wisdom*, when used of persons.

how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen.

POIHAI, *Secretary.*
POMARE, *President.*

ASIATIC ISLANDS.—CEYLON.

Extracts of a letter from the Rev. John Scudder, M. D. to his friend in this city.

"I AM now very pleasantly settled down among the heathen, and hope that I may be spared long to labour among them. It is truly a delightful work in which I am engaged, and I do desire to rejoice that ever I was called to it. I have a boarding school of sixteen boys.

"We are much in want of the Scriptures, and do sincerely hope that the time is not far distant, when our friends in America will send us large funds to purchase them for this people. O my dear brother, these heathen are in a sad state. They are without God, and without hope in the world; and their prospects as to the world to come are truly deplorable. But the time is near when Jesus shall take them as his inheritance, and when they shall enjoy with us, a hope of escaping the wrath to come. But this time is not to come, unless means are used with them. Preaching the gospel has been permanently blessed by God, to the conversion of the heathen: but this is not the only means. If we could circulate the Scriptures largely among them, we might hope to do good. But you may be induced to ask, why I tell what you already know. You have long enough witnessed the fruits of their distribution: to tell you the truth; I recall these things to your recollection for the purpose of inducing you to solicit contributions from your friends, to send to this people the word of Life. I know your engagements are great and pressing. But my dear brother, these heathen are perishing, and in a short time unless rescued from their misery, must sink down to endless burnings. Perhaps if you send to some of them the word of life you may; in the day of judgment, see some brought home to glory, through your instrumentality.

"Would any thing be too hard for you to do to save a soul? By going from house to house, and soliciting a few Bibles, or rather funds to buy Bibles, (Tamil Bibles alone,) you may be the instrument of doing great good, and of saving not one merely, but many souls. Our time is short, death and eternity are pressing on, and in a short time, our course will be finished. Let us labour while the day lasts; upon our exertions perhaps, depends the salvation of many souls. We may do much to heighten the joys of the upper world, if we are diligent in our master's service. Do we need any encouragement, to exert ourselves for the salvation of the heathen; let us remember what Jesus has done for us. He thought it no hardship to undergo sufferings and death for us! to save us from eternal misery, he sacrificed his life. Let the remembrance of the scenes of Gethsemane and Calvary, be sufficient inducements for us to labour hard for God in our day and generation. Could we but view things, as we shall view them in the day of judgment, we should not be as remiss in our master's service as we are: we should labour by day and by night. What is the momentary sacrifice of a little ease, to be compared with the loss of an immortal soul, a soul which must inhabit a lake of fire and brimstone for ever? O my dear brother, let me intreat you to exert yourself in my behalf for this people. There are many persons in your city, who would willingly contribute, if asked. Do go to them. Do ask them. Do tell them that I through you, request them to give me at least enough to buy a Bible or a Testament, to distribute among these heathen. Tell them for me, that they are under great obligations to that Saviour, who has distinguished them from others, and given them the word of life. Yes, they are under great obligations to send it to those who have it not. Endeavour to set before them the wo and misery awaiting these heathen, that they are just ready to sink into hell, and that by a small contribution, they may save many of them. Exhort them by all the sufferings of that Saviour who died for them, to give at least something. If any refuse to contribute, tell them for me that they are shortly to meet these heathen, face to face, at the judgment seat of Christ, and if they are unwilling to make

some little contribution to save them, they may, perhaps, see among the damned, those who might have been rescued from the burnings, had they done something to send the word of life to them. Plead my dear brother, as a dying man should for dying men, that they do not turn a deaf ear to the calls of a missionary of the cross, who came from their bosom, because he loved the heathen. And if they still refuse to contribute, ask them for me, how they will feel, when they come to lie on a dying bed, with eternity full in view; and above all, how they will feel when they come to stand at the bar of God, if they have done nothing to save those for whom I plead. Let me then again exhort you to solicit contributions from *all* with whom you are acquainted, both rich and poor. The poor disciple of Jesus, even if he had to deprive himself of two or three meals to send the heathen a Bible, would never be sorry that he had done it, when called to an account for what he has done for Jesus. Exhort others to engage in this good work.

"I have lately been on a tour to different parts of this district. I took some of my boarding boys with me, together with a young man of Dutch descent, who you will rejoice to hear, has lately been brought into the kingdom of our dear Lord Jesus. We distributed above 500 tracts, and above 300 Scripture extracts, such as the sermon on the mount. The tracts were written on the Olo. If any should feel disposed to contribute funds for tracts, I should be very glad. I can purchase them at a small expense.

"We have now, *nine young men* attached to this mission, who we hope will hereafter be preachers of righteousness; and we trust that God is raising up more, who will take our places in the Church, when we shall sleep in the dust. I believe many from our boarding school, will be gathered unto Christ."

Donations for the above object received at the Office of the Christian Herald and Seamen's Magazine 128 Broadway, by Mrs. Waterbury 71 James-street, and Cushman & Falconer 181 Broadway.

UNITED STATES.—DOMESTIC MISSIONS.

Twenty-Third Report of the Missionary Society of Connecticut.

THIS Report was presented to the Board of Trustees, at Hartford, January 9, 1822.—The Society is composed of the General Association of Clergymen, in that state; was formed in the year 1798; and the Board of Trustees, composed of six ministers of the Gospel, and six civilians, was incorporated by the Legislature of the State, in 1802.

Some idea may be formed of the respectability, energy, and efficiency of the Society, from the fact that, during the last year, it employed 42 missionaries, in no less than nine different states,—Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. The Report gives a very interesting detail of their labours;—and the result of the whole most evidently is—that there is much missionary work to be performed in this country, and great encouragement to prosecute it with unwearied zeal and activity. There is no necessity, that an attention to foreign missions should weaken the ardour of any in domestic missions. The God of Heaven, when he commanded the world to be evangelized, never designed that the part of the world nearest our homes, should be neglected. The true spirit of foreign missions leads to no such course of procedure. Foreign and domestic missions were intended to co-operate with, and aid each other. They do so in fact. Generally, those who take the deepest and most enlightened interest in the one, are the most forward in aiding the other. This is as it should be—as it must be,—as it always will be. "All are but parts of one stupendous whole;"—tending to the same result, and that result is the consummation of millennial glory.

Miss. Her.

FOREIGN MISSIONS.—BISHOP GRISWOLD.

THE following letter addressed to the Treasurer of the A. B. C. F. M. breathes an excellent spirit, and highly becomes the character and station of the writer.

Bristol, Jan. 29, 1822.

DEAR SIR,—I have the pleasure of receiving your favour of the 22nd, with the information that several members of St. Paul's Church, Boston, have generously contributed 50 dollars, to constitute me an honorary member of the Board of Commissioners for Foreign Missions. You could confer on me an additional favour, by making it known to those, my generous benefactors, that I have a deep sense of the honour done me. My prayer is, that our Lord will remember them for good; that he will reward their pious liberality; and also bestow his blessing upon all those who endeavour to extend the Redeemer's kingdom to those heathen nations who are still sitting in darkness, and in the shadow of death. I am, dear Sir, your friend and obliged and humble servant.

ALEXANDER V. GRISWOLD.

REVIVALS OF RELIGION.

From the Religious Intelligencer.

In a small country town in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. From some common causes, such as trespassing of cattle, poor fences, &c. they became very inimical to each other; and finally got into the law and spent a great deal of money, for supposed trifling offences. They would often injure themselves for the sake of injuring each other. They went even so far as to make two fences on the division line of their farms; and in one place, where a lane was left open for the accommodation of one to go to his field, the other went and pulled down a good straight fence and made a crooked one, on purpose that the stakes and corners of the fence might make the lane too narrow for his neighbour to go through. They seldom spoke to each other, unless it was with curses, or when called before a court of justice, where they often met. In this way they lived ten or twelve years, acting out the depravity of their hearts; and trying by every means to see which could do to the other the most harm.

While in this state of fiend like feeling, a Revival of Religion commenced in the place, which some ridicule as mere fanaticism, calculated to make folks run mad, and turn the world up-side down. Mr. S. one of the champions of wrath, was brought by that Spirit which convinceth of sin, to see the depravity of his own heart. His sins were now for the first time set in order before him, and he saw himself a lost and ruined sinner, and was led to cry for mercy. In reviewing his past conduct with his neighbour, he saw himself a monster of wickedness, and felt that he had been completely under the influence of satan. He cried to God for mercy, and he heard him; but he could not rest here: he must go and ask forgiveness of his neighbour. With a trembling broken heart he rapped at the door of his neighbour, which he had not entered for more than six

years. As Mr. L. had no suspicion who it was, he bid him walk in. With amazement every eye was fixed upon him. After helping himself to a seat—neighbour, says Mr. S. I have come to ask your forgiveness. We have had a great deal of difficulty, and I find I have been much to blame. Well, says Mr. L. I always knew you was to blame, and I never shall forgive you. You have made more cost and trouble than your head is worth. I know I have done wrong; I am convinced of my sins; and I humbly ask your forgiveness. I am determined to live differently in future; and I hope that God will forgive me. We have been actuated by a wrong spirit; and we shall be afraid to meet each other at the bar of God, where we must soon appear.

Mr. L. a little softened, replied, I can never forget the sleepless nights, and the costs, and damages, and vexation, that you have occasioned. But I am willing to do what is right ~~about~~ is, and always have been: and we never should have had any difficulty ~~had~~ it not been for you and your boy.

When Mr. S. retired there was a general exclamation in the family—Well! what can all this mean! This is something new! I wonder what will happen next! What in the world has produced all this! Why, says a great tall boy, who had helped his father carry on the quarrel, I heard last night that Mr. S. was one of those that are under *conviction*. The father was silent and soon after retired quite disturbed.—What! is S. concerned for his soul? He going to become a Christian? If he can find mercy no one need despair. Why should he come and ask my forgiveness! If religion will humble such a man, it is surely a good thing. He said, we shall be afraid to meet each other at the bar of God. It is true, we have both acted like fools; but then I have had great provocation. Oh! I am a great sinner. I have been completely under the influence of *satan*. I fear God has given me up. Others are anxious for their souls; and even this wicked wretch is becoming a christian. Gracious God! what a sinner I am.—Oh God have mercy on my soul! Thus his sins were set in order before him; and he was in great distress for several days. At length he could smother his feelings no longer—he took his hat and went to see his once hated neighbour. As he entered the door he received a cordial welcome. They took each other by the hand and burst into tears. You came to ask my forgiveness the other day; but I find that I have been a thousand times worse than you. I have been tempted by the devil to every wickedness, and I fear God has given me up for ever. Oh, can you forgive me, and pray for me. Their concessions were mutual, and their forgiveness cordial; for both had much to be forgiven of God, in whose love they now found mercy.

Before they separated they retired and prayed together. They are now members of the same church, and have lived about eight years in uninterrupted harmony and good neighbourhood.

From the Boston Recorder.

Trenton, Cortland County, N. Y. Feb. 11. 1822.

DEAR SIR—I have been requested by ~~one~~ of your readers, to furnish a note for your paper, upon the presumption that it might gratify some of

the friends of *Mtzn* at the East to know how churches and societies progress at the West.

About twenty-five years ago this place was little else than a wilderness, where the savage reigned, and the prowling beast of prey found a dark retreat, secure from the influence and the dread of more civilized inhabitants. The face of the country being rather broken, although here and there interspersed with "fat vallies," it did not settle so rapidly as many other parts of the State, and of course did not acquire wealth and influence so speedily as some towns farther west. And like all other new places, its moral aspect, after it became considerably populous, was gloomy indeed, and foreboded evils at which every friend of the church would weep—evils too, which have often been witnessed in new settlements, and would have long prevented the more general enjoyment of gospel privileges among their inhabitants. There was no house of God to which the people might resort, no stated preaching of the gospel; and what generally follows as a consequence, there was very little regard to the Sabbath, the word, or the name of the Lord, and the rising generation were threatened with an entire deprivation of morality and religion. God in his providence, at length guided some pious persons of different denominations, to this place, to be supporters to the standard of the cross which he was about to erect on the very battlements of one of Satan's "strong holds." It was not, however, till the fall of the year 1811, that a Congregational Church was organized, which contained at that time 21 members. This small body received some accessions at various periods, until its number, in the spring of 1820, arose to 47. At that period the Lord was pleased to pour out his Spirit, and cause a general attention to religion in the west part of the town, which terminated in the addition of 67 to the little flock which had before professed to belong to Christ. Since that period, some have been dismissed to other churches and some have died; so that the number of communicants is now 104. This number may appear small when compared with most of the churches in N. England; yet small as it is, it measures about one half, if not two thirds, of our ordinary congregations on the Lord's day. The society, now containing about 45 or 50 families, many of them on new farms, and still poor, have lately completed a large and elegant house for the worship of God, which was opened and dedicated on the 30th Jan. last; at which time, the Rev. John Keep, of Homer, preached to a crowded and attentive audience from Ezra vi. 16. A few years ago, an event like this, contemplated under the circumstances in which it has actually transpired, would have been thought to be the wild reverie of a discordant brain. Surrounded, as this society is, by other denominations, and small and poor as it is, it would have been deemed impracticable for them to have accomplished what they have, in so few years, through the blessing of the Most High. And very few persons standing on the spot 12 years ago, would have been made to believe, that in the present circumstances of the people, there would have been piety and energy enough to have done so much for the honour of God. Yet even, at the time when there was no church, and no house of worship, and little or no prospect in human view, that there would be any in the present generation, a pious and aged female had faith enough to believe she should live to see that which she has apparently been snatched from the very jaws of death,

now to witness and enjoy. It was her earnest prayer that a church here be formed, which should have a consecrated temple of the living God, where it might enjoy his presence and his blessing and his ordinances. That prayer, we believe, was registered in the book of remembrance; and the result has shown that the prayer of the righteous, offered in faith, availeth much; and has furnished a striking comment on that declaration of our Saviour, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them"—Mark xi. 24. Let this therefore encourage all those subjects of the great kingdom of Christ, who are scattered in desolate places, and deprived of gospel privileges, to put confidence in God, and look to him alone for help. Nay, let this encourage the church every where to ask in faith, the blessing of God upon all their exertions to build up Zion, exterminate error, disseminate the truth, and convert the world. "I will that men pray every where, lifting up holy hands without wrath and doubting."

Yours respectfully,

C——.

For the Christian Herald.

Letter from the Rev. Jacob Sickles, Pastor of the Dutch Reformed Church, in Kinderhook, N. Y. to a Gentleman in this City.

Kinderhook, April 12th, 1822.

DEAR SIR—The good work of the Lord among us, concerning which you request me to give you more particular information, commenced about sixteen months ago. In the fall of 1820, appearances were somewhat encouraging, and hopes were entertained that a favourable change in the state of religion would then take place; and indeed, the number added to the church in October of that year, was rather greater than usual, but nothing special occurred till about the middle of December. A revival then broke out in a part of the congregation called the Landing, and with so much power, that the general attention in that place was directed to the great concerns of eternity. The most careless were roused from their stupidity, and began to inquire with anxious hearts what they must do to be saved. All appeared now to view religion as the one thing needful, and to have taken the resolution to press into the kingdom of God.

For a considerable time it seemed as if the gracious influence which had been sent down upon us would be confined to the village at the Landing, and a small district of country around it. But it pleased God to hear the supplications of his people, and after a season of suspense, and solicitude, it began to extend to different parts of the society, and continued to spread gradually until its blessed effects were more or less visible in every neighbourhood, meetings were held daily in the house of worship, or in private houses, and every where the preaching of the Gospel appeared to be accompanied by power from on high. The attention of numbers who had hitherto been thoughtless was now arrested, instances of conviction, and hopeful conversion, were multiplied, and it became evident to the friends of religion, that the Lord was doing a great work among us.

In the month of April, 1821, we held our first communion after the commencement of this work of grace. One hundred and twenty-one

persons came forward at this time to confess Jesus Christ before men, by setting down at his table. A scene so solemn and affecting had never before been witnessed in this place. The concourse of people on the occasion was so great, that our house of worship, though unusually spacious, for this part of the country, could not contain them. A deep solemnity pervaded the assembly during the exercises of the day, and impressions were made, which we have reason to hope, ended in a saving change.

The Lord's Supper was again administered in July, when the number received into the church on confession was one hundred and nineteen. The solemnity again brought together so great a multitude, that the church was not only crowded to excess, but a great number either went away, or remained around it to hear the word of God, and if possible to see at least a part of the solemn transactions of that day. There were now, as well as at the former communion, some who felt a trembling hope that they had experienced a change of heart, but did not feel prepared to offer themselves as candidates for communion, while others were yet mourning for sin without any hope that God had been gracious to their souls. A number of these with others who were afterwards awakened, and brought out of darkness into God's marvellous light, came forward at our next communion in October, when sixty-two were added to the church, who, we hope, had first been added to the Lord.

In the month of February we had our last sacramental occasion. At this time twenty-one persons became professors of the religion of Jesus, and sat down with his people to commemorate his dying love to sinners. There have been some new cases of conviction since, and it is probable that there will be as many as twelve or fifteen who will be prepared to confess the Saviour at our approaching communion in May.

Surely we have reason to say with wonder and with gratitude, "what hath God wrought!" There is reason indeed to fear that some will turn back to the ways of sin and folly. Nor would it be at all surprising if this should be the case. It is probably the case in all revivals, and I must acknowledge that I have at times felt distressing anticipations respecting a few of our professed converts, but as they have continued steadfast for a considerable time already, I thank God, and take courage. There has been but one decided case of apostacy among us. The conduct of three or four others has not been altogether correct, but their spots, we hope, have been the spots of children.

We have the greater reason to rejoice and be thankful at seeing the grace of God in the steadfastness of the subjects of the revival, when we consider that some of them were formerly persons of an abandoned character, and that many others, probably a majority of the whole number, are young people, and therefore peculiarly in danger of being ensnared by the temptations of the world. God has magnified the riches of his grace by turning from the ways of sin stouthearted rebels, whose case appeared to be almost hopeless. Our youth, particularly the young females, have been greatly distinguished by the sovereign grace of God in this outpouring of his Spirit. Many of them have, we trust, chosen that good part which shall not be taken away from them, and the exemplary conduct of a good number, gives us ground to hope that they will be ornaments to the church of Christ. Several of our black people too, have become professors of religion during the revival, and it gives me great

pleasure to be able to say that their conduct, as far as I can learn, has hitherto been remarkably good.

From what I have stated you will readily suppose that the change which has taken place amongst us is great. It is great indeed, greater than a person who has not been an eyewitness of it can well imagine. Not a few persons who but a short time ago were entirely careless about their eternal interests; living in the habitual neglect of public worship, and spending the Sabbath in vanity and sin; are now regular attendants in the house of God, and wherever they can enjoy opportunities of social worship; while instead of that stupidity, and thoughtlessness in which they ever lived, they now discover an earnest engagedness for the cause of religion, as well as for the salvation of their own souls. Prayer meetings, which were hardly known among us before the revival, are now established in every part of the congregation, and family-worship is now attended to by many heads of families who till lately lived in the habitual neglect of that important duty.

This great change has been brought about, as far as human agency was concerned, by measures which I believe no friend of religion would be willing to condemn. Nothing wild or extravagant has occurred during the progress of the revival, as far as I know, except, perhaps, in an instance or two. The truth has been plainly declared; sinners have been faithfully warned; they have been strongly urged to fly from the wrath to come, but no improper means have been used to excite their fears, and work upon their passions. The work has progressed silently, and gradually without the least appearance of that wildfire and confusion which have sometimes taken place in revivals, and have been the means of prejudicing the minds of good men against them. Accordingly, those who have obtained a hope that they have felt its saving influence, have uniformly professed to experience exercises which were rational and scriptural. None of them, excepting two or three poor ignorant blacks, have ever discovered any thing that looked like enthusiasm.

The convictions of some have been deep and distressing, while others have felt the burden of guilt less severely, some have gone mourning for a long time, while others have rejoiced in hope, after a short season of distress. But whether the work of conviction were more or less severe, of longer or shorter continuance, the subjects of it have all appeared to feel that they were children of wrath by nature, justly exposed to the everlasting curse of God; that they could not escape the punishment of hell, without flying for refuge to the Lord Jesus Christ; and that, unless they experienced a change of heart, it was impossible for them to enter into the kingdom of Heaven.

Though I have stated nothing which I do not believe to be strictly true, yet in justice to myself, I must observe, that some particulars would not have been mentioned, did it not appear from your letter that your principal reason for requesting me to write, was the hope that it might be instrumental in removing the prejudices of some good men in your city, who appear not to think favourably of revivals. Could those good men see what I have seen, they would have no doubts or prejudices remaining. For my own part, I would almost as soon deny the reality of religion altogether, as to deny the agency of the Holy Spirit in revivals.

But you have been informed it seems, that my views and feelings, were very different formerly, from what they are at present. I confess they were. I never indeed, have doubted, but that in some instances, where a religious excitement took place, impressions were made which proved to be genuine, and permanent; but I supposed that the greater part of those who were called converts were influenced by sympathy or enthusiasm, while others seemed to be religious, merely because it was the fashion. Various causes have concurred in creating prejudices in my mind against revivals. I shall mention but one, and that in the hope that by bringing it to view I may be the means, of putting some friends of religion on their guard against it. I have reference to that want of charity and forbearance, nay that spirit of bitterness which the advocates of revivals have sometimes discovered towards those who opposed them, or seemed to entertain doubts upon the subject. Some in the height of their zeal have appeared to regard as enemies of Christ, and experimental religion, all who presumed to call in question the genuineness of the work, or even the propriety of the means that were used to promote it. I mention this as a fact, because I have become acquainted with it not from information only, but from my own observation. But we must distinguish between the cause of God, and the instruments by which he is pleased to carry it on. It would not have been right to condemn the Saviour or his religion, because his disciples wished to call down fire from heaven, to consume certain Samaritans for not receiving him into their village. Nor must we conclude that revivals are not the work of the Holy Spirit, because some who speak and act in favour of them at times, betray a temper that does not become the Christian. It would be well however, if all who profess to be friendly to such distinguishing dispensations of divine mercy; and especially, those who are called to take a leading part in them, would always consider what manner of spirit they ought to feel, and to manifest. Surely, it would be better to treat even the avowed enemies of religion with tenderness and respect, than to meet them with the scowl of contempt and defiance. "The servant of the Lord, must not strive, but be gentle unto all men, and patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will."

I am happy to learn, that the prospect of an extensive revival in your city is so encouraging. The Lord grant that the hopes of his people may not be disappointed.

NEW-YORK FEMALE UNION SOCIETY FOR THE PROMOTION OF SABBATH SCHOOLS.

Mrs. BETHUNE, 77 Murray-street, Directress.

THE sixth anniversary of this society was celebrated in the Middle Dutch Church, on Wednesday the 24th ultimo. The officers and
VOL. VIII. 96

committee, the superintendents, teachers and scholars, and as many other ladies and gentlemen as could find room in the church, being assembled, the exercises were commenced at half past ten o'clock with prayer, by the Rev. Mr. Somers, of the Baptist Church. The Rev. Mr. Knox, of the Dutch Reformed Church, read a hymn, which was sung by the teachers and scholars, Messrs. Allen and Alden leading. The Rev. Dr. Milnor, Rector of St. George's Church, read an abstract of the annual report, and the Rev. Mr. Summerfield delivered an appropriate address, after which a hymn was sung by the adult scholars. Those pupils who were entitled, by their regular attendance and progress in learning, to that distinction, were called forward by the Rev. Mr. Knox, and presented with the Society's diploma, accompanied with suitable exhortations and remarks. Another hymn was sung alternately by the scholars and teachers, in the last verse of which the congregation united in giving praise to God for the wonders he has wrought for this institution, and the Rev. John Truair, minister of the Mariners' Church, made the concluding prayer.

It is too late to require that anything should be said in the defence or praise of this institution. Had there been one doubting Thomas present on this occasion, he could not have witnessed the melting scene without exclaiming, with conviction, wonder and gratitude, "*Lord, I believe!*"

For ourselves we must say we have never been present at a similar celebration that was more truly interesting, or more highly gratifying. To behold at one view so many young immortals lisping the praises of Jehovah—so many aged daughters of Africa just beginning to read the charter of their hopes, and learn the way of salvation—so many ladies and youths devoted to the best interests of their fellow beings, made an impression on our hearts, too deep to be forgotten, too affecting to be described.

The following abstract of the Report will show the present state of the schools.

"Lo I am with you always, even unto the end of the world," were the consoling words of our divine Redeemer to his disciples, when about to be parted from them. That he has been a present help, in every time of need to the Female Union Society, the experience of six years has proved; and the Committee when called upon for their Annual Report, cannot enter upon their duty, without previously raising their Ebenezer, and with gratitude acknowledging that "hitherto the Lord hath helped us."

This society numbers forty schools, thirty-seven are in the city, and have sent in reports. To give the whole of these, or even all the interesting facts contained in them, would engross too much of the time allotted to the interesting exercises of this day. The Committee therefore, with the consent of the Superintendents, will proceed to give a brief summary of the good which has been effected by means of this society during six years, that they have been permitted to labour in this part of the Lord's vineyard.

We cannot exactly state the number of teachers and scholars engaged in the schools since their commencement, but at present in those reported, there are 2762 scholars under the immediate instruction of 478 teachers, and are regularly visited by a committee composed of about thirty members. Upwards of a thousand scholars have been brought from the alphabet, to read the word of God; and a much greater number from syllables to reading fluently: 33772 chapters averaging thirty verses each, have been committed to memory, with divine songs, catechisms, hymns and M'Dowell's Questions innumerable. The seed thus sown in faith, has given evidence that it has been watered by the dews of divine grace, by 142 schol-

ars making a public profession of religion. When a sufficient number of pious teachers have not offered, the services of those of serious deportment have been accepted; 193 of these, being in the way, the Lord hath led to lay hold on the hope set before them in the Gospel, and sweetly to experience the truth of the promise, that they that water shall themselves be watered. Not a school in this Union, but has experienced the sanctifying influences of the Holy Spirit, "converting the soul and making wise the simple,"—twenty-four Reports of the present year, giving pleasing accounts of sinners being brought from darkness to light. Instances of strength of memory, and rapid improvement, have been still more numerous.

With few, or no exceptions, stated meetings for prayer are held by the teachers; to many of these, the children and their parents are invited: nor are the bodies of the dear children forgotten, the naked are clothed by means of the various Dorcas Societies, formed for the purpose. Very many who were picked up in the streets, in rags and filth, are now filling respectable situations. The change produced not only on the sabbath but on week days, must be obvious to all.

It may perhaps be remarked, that the number attending the schools, is not greater than was reported at the first anniversary. This can be accounted for, by several societies being since formed independent of this Union; and by many scholars who were attracted by novelty withdrawing from the schools, when pressed by the duties imposed upon them. Yet after all that has been effected, we are beginning to see with the great Doctor Chalmers, for whom was reserved the honour of introducing the Local System, "That a bulky sediment remains untouched and stationary; and by its power of assimilation too, is all the while adding to its own magnitude, and thus it is both a possible thing, that schools may multiply under a general system, and that out of a mighty population, an overflowing attendance may be afforded to each of them, while an humble fraction of the whole, is all that is overtaken; and below the goodly superficies of a great apparent stir and activity, many an unseen structure of baser materials deepen, and accumulate, so as to furnish a solution of the fact, that with an increase of Christian exertion amongst us, there should at one and the same time, be an increase of heathenism." To penetrate this mass, many of the schools have adopted the plan recommended by Dr. Chalmers, and have assigned to themselves a particular district, and are already convinced of the great advantages of local visitation. We trust that all will follow their example, and not stop in their exertions, till from the Battery to the remotest parts of our city, not a house, nor a hovel, shall remain unexplored; till every family shall be furnished with the word of God, and every child, and ignorant adult, be brought under the influence of Sabbath School instruction. A very few extracts from the reports of the present year, will show the advantages derived from such instruction by rising childhood, and extreme old age.

"Mary Mortimer, a white girl aged five years, entered school No. 3, on the 25th of November last, has advanced from the alphabet to reading, and now commits to memory scripture lessons, hymns, and catechism. A coloured girl aged seven years, within the same period, has also advanced from letters to reading, and committing to memory.

The superintendent of school No. 9, states that "three large Bibles by Mr. Carpenter and three by Mr. W. M. Carter from the New-York Bible Society, were received, and presented to six coloured adults, between the age of sixty and ninety, all of whom have learned to read in the school. One of these, the Zion bound pilgrim mentioned in our last report, we now have the pleasure of presenting as a candidate for the diploma, in the eighty-fifth year of her age; having punctually attended the school six years, during which time, she has learned to read the word of God, and from its sacred pages has committed a sufficient number of chapters, with other lessons, to entitle her to this mark of distinction; and from observing her pious walk, and conversation, we confidently believe there is a crown of glory laid up for her, in that kingdom to which she appears rapidly advancing. Betsey C—, whom we also present, as a deserving candidate for the diploma, has had her mind very seriously exercised since hearing of our intention to bring her forward on this occasion; and has been led by it, to examine how it stood between God and her soul, and to seek for that preparation of heart, that will enable her to stand approved by her father in heaven, as well as her teacher on earth. "Since the commencement of this institution, seventeen teachers, have ceased from their labours, and have entered the rest prepared for the people of God.

Fifty-five scholars have also been called to their last account, the greater part of whom, gave evidence of their acceptance with Christ.

The dying experience of a teacher in school No. 4, will close these extracts.

"Since our last anniversary (says the report) it has pleased the Lord to remove from us one of our teachers by death. During an illness of seven weeks, she manifested a firm reliance on, and submission to her divine Redeemer, often expressing desires that not her will, but the will of her heavenly father might be done. Young and pleasing in her person, of agreeable manners, joined with undoubted piety, she was beloved by all who knew her, and had arrived at that period of life when its prospects are most interesting, and the heart, with all its tenderest emotions, is forming attachments for life; yet through grace received from the blessed Jesus, she was willing to resign all, and to depart and be with Christ as far better. Being asked by a friend in her last moments, if Jesus was still precious? She replied, "He is the chief among ten thousand, and altogether lovely. Whom have I in heaven but him, and there is none upon earth, I desire beside him." Seeing her mother at her bedside, she informed her she was leaving her, and adopting the language of Stephen, she exclaimed, "Lord Jesus receive my spirit." Shortly after, she fell asleep in him, and entered into the joy of her Lord, in hope of a blessed resurrection."

The following rewards have been given by the committee during the year: 19 Bibles, 14 Testaments, 5 Prayer Books, and 42 Psalm and Hymn Books. Fifty-one scholars, who have conducted themselves with propriety during three years, that they have attended the same school, and earned all the rewards, will this day, be presented with diplomas.

CIVIL RETROSPECT.

FOREIGN.

During the past month, news has reached us from almost every quarter of Europe, but it is of a character too indefinite to attract serious attention.

Persia.—The war between Persia and Turkey, contrary to our expectations, has ceased, on account of the death of the Persian monarch, and a contest by his sons for the succession as is reported by some: from other reports, it would seem that the late attack on the Turkish provinces was merely one of those disorderly pieces of conduct of one of the Persian princes, for which despotism, notwithstanding its severe punishments, is remarkable.

Ireland.—Ireland continues in a state of great disorder: the disorderly continue the commission of various species of violence, and are beginning to bring upon their country, the severe application of laws, which, however necessary they may be deemed, are of a very distressing and barbarous character. The Habeas Corpus is suspended in the disturbed counties, and their inhabitants therefore subjected to imprisonment, almost upon mere suspicion, without any mode by which immediate release can be effected: this alone, in a time of civil commotion, when the basest of men are often enabled to acquire undue influence, and when suspicion itself is more than usually timorous and tyrannical, is enough to assure us of very great sufferings in that country. In addition to this, the Insurrection act is put in force, by which, if our idea of it is correct, the power of judging in cases involving banishment and death, is among other measures of similar character, intrusted to the inferior courts of justice, and measures of the most hasty nature allowed for the trial and punishment of the offenders. This too must, even if exercised with the most scrupulous uprightness of which its nature admits, produce many most distressing injuries. We regret deeply the necessity and the employment of such measures; engines of terror, which these professedly are, however necessary they may be for emergencies seldom fail to leave hatred and violence in the hearts of those whom they for the moment overawe. It is only by measures calculated to conciliate the affections of the people, to enlighten their minds, and store their hearts with the graces of true and pure religion, that tranquillity can permanently be secured. Of such measures towards Ireland we hear nothing: we hope, however, when the present disturbances shall be settled, that we may have the happiness to announce some such to our readers.

Spain.—This country is more tranquil than it has been, but is far from quiet; its government finds itself fully employed in temporizing with some of popular factions; contending with others, and punishing the leaders of others

France.—Disturbances have taken place in some parts of France, which at first were represented as serious, but are since considered less important. The situation of that country, with its inflammable population, with few checks but the arm of the law and the point of the bayonet, is critical in a high degree: the chief protection which it appears to us to possess against new revolutions, is the fearful recollection of that one, the embers of which are hardly yet extinguished.

Russia and Turkey.—Russia and Turkey continue still in the posture of menace and defiance. It is said that Austria and England are averse to war, and that the former power has taken a decided stand to compel the preservation of tranquillity. In their commercial and political jealousy of Russia, we take no part, but consider it as the manifestation of a spirit of intrigue and envy, which statesmen ought at length to become wise enough to lay aside.

Greece.—In Greece the war rages with unabated vigour. But from the capture of Janina by the Turks, and the fall of the celebrated Ali with his treasures into their hands, and the consequent disengagement of the considerable army employed in the war against him, it is supposed that the tide of success will be turned in favour of the Turks. So it will be, if the God of battles so determines, and not otherwise; were the hordes of barbarians ten times as numerous.

DOMESTIC.

General Remarks.—In turning to our own country we cannot forbear to remark how different is our situation from that of Europe. Under a government scarcely strong enough to execute the most useful measures, with a population of the most diversified character, with interests which although really one, are represented and considered by the advocates of each, as opposite, and with office seekers, numerous and base enough to produce almost any degree of disturbance, we are yet permitted under a kind and forbearing Providence, to pursue in tranquillity, the occupations which we find useful, and to enjoy, every man, the reward of his own labour, under his own fig tree. And although from the natural temper of man to find difficulties in his condition however good it may be, we can see evils of alarming appearance, yet we are delivered from the fulfilment of our own predictions, and prosper beyond the hopes of the most sanguine. Surely if ingratitude to God, be a national sin and this country is guilty of it, it is most awfully guilty.

Congress—Public defaulters.—Congress have done no business of considerable importance, since our last notice of their proceedings. Some excitement has been made there by a pamphlet concerning the large amount of old balances standing on the books of the government against individuals, and of which it would appear that government must sustain the loss. Congress has before it, a proposition to inquire into the evil, and prevent as far as may be, any recurrence of it. We are aware of the difficulty of relying upon statements of this kind, when made without the explanations of those concerned, and we feel no distrust of our administration; yet so long as we know the frailty of human nature, and the ease with which it yields to temptation, and consider that throughout all history, those who have had the control of national treasure, have generally been corrupted by it, we cannot but feel, that public inquiry of the most scrutinizing kind, is necessary, and consider the attempt to promote it laudable. We would however, add one supposition on this subject, and subjoin a question. Suppose that we were assured that all our rulers were men fearing God, and devoted to his service in all their thoughts? would not our confidence in their public conduct, be vastly more strong and better founded? And, supposing in any of our elections, men of this character, were candidates in competition with others of a different one? what ought to be the votes of men of all parties and characters, whether religious or not, whether considering the glory of their maker or only their own and their country's interest?

Legislature—Pauperism.—The legislature of this state has adjourned, after a session of nearly four months, without passing any laws of very great importance or general interest. It has however taken up the subject of pauperism, in a discreet manner which must be satisfactory to the people, and which affords fair prospects of usefulness. They have appointed the Hon. Judge Emott, of Poughkeepsie, to investigate the subject, and report the result of his inquiries and reflections, and such plans on this interesting subject as he shall judge best. Considering the high standing of this gentleman, for talents and uprightness, of which his appointment by a legislature of a political denomination, opposite to that with which he has acted, is no slight evidence, we congratulate ourselves and the public, on the selection, and would earnestly press it upon all who are able to afford useful information, on this important subject, to exert themselves to assist in the projected inquiries.—April, 1822.

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.—They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

THE PRESS GANG;

OR, WAR PROCLAIMED BY THE PRINCE OF PEACE AGAINST THE PRINCE OF DARKNESS.

(Concluded from p. 700.)

In number 198, we made several extracts from a new tract, bearing the above title, which we understand has been read with some profit; if so, not less may be expected from those that follow. Let the pious captains and sailors in this port unite in visiting our wharves, vessels, and sailor boarding-houses, on sabbath mornings, and at noon, and invite their shipmates to attend the Mariners' Church, and we should soon see all the pews filled.

Last Saturday a merchant called on board a ship, consigned to him, and invited the captain and all his crew to attend church next morning, urging on them, in a kind manner, the importance of this duty. On Sunday morning, at half past ten o'clock, the captain with his mate were observed entering the Mariners' Church, followed by the crew all neatly dressed, in the most orderly and decorous manner. This excellent example we hope will be followed by other merchants, who may not have thought on the subject before, or have not known how easy it is to persuade captains and seamen to place themselves under the preaching of the Gospel. We rejoice, and are thankful that there are so many of our merchants who are friendly to this object, and have given liberally to its support; but at the same time, we would ask a little more: we would ask them to use their influence with masters and seamen, to attend on the means of grace. If they will show them this tract, some among them may be found willing to follow the example of the Stepney sailors, and not only go to meeting themselves, but spend a part of the Sabbath in procuring hands for the BETHEL SHIP.

Another object of this Stepney mission has been to extend its influence to Wapping-wall and its vicinity. A pious man lives here in a large public-house, who declines business on the Lord's day. The largest rooms in this house have been opened for a Sailor's Prayer Meeting on Sabbath evenings. To procure hands for this place, the Sea-missionaries enter on the impress in the fullest sense of the word. One party takes a street, another does the same; they form a regular line of communication to the house where the Bethel flag is hoisted; there some are stationed to arrange the crowd as they enter. The men in the advance, as they pick up the careless sailor, march him along in a smiling friendly way to the next link of the chain, and thus they are passed on until they reach the house, when they are urged forward, and placed at the head of the room, that they may not prematurely escape if they feel disposed, as

the entrance about the door soon becomes blocked up when the service begins.

Each party on the impress is provided with religious tracts, and they always present one first to a strange sailor, and in the kindest way invite him to attend a meeting for sailors at a public-house near hand. The sailor generally complies. Sometimes in a kind and affable way they lay hold of the jacket or the arm of the hesitating sailor, and gently urge him onward; such, it is presumed, was the idea our Lord had when he said "*compel*" them to come in, not by violence or persecution, but by mild and gentle persuasion, for the everlasting welfare of their precious souls. A constable lately came up, and swearing said, "what are you going to do with these men?" A pious sailor put "the Swearer's Prayer," a religious tract in his hand; he looked at it, felt confounded, and quietly walked off to a public-house. One Sunday evening a gentleman of the neighbourhood had watched these proceedings for a considerable time, and not knowing what to make of them, he fancied it was the evening service, and resolved to interfere and protect the sailors who were then impressed by their zealous brethren; he crossed the street, and approaching a person who was leading a sailor along, he said, "Sir, I insist upon knowing what you mean to do with these men; we live in a free country, and no man has a right to be forced any where against his will; the war is over, and as we are all at peace, men are not wanted for the navy, and I must insist on knowing what you mean to do with them." The good man instantly replied, "Sir, there is an everlasting war proclaimed against the kingdom of darkness, and we are on the impress service for the King of kings; we are commanded by him to go out into the highways, and lanes of the city, and compel poor sinners to come in, that they may be saved." He then entered into the fullest explanation of their objects, their proceedings, and the blessing of God that had followed the exertions hitherto made. The gentleman was perfectly astonished. "Well," said he, "*I have lived here many years, and seen a great deal of the wickedness of sailors, but never had an idea of such a method to reform them; well, God bless you, go on.*"

Sometimes the sailors are surrounded or accompanied by bad women; here the pious men endeavour, if possible, to draw them off from the latter, and very often succeed, so that the sailor, who was going to a most infamous brothel, finds himself suddenly transported to a sailor's prayer meeting. At other times the women cleave to them, the good men then give each girl a religious tract, and invite her to attend also, and sometimes they have walked in company with the sailors *they had picked up for their purposes*, and staid the whole time with great seriousness. When the time to commence service arrives, all the different parties fall in from the streets and lanes, and the service begins by those very men who have been labouring on the *religious impress*. They consist of captains, mates, and seamen, and they give out hymns and pray alternately in an extemporary manner with great fervour, affection, and zeal, for the salvation of their brother sailors whom they have now pressed to serve the Lord Christ. Ten or twelve persons usually engage in prayer, and the service closes with a hearty shake of the hand, and an invitation to attend on board the ships at the week evening meetings.

The greatest good has already resulted from this plan of itinerating; and though our good sea missionaries have met again at the Mission-house.

prior to boarding the ships for the night, and have expressed themselves exhausted beyond measure with the fatigues of the day, yet they have rejoiced at the fruit of their labours with joy unspeakable, and full of glory.

Deeply impressed with a conviction of the great importance of those efforts, a few friends to the cause felt desirous that a society should be formed to embody all those exertions, and provide means for the support of this good work. For this purpose the large and respectable room belonging to Mr. Fitch, and used by him for his academy, near Stepney church, was hired, and the meeting was publicly announced.

On Friday evening, September 28th, the chair was taken at six o'clock by the Rev. G. C. Smith of Penzance, and —————, minister from Falmouth, engaged in prayer.

Captain Wilkins, and Cuthbert Ward, a seamen, stated some particulars of the sailors' meetings. 'The Rev. Mr. Upton, jun. of the Baptist meeting at Poplar, and the Rev. G. G. Scraggs of Union Chapel, then gave their most hearty concurrence to the object of the meeting, and delivered a most interesting and affecting testimony to the exertions of the pious seamen from what they had seen in their own chapels. The Rev. Mr. McAll followed in the same strain, and concluded with this beautiful and impressing anecdote.

A military officer being in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed-place, he drew his sword, and, pointing to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember I know in whom I have believed, and that he holds the winds in his fist, and the water in the hollow of his hands."

Captain Stephenson, from Rio Janeiro, declared his firm conviction of the importance of this work, and related his exertions with a Bethel flag at Rio.

The Rev. Messrs. Lockyer of Shadwell, and Grant of Lambeth, added their zealous advocacy of the cause; and Mr. T. Philips, Secretary of the parent society, from his long and intimate acquaintance with this division of the work among seamen, powerfully urged all possible co-operation to accelerate its progress and ensure increasing success.

TO READERS AND PATRONS.

THIS number closes the EIGHTH VOLUME of our work. The occasion presents an opportunity to say much on the success of Christian efforts during the past year, and to record the expression of that gratitude to God, which we deeply feel for the favours he has bestowed upon us, and upon you; but we have deemed it best to devote the page usually allotted to the "conclusion," to the interests of seamen, and the accounts of that work of grace with which some parts of our country are favoured.

We have cheerfully bestowed much labour and expense on this volume, and although neither have received a pecuniary remuneration, we would hope that a more extensive circulation of the next volume, will supply the deficiency and encourage us in our future labours.

For the future plan of our work, and the testimonials to its character, we must refer to the circular which accompanies this number.

A copious Index to this volume, will be issued with the next number.

INDEX TO VOL. VIII.

	Page		Page
ANECDOTES—		BIBLE SOCIETIES—	
Interesting fact	34	African South	46
Bible	422	Cambridge Aux- iliary	589
Cambrian Wanderer	32	Calcutta do.	277
Dead and living faith	365	Catholic's distri- bution of Bibles	369
Father and his two Daughters	34	Dublin Auxiliary	590
Of Hume	209	Germany	112
Indian Chief	587	Ladies' Associa- tions	265
Liberality of a poor blind Girl	43	Merchants Aux- iliary	160
Missionary Field,	692	Marine, New-York. (See <i>Sea- man's Magazine</i> .)	
Of an Irish Sailor	287	New-York—Anniversary of 1821	448
Sunday Schools	363, 454	Report of 1821	567
Spirit of liberality among slaves	364	Nassau Hall Auxili- ary	591
Answers to Correspondents, 28, 64, 96, 128, 160, 216, 256, 280, 320, 253, 448, 484, 510, 538, 576, 608, 672, 700, 728, 766		Paris Protestant, 2d Anniversa- ry of	14
Abolition of Slave Trade at Mauri- tius, &c.	592	President's ad- dress	15
Address of the Westchester Presby- tery	140	Sweden	433
African and Asiatic Society	330	Sierra Leone	146
American Colonization Society	241, 280, 593	Van Ess's, Rev. L. labours	112
BIBLE SOCIETIES—		Uxbridge Auxiliary	590
American, 5th Anniversary of	27	United Netherlands	276
5th Report of	210, 242	Ward Bible Associations	569
Correspondence in relation to death of Dr. Boudinot	690	Book and Homily Society	179
Donations to the	538	Boston Society for religious and moral instruction	220
Number of Auxilia- ries	212	Boudinot, Will of Dr.	467
Monthly extracts	243	CHURCHES—	
Dr. Boudinot's legacy	467	Bermuda—opening of a	335
Appointment of New President	469	Corner stone of Central Pres- byterian	351
Opposition to	623	of 8th do.	216
British and For. 17th Anniver- sary of	142	of Episcopal, at Greenwich	90
17th Report of	274	Free Church, Episcopal	680
Bibles printed by	275	Objections to the plan of a	714
Ld. Teignmouth's address	142	CIVIL RETROSPECT—	
Earl of Harrow- by's do.	143	October, 1821	415
Bishop of Glou- cester's do.	ib.	November, 1821	439
Rev. H. Jowett's do.	ib.	December, 1821	501
Ld. Calthorpe's do.	145	January, 1822	598
		February, 1822	631
		March, 1822	696
		April, 1822	762
		China—Emperor's death	48

	Page		Page
Civilization of the Indians	630	EDUCATION SOCIETIES, &c.—	
Convention of the Protestant Episcopal Church, New-York	343	Schools for Africans in England	105
General	ib.	in France, Crimea and Greece	45
Constitution of New-York State	440	in Ireland	44, 431
Celebration of New Year's Day	496	Theological Seminary, German	
4th July	150	Reformed Church	372
Connor, Rev. James, return to England	480	Reformed Dutch Church	103
Chalmers' Essays, <i>see Local System.</i>		Episcopal Ch.	666
Christian Almanac	403	Presbyterian Church	85, 401
Correspondents, Answers to. <i>See Answer to.</i>		Andover	85
Defence of Rev. Wm. Ward's Character	615	Williams College	371
Donation to the presbyterian church, N. Orleans	28	Episcopal Church, Convention of	343
Death of Dr. Boudinot	376	Plan of a free	680
Rev. Mr. Vredenburg	ib.	Objections to it	714
Mrs. Carey and Mrs. Morrison	600	at Greenwich	
Mrs. Montgomery	ib.	Europe, Continental Society	43
Newell, Rev. Samuel	448	England	105, 141, 175, 239, 274, 305, 330, 366, 395, 428, 460, 486, 549
Poor, Mrs. S.	ib.	Foreign Missions. (<i>See Missionary Societies and Missionary Intelligence.</i>)	
EDUCATION SOCIETIES, SUNDAY SCHOOLS, &c.—		Female Penitentiary	240
American Education Society	310, 339, 691	Friends, letter from the yearly meeting of	7
Boston Society for Religious and Moral Instruction	221	Fasting and Prayer	629
Draf and Dumb Institution	231	France	14, 45, 299, 431
Dickinson College, Penn.	499	German Reformed Church	372
Education Society of the Presbyterian Church	27	George 4th and Prince Ratiffe	36
Practical	379, 545, 584, 646	General Assembly of the Presbyterian Church in the U. S. A.	82, 147
Family Morals	9, 200	Germany	46, 107, 112, 332, 396, 604
Religious Tract and Book Society, Ireland	331	Genevieve Ministers	334
Sunday School Episcopal Union	728	Geography, new, for schools	582
Union London	240	Gypales	359, 44
Report	395	Homily and Book Societies	179
New-York	27, 196	Henry Martyn	434
Rev. J. Stanford's Address	196	India	48, 464, 533
Brooklyn	213, 728	(<i>See Bible and Missionary Societies</i>)	
N. Y. Female	320, 759	Islands, African	592
London and Liverpool	382, 383	India, West, Islands	336
Meadville, Pennsylvania	564	Ireland	331, 44, 369
Facts and Anecdotes	363, 454	(<i>See Civil Retrospect.</i>)	
Queries	48	Introduction	iii
Answer to No. 1	166	Indian Deputation	638
Schools at Madagascar	593	Institution for civilizing the Indians	630
in prisons, England	366	Installation of Rev. Mr. M'Cartee	702
London Hibernian	239	Jews—	
British and Foreign	178, 488, 601	Conversion of a	69
		Conversion of Jadownisky, D. C. B.	570
		Interesting letters respecting them	46, 107
		Journals of Missionaries. (<i>See Missionary Intelligence.</i>)	

	Page		Page
Jews—		MISCELLANY—	
Letters from Count Van Der		Field of Death, or Trinity	
Recke	627, 652	Church-Yard	681
Observations on prayer for them	201, 227	Female Circles of Industry	717
Society, Annual Report of 180, 305		Henry Martyn in Persia	434
— Scotland	330	Hints for the General Union	
— Ireland	333	Prayer Meeting	36
— Amsterdam	332, 396	Hints on Revivals of Religion	577
— South Carolina	437	— for promoting do.	322
— in N. York for melio-		Importance of Sunday Schools	326
rating their condition	626	Itinerant Preaching, Reflec-	
Their cause	727	tions on	715
July 4th	150	Modern Missions	385
LETTERS FROM—		Missionary Catechism for Chil-	
A Lady in England	105	dren	10
Alden, Rev. Timothy	564	Modern Innovations. A Satire	257
Folsom, David	327	Mahomedan History of David	35
Griswold Bishop	753	Morning Visit	547
Graham, Mrs. Isabella	423	Means of spreading Divine	
London and Liverpool, relating		Truths in Villages	548
to Sunday Schools	382, 383	New-York in a bustle	169
Lord Teignmouth	691	New School Geography	383
Marshman and Cary, Drs.	48	Negroes, their condition de-	
Owen, Rev. John	690	mands attention	650
Radama, King of Madagascar	175	Orphan—a fact	5
Scudder, Rev. John	751	Orphan Boy	325
Shipman, G. P.	640	On Slavery	161
Thompson, Thomas	472, 486	Objections to plan of a free	
Van Ess, Germany	112	church	714
Local System, the	39, 71, 104, 233, 295	Profanation of Sabbath Day	745
328 624, 693		Pastoral Visitation	521, 552, 746
Lapsed Catholics	466	Pastor's Funeral, the	225
MISCELLANY—		Protestants and Catholics	299
Answer to Sunday School Que-		Prayer for House of Israel, Ob-	
ry No. 1	166	servations on	201, 227
A Case that may happen again	193	Prayer Meeting in the Mari-	
Afflicting interview with a dy-		ners' Church	167
ing Infidel	423	Practical Education	545, 564, 646,
An Excursion, continued from		379	
vol. 7	449	Religious publications, benefit	
Benefit of periodical publica-		of	710, 742
tions	710, 742	Remarkable Conversion of a fa-	
Box opened, or 600 years hence	297	ther and two daughters	34
Cambrian Wanderer	32	Remarkable Conversion of	
Choice of Missionaries	423	Mr. A.	97
Christian Slave, the	35	Remark of Rev. Philip Henry	230
Cruelty to Children	199	Remarkable Conversion of an	
Dead and Living Faith	364	Infidel	259
Donne and Baxter on Mission-		Stanch Hypocrite	65
ary duties, &c.	394	Squirrel, the	102
Directions for visiting the sick	482	Stranger, the	139
Duties of Laymen in the Church	354	Spirit of Liberty	364
Efficacy of special prayer	230	Successful Experiment	417
— of faith in prayer	518	Sketch of Real Life	452
Evening Walk, the	391	Summer evening dream	677
Fact, an interesting one	34	Special Prayer, thoughts on its	
Family Morals, Nos. 1 and 2, 9, 200		importance	703, 735
Funeral Ceremonies, Reflec-		— its effects, and Chr-	
tions on	393	tian Conversation	481
		Table Talk	295
		The Twins	366
		To my Brother	419

	Page		Page
MISCELLANY—		MISSIONARY INTELLIGENCE—	
Two Scenes in Virginia . . .	578	England, Home Missions . . .	486
The Press . . .	710, 742	Gypsies, England . . .	44, 359
Useful Hint . . .	588	Ireland . . .	369
Vaudoise Churches . . .	388	Merciful preservation of Mis-	
Widow's Son, the . . .	292	sionaries . . .	335
Warning to the Thoughtless		Madagascar . . .	175
and Gay . . .	421	Munsee and Seneca Indians,	
Ward, Rev. Wm. Defence of		17, 51, 77, 116, 174	
his Character . . .	615	Missouri . . .	565
MEMOIRS OF—		New-York, State of . . .	566
Aldens, Mrs. E. S. . . .	513	Otaheite . . .	594, 658, 750
Beck, John . . .	609, 641	Osage Mission among the great	
De Missa, Jacob . . .	353	181, 320, 340	
Monro, Robert . . .	129	Palestine . . .	76, 307, 719
Payne, Peter . . .	321	Pacalt's Dorp. S. Africa . . .	398
Planta, John . . .	671	South Africa, Griqua town . . .	398
Worcester, Rev. Dr. . . .	289	Serampore . . .	615
MISSIONARY SOCIETIES—		Sherbro, Africa . . .	462
American Board of Commis-		Sandwich Islands . . .	24, 48, 113, 466, 686
sioners for Foreign Missions,		Taloney . . .	563
12th Anniversary. (<i>See Mis-</i>		Western Africa, Tamba's Jour-	
sionary Intelligence.)		nal . . .	463, 492
Church, 21st Anniversary . . .	146	Mountaineers, the Pious . . .	300, 431
Connecticut, 23d Report . . .	763	Meeting respecting observance of	
Continental . . .	43, 490	Sunday . . .	206
Evangelical, Anniversary and			
Report . . .	469, 565	Narrative of the State of Religion	
Female, 5th Report . . .	183	within the bounds of the	
Home, relative to Gypsies,		General Assembly of the	
England . . .	44, 369	Presbyterian Church . . .	82
Missions . . .	241, 472, 486	— of the progress of Reli-	
Irish Evangelical . . .	44	gion within the bounds of	
London, 27th Anniversary . . .	175	New-York Presbytery . . .	721
Lutheran Missionaries from		— of the state of Religion	
Basle . . .	461	within the bounds of N.	
London Itinerant Society . . .	240	York and N. Jersey . . .	399
Methodist Episcopal, . . .	27	OBITUARIES—	
Moravian . . .	375, 398, 666	Boudinot, Dr. death, &c. . .	
United Foreign . . .	27, 538, 181, 340	376, 404, 406	
Wesleyan . . .	177	Newton, Mrs. death of . . .	181
Young Men's . . .	469	Woolworth, Rev. Dr. . . .	56
Youth's . . .	469, 470	Seger, Mrs. Eunice . . .	89
MISSIONARY INTELLIGENCE—		Scott, Rev. Thomas . . .	120
American Colony, Africa, 241,		Searle, Rev. Thomas C. . . .	500
260, 593		Vredenburg, Rev. J. S. . . .	376
African and Asiatic Society . . .	330	Ordination of two Genevese Minis-	
African Islands . . .	592	ters . . .	334
Asia . . .	596	— Rev. W. J. Armstrong . . .	499
Bancker-street, New-York City		— Joseph B. Felt . . .	600
Mission . . .	376	— Rev. Joseph Walker . . .	ib.
Bombay . . .	464, 532, 555	Osage Mission. (<i>See Missionary</i>	
Burmah . . .	596	Intelligence.)	
Bermuda, opening a Chapel . . .	335		
Brainerd . . .	562	POETRY—	
Continent of Europe . . .	397, 490	Efficacy of Prayer . . .	230
Ceylon letter . . .	751	Evening Hymn . . .	344
Conversion of a Jew . . .	69	Hymn on board the Franklin . . .	74, 255
Choctaws . . .	337	Hymn—Mariners' Glory . . .	288
Cherokee . . .	53, 562	Hymn for Seamen . . .	191
Chittagong . . .	567	My Father is at the Helm . . .	64
Creekpath . . .	463		
Death of Mrs. Newton . . .	181		

	Page		Page
POETRY—		REVIVALS OF RELIGION—	
Millennial Hymn	299	Trenton, N. York	754
Mariner's Hymn 127, 160, 256,	319	Woodbury, Conn.	22
Memory of Mrs. E. Pitney	245	Westbrook	22
Paraphrase of 48th Psalm	640	Westtown, N. York	279
Star of Bethlehem	96	Remarks on	280
Pious Mountaineers	300, 431	Watertown, N. York	253
Presbytery of New-York	320, 343, 721	Hints on	577
Presbyterian Church, New-Orleans	690	Narrative of the State of Reli-	
Prayer Meetings, United		gion within the bounds of the	
151, 245, 278, 22, 89,	665	General Assembly of the	
Pauperism, Society for prevention		Presbyterian Church	82
of, Anniversary	499	REVIEWS—	
Report of	527, 552	Chapin's Sermon	281, 345
Persian Testament	434	Chalmer's Commercial Sermons	624
Piracies	440	Dr. Duchacet's Memoir of Dr.	
Prisons in England	366	Bard	425
Penitentiaries	529, 552	Dr. Mason's Farewell Sermon	521, 532
Poor, employment of	527, 552	Elementary Discourses to chil-	
Periodical Publications, Importance		dren	718
of	742, 710, 588	Emmon's Theory	655
REVIVALS OF RELIGION—		La Bible, &c.	748
Adams	537	Missionary Catechism for chil-	
Bloomfield, N. Jersey	89, 54	dren	10
Brookfield	22	Pauperism Society, 5th Report	
Bath, N. Hampshire	152	of	527
Catskill, N. York	63	Ward's Farewell Letters	234, 265
Connecticut	22, 151	SEAMAN'S MAGAZINE—	
Columbia, Conn.	22	Addresses to Seamen	345, 606
Chester, Conn.	22	Shipmasters	638
Coxsackie, N. York	54	at Bethel Union, N. Y.	
Claverack	54	D. Bethune, Pres.	510
Cairo, N. York	54	Capt. Carpenter	511
Chester	399	Rev. J. Milnor, D. D.	539
Durham	54	Peter Hawes	541
Ellisburgh	537	Rev. J. Summerfield	542
General	66	at Bristol Bethel Union	
Guildford, Conn.	22	Rev. G. C. Smith	571
Greenbush, N. York	399	Thomas Roberts	572
Hudson	54	R. Hill	572
Hempstead	399	at London Bethel Union	
Henderson	537	Rev. W. Gurney	601
Kinderhook	54, 756	G. C. Smith	602, 669
Lorrain	537	Thomas Phillips	603
Middlebury College, Vt.	245	Rev. Mr. Marks	633
Massachusetts	497, 753	J. Irons	634
Middlebury, Conn.	22	Mr. Brown	635
New-York City	734, 536, 702, 400	C. Hyatt	667
North Killingworth, Conn.	23	R. H. Marten, Esq.	668
New-Haven	22, 151, 666	An American Indian	
Nyack, N. York	399	Chief	669
Newtown, N. Jersey	400	Awful Warning to Sailors	159
New-Castle, Delaware	695	Bible Societies, Marine—	
New-York, progress in bounds		Boston	731
of its Presbytery	723	London, Merchant Seaman's	159
Pettypaug, Conn.	22	N. York, Anniversary & Report	
Roxbury	22	1821	59
Rodman, N. York	537	1822	720
Savannah	630	Donations	640, 672, 352,
Southbury, Conn.	22	Appointment of a Se-	
Stratford, do.	22	cretary	320
Sackett's Harbour, N. York	537		
Tarrington, Conn.	244		

	Page		Page
SEAMAN'S MAGAZINE—		SEAMAN'S MAGAZINE—	
<i>B. Societies, Marine</i> —Portland	731	Meetings, Bethel, Liverpool	448, 477, 671
<i>Bethel Unions</i> —		— Richmond	447
British and Foreign	57, 91, 248, 601	Mariners' Church, N. Y. Jour-	
Bristol	571, 287, 288, 633, 637	— nal of 315, 286, 334, 764	
Bethel Flag, present of a		— Call of a minister	644
30, 64, 95, 158		— Philadelphia	127
(See <i>Journal of the Bethel Flag</i> .)		— Charleston, S. C.	640
Bermuda	667	Merchant's Brig at Sea	377, 407
Boston	508	Marine Society, N. York, 52d	
Boarding houses, Prayer Meet-		Report	669
ings in	732, 475	Port of London Society	
Greenock, Scotland,	701	31. 363, 348, 349, 443	
Liverpool Meeting	448, 477, 671	— N. York Society, Re-	
New-York, formation of	96	port of	121, 153
— Correspondence of		Press Gang	697, 764
252, 446, 604		Prayer Meetings, on board the	
— Circular	313	Joseph Eastburn	32
— Donations	702	— in Boarding Houses	
— Constitution of	315	732, 475	
— Report of	503, 539	— on board the	
— Addresses at	510, 539	Franklin	255
— Anniversary and		— On board of ves-	
Report, 1822	730	sels. (See <i>Journal</i>	
New-London	667	of the <i>Bethel Flag</i> .)	
Richmond, Virginia	447	— at Bristol, Eng.	779
Chase, Rev. H. S. Report to		— at Saybrook	448
Bethel Union	217	— Gibraltar	413
Cabin Boy, Bob	187	Report of Rev. H. Chase to	
Chapels, Floating, Bristol	479	Bethel Union	217
— Greenock	32	Review of Chapin's Sermon	
— London	349	281, 346	
— Hull	443	Rover, wreck of schooner	575
Dying Sailor	125	Revival on board a whaleman	701
Day's Work at Sea Spiritual-		— Among Seamen at G.	702
ized	441	Schools, Sunday, Greenock	479
Franklin 74	255	— Liverpool	671
Harlots Silenced	64	(See <i>Education Societies</i> .)	
Journal of the Bethel Flag	128, 157,	Sea Fox, (wreck)	473
190, 252, 317, 573, 638, 732, 255		Society for Promoting the Gos-	
Letters from Marten, R. H.	21, 247	pel among Seamen in the	
— Shipman, G. P.	640	Port of New-York	
— Cooke, William	383	95, 27, 121, 217, 249	
— Phillips, Thomas	159	Stepney Mission	765
— Prust, Stephen	479	Whalemen	637, 701
— Eastburn, Rev. Jo-		Wrecks	473, 575, 701
seph	62, 126, 220, 250, 251	Synod of N. York and N. Jersey	
— Smith, Rev. G. C.		352, 399	
29, 223		Sunday, observance of	206
— A sailor to his sister	605	Societies. (See <i>their respective titles</i> .)	
— Chase, Rev. Henry	217		
— Jenks, Rev. Wm.	218		
— Ralston Robert	219		
— Steward of British			
Packet	249		
— Liverpool	382		
— A gentleman in			
Vermont	604		
— to Capt. —	606		
— President of Grec-			
nock B. Union	701		

TRACT SOCIETIES—

Baltimore	341
London	177, 428
New-York, Female branch of	726
New-England	402
Philadelphia Female	499
Book and Homily, Foreign	179
Tract and Book, Ireland	331
Theological Seminaries. (See <i>Edu-</i>	
cation Societies.)	

	Page		Page
Union Prayer Meeting	22, 89, 151, 665,	Ward, William Defence of his Cha-	
278, 246		racter	615
Unitarianism	511, 526	Williams College	371
Universalist, Conversion of a	97		

☞ All articles relating to the progress of the Gospel among Seamen will be found under the head "*Seaman's Magazine*."

N. B.—The reader is desired to note that the pages 671 and 672 each occur in two places in succession.

END OF INDEX.

THE CHRISTIAN HERALD.

AND

Seaman's Magazine,

IS PUBLISHED UNDER THE PATRONAGE OF THE "SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN IN THE PORT OF NEW-YORK."

Instituted in 1818—Incorporated by the Legislature of New-York, in April, 1819

EDITED BY A MEMBER OF THE BOARD OF DIRECTORS.

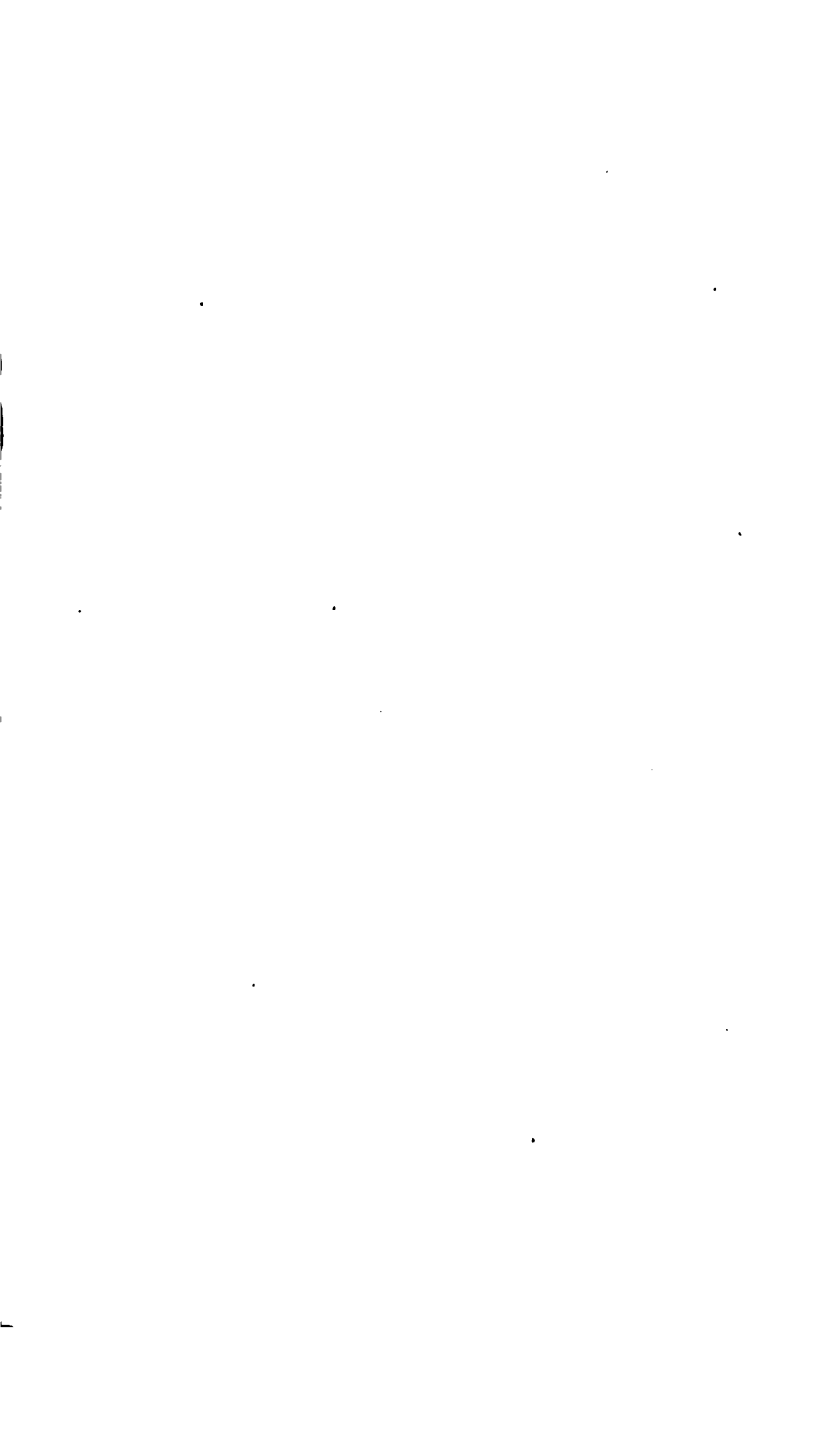
Terms.

- I. A Number, consisting of 32 pages octavo, on fine paper, and a new type, and stitched in a coloured cover, will be issued on the first and on the third Saturday of every month.
 - II. An Appendix of from 24 to 32 pages, containing a Title Page, Preface, a copious Index, and such other articles as properly belong to the Volume, will be added, making in the whole one volume of 25 numbers (about 800 pages) in a year.
 - III. The price is three dollars a year to those who pay in advance, and four dollars to those who pay at the end of the year. Notwithstanding the addition of an Appendix, the price will not be increased.
 - IV. Subscribers not giving notice of their discontinuance before the last number of any volume is published, will be considered as pledged to take the succeeding volume.
 - V. Agents in the country are entitled to ten per cent. for collecting and remitting, besides a copy gratis.
 - VI. This work is devoted to the common cause of Christianity, and will not be the advocate of the *peculiar* tenets of any sect or party.
- ☐ The first number of the NINTH VOLUME was published on the 18th (third Saturday) of May, 1822.
- ☐ The price of this work is as low as any work of the kind published in the United States, and much lower than most of them: this fact renders a large subscription list necessary for its support, and it is hoped that those who approve of its plan and execution will not only give it their own patronage, but recommend it to their friends and neighbours.

THIS work gives an account of the formation and proceedings of those Institutions which tend directly to improve the religious and moral condition of mankind. A few pages of each number are devoted to such original Essays and Reviews, as are designed to animate its readers, of every denomination, to take their part in the benevolent labours of the present day. A "retrospect" of those political events which affect the interests of morality and religion, will be found in the first number in each month. Holding a correspondence with all those societies which are established to promote true religion among seamen, we shall be able to give our readers the earliest and most important intelligence suited to that department of our work.

This work is recommended by the Rev. JAMES MILNOR, D. D. Rector of St. George's Church, New-York; Rev. JAMES M. MATHEWS, and Rev. ALEXANDER GUNN, D. D. of the Reformed Dutch Church, New-York; Rev. WILLIAM GRAY, Rev. SAMUEL H. COX, Rev. WILLIAM PATTON, Rev. WARD STAFFORD, Rev. E. W. BALDWIN, Rev. JOHN TRUAIR, Rev. J. S. C. F. FREY, Ministers of the Presbyterian Church, N. York; Rev. ASA HILLYER, D. D. of Orange, N. J.; Rev. W. J. ARMSTRONG, of Trenton, N. J.; Rev. CAVE JONES, of the Episcopal Church; Rev. JOHN WILLIAMS, and Rev. ARCHIBALD MACLAY, of the Baptist Church, N. Y.; Rev. HENRY CHASE, of the Methodist Episcopal Church, N. Y.; Rev. BENJAMIN MOYSE, of the Moravian Church, New-York, and by many clergymen and laymen in the United States.





ACME
BOOKBINDING CO., INC.

NOV 3 1983

100 CAMBRIDGE STREET
CHARLESTOWN, MASS.

NOT TO BE REMOVED
FROM THE LIBRARY



3 2044 054 765 771